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## LINGUOPOETIC ANALYSIS OF THE SHAWĀHID IN IBN MANZŪR'S *LISĀN AL-'ARAB*

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Ibn Manzūr's multidisciplinary dictionary *Lisān al-'arab* (13<sup>th</sup> cent.) is of great importance in terms of linguopoetic issues. The purpose of this article is to shed light on some linguopoetic aspects by analyzing a number of examples of poetry, *shāhid* bayts (*shawāhid*), used by Ibn Manzūr. Determining the role of *shāhid* bayts for philological studies in the medieval scientific environment is also among the objectives of the article. The article has a multidisciplinary character: alongside the literary and grammatical issues, the cultural-historical and mythic-religious problems are discussed here as well. The paper examines the bayts containing the words used in the Accusative case (*al-manšūbāt*). The author argues, with the intertextual approach, that the medieval Arabic explanatory dictionaries are of great value as literary sources because they cover tens of thousands of bayts. The *shāhid* bayts are the unique Arabic literary tradition which has not yet received its deserved attention in Western scholarship. They contain information on the mystical thoughts, ideology, and worldview of the ancient Arabs and explain important linguopoetic issues. Grammarians played the main role in the formation of the concept of *shāhid* as a term. Since the Arabic language was the medium that ensured the development of all sciences in the Middle Ages and

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carried the burden of this common development on its shoulders, at the initial stage books related to grammar, which is a part of literary sciences, were mostly written. Among literary sciences, the first developing field of science was Arabic grammar. In all the books dedicated to this field, the main source, the mean to prove the idea, the correctness of the rule, consists of poetic examples or *shāhid* bayts related to Arabic poetry. *Shāhid* bayts, which were subsequently applied to other areas of Quranic science, actually became one of the main tools ensuring the formation and development of medieval science.

**Keywords:** Ibn Manzūr, Lisān al-‘arab, ancient Arabic poetry, *shāhid* bayts, al-mansūbāt, al-maf‘ūl al-muṭlaq

## 1. Introduction

By the term “*shāhid bayt*”, we mean the examples which are parts of poems in Arabic poetry quoted to prove grammatical rules. The use of *shāhid* bayts in scientific judgments, which played a special role in the flourishing of philological sciences, as well as in the formation of the art of interpretation, dates back to the early Middle Ages. Although these examples of poetry were written mainly during the period of *Jahiliyyah* and *Mukhadram*, after the advent of Islam, to be more precise, from the eighth century onwards, their scientific significance increased to a completely different level. Thus the poems begin to play the role of the main scientific reference for the explanation of *garīb*, i.e. the incomprehensible words of the Qur’an, as well as for proving grammatical issues and resolving controversial points. All of this makes the *shāhid* bayts an integral part of most books written in the Middle Ages. I have touched on the literal and terminological meanings of the word *shāhid*, as well as the forms and types and many other issues related to *shāhid* in more detail in the article “The usage of patterns of poetry in the medieval scientific discourses – the shawāhid” [Heybatov 2019].

It is narrated on the authority of Abū ‘Abdullāh Ibn al-A‘rābī (767–845) from Kufa, one of the teachers of Tha‘lab (816–904), that he said: “The poetry of these *muwallad* poets look like a basil. When it smells and dries one day, they throw it away. The poetry of ancient poets resembles musk and amber. The more you stir it, the more the smell will increase” [Marzubānī 1995, 286]. By the “ancient poem”, the poems of *Jahiliyyah* and *Mukhadram* poets are meant. In the

Middle Ages, as in many fields of science, Arabic poetry was the main source and undeniable fact in the analysis of grammatical issues, the establishment of grammatical rules, ideas and judgments. Prominent philologists and grammarians of the time used examples of poetry, such as *shāhid* bayts, to substantiate their ideas and opinions, and tried to explain grammatical rules based on Arabic poetry. In the Middle Ages, almost all grammar books used *shāhid* bayts. Taking into account the popularity of the *shāhid* bayts, a number of writers have been engaged in the interpretation and commentary of these bayts and tried to clarify the subtleties of their meaning. As a result, very rich philological sources have emerged, covering both literary and linguistic aspects, drawing parallels between these two different but very close fields of science [Baġdādī 1967–86].

The explanatory dictionaries written in the Middle Ages are among such sources that preserve tens of thousands of *shāhid* bayts on their pages and transmit them to future generations. It should be noted in particular that the dictionary containing the largest number of bayts among the explanatory dictionaries is the work of 13th-century Egyptian philologist Ibn Manẓūr' *Lisān al-'arab* – The language of Arabs. This encyclopedic work contains 32,000 bayts, along with verses from the Qur'an, hadiths, words of wisdom, as well as parables. Although Ibn Manẓūr mentions the author of 21,000 bayts, he does not say to whom the 11,000 bayts belong [Ayyūbī 1980–87, 33]. In his work *Lisān al-'arab* Ibn Manẓūr not only referred to examples of ancient poetry, but also to modern poetry, occasionally referring to

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<sup>1</sup> Suyūṭī (1979, 248) wrote about Ibn Manẓūr: “The author of *Lisān al-'arab*, born in the month of Muḥarram in 630, learned from Ibn al-Muqayyir and others, was a compiler, compiling books and making hadith abbreviated many lengthy literary books, such as *al-Aġānī*, *al-'Iqd al-farīd*, *al-Zahīra*, *Mufradāt ibn al-Bayṭār*. It is noted that the number of books he abridged was 500 volumes. He served in the diwan all his life and was governor of the Tripoli region. The chairman, a man of virtue in literature, and his writing (editing as well as secretarial skills) were excellent. Al-Subkī and al-Zahabī narrated from him that he was the only one who possessed high merits and qualities. He was well versed in Arabic grammar, literature, history and the art of writing. He reduced the *History of Damascus* by about a quarter. He is a shia who has no denial”.

the poems of his contemporaries. We discussed the main features of this work in a separate study and made a detailed analysis of it [Heybatov 2017].

The first approach to the historical relevance and importance of poetry for the traditional Arabic linguistics in European Oriental studies, in our opinion, was proposed by R. Baalbaki, a professor at the American University in Beirut [Baalbaki 2011, 95–120]. It should be emphasized that Aida Gasimova, a professor at Baku State University, was the first scientist to initiate the study of explanatory dictionaries in Europe as a literary source [Gasimova 2014, 283–315].

This article covers a small part of our linguopoetic research on Ibn Manzūr's *Lisān al-'arab*. The aim of the research is to study the linguopoetic connections that exist here by examining some of the *shāhid* bayts used by Ibn Manzūr in *al-manṣūbāt* – the category of words controlled in the Accusative case, section of linguistics. This article fully reflects the role of poetry in general, and of *shāhid* bayts in the formation of linguistics. Thus, in terms of content, the article clearly demonstrates the idea that *shāhid* bayts are one of the foundations of philological science. In fact, the article draws attention to encyclopedic explanatory dictionaries and suggests that these sources still have many areas for future research.

## 2. About *al-maf'ūl bihi* in *shāhid* bayts

One of the topics discussed in the argument of *al-manṣūbāt* – the words managed in the Accusative case of Arab syntax, is grammatical issues related to the direct object *المفعول به*. The direct object is an object controlled by a verb directly. For instance, شَرِبْتُ الْمَاءَ (I drank water). However, in some cases, we see the addition of the prefix *bi-* to the direct object in the Arabic word. Ibn Jinnī (934–1002) noted that the prefix *bi-* is excessive (*zā'id*) and it aims to increase the sense of effectiveness. Ibn Jinnī, one of the leading figures of the Baghdad Philology School, to substantiate his opinion, cites the word *bi-'aydikum* in the ayah *ولا تلقوا بأيديكم إلى التهلكة* (do not endanger yourself with your own hands – al-Baqara 195), indicating that *bi-* is excessive and the verb *'alqā* is transitive verb without a prefix here [Ibn Jinnī 1986, 114–115].

In a number of examples of poetry reflected in Ibn Manẓūr's *Lisān al-‘Arab*, we see that the above-mentioned issue by Ibn Jinnī is confirmed. The author writes in the verb *šariba* (drinking):

شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعَتْ  
مَتَى حَبَشِيَّاتٍ لَهُنَّ نَبِيحٌ

[Ibn Manẓūr... 1988, Vol. 7, 64]

Meaning: And when they (clouds) drank the water of the sea with a loud voice, they ascended (to make rain) to the up.

Ibn Manẓūr writes that the poet praises the clouds in the poem. After drinking the sea water, they ascend to the up, send down rain from the sky and irrigate the lands. The phrase *بِمَاءِ الْبَحْرِ* (sea water) in the bayt is direct object. *Bi-* in this combination is excessive (*zā'id*).

There is also another *shāhid* in this bayt. This is, in fact, the usage of the interrogative pronoun *متى* *matā* which means “when”, as prefix *مِنْ* *min* that means “from” in the language of the Huzayl tribe. The bayt belongs to Abū Du‘eyb al-Hudālī. It should be noted that the bayt has different forms of version. A different version form of the bayt can be found in the diwan of the Hudālīs. The word *ḥabašīyyāt* means “black clouds – سحائب سود”, and *na’ij* means “passing quickly with noise – مر سريع مع صوت” [Al-Zayn and Abū al-Wafā 1965, Vol. I, 51–52]. In our opinion, the word *ḥabašīyyāt* can also be understood in the sense of Habash women.

The bayt also hints at the ancient beliefs of the Arabs. According to the mystical thinking and beliefs of the ancient Arabs, clouds have large trunks. By these trunks, they draw salty seawater and soar into the sky. This process is accompanied by a thunderous sound, and the clouds drop this water wherever they want, in the form of drinking water or rain [Ibn ‘Āšūr 1984, Vol. 2, 87]. Today, modern science has proved that although there are certain mystical elements in the ancient beliefs of the Arabs, this belief has a scientific basis in essence, or in the field of evaporation of seawater.

The same situation is observed in another bayt mentioned by Ibn Manẓūr:

شَرِبْتُ بِمَاءِ الدُّحْرُضَيْنِ فَأَصْبَحْتُ  
زُورَاءَ تَنْفِرُ عَنْ حِيَاضِ الدَّيْلَمِ

[Ibn Manẓūr... 1988, Vol. 4, 299]

Meaning: A camel after drinking the water of the two Duhruḍ (the names of places and water names are probably the names of wells), tended to hate the water (pools) of Dailam (a proper name).

Here, the *shāhid* is again related to the combination of بِمَاءِ الدُّحْرُصَيْنِ, that is, the excess of *bi-* that used together with the object, it is simply due to the fact that it makes the verb more transitive.

Ibn Manẓūr [1988, Vol. 4, 299] writes that when we say two Duhruḍ, we mean the waters of Wasī‘ and Duhruḍ. These two waters (the sun and the moon, *al-qamarāni*, as they are called in one word) are called by the same expression, that is, *Duhruḍāni*. Duhruḍ al-Zibriqān ibn Badr, Wasī‘ belongs to the children (tribe) of Banī ‘Anf al-Nāqa. Dailam in the expression of Dailam pools is al-Dailam bin Bāsil bin Ḍabba.

The bayt belongs to the *Jahiliyyah* poet ‘Antarah. Commenting on the bayt, al-Zauzanī [1992, 135] writes that *Dailam* also means enemy to the Arabs. According to this explanation, after drinking the water of Duhruḍ, the camel begins to hate the water of the enemy.

In another bayt, Ibn Manẓūr [1988, Vol. 1, 299] refers to al-Nābiḡah al-Ja‘dī (died 670):

نَحْنُ بَنُو جَعْدَةَ أَصْحَابُ الْفَلَجِ      نَضْرِبُ بِالسَّيْفِ وَ نُرْجُو بِالْفَرْجِ

Meaning: We – the children of Ja‘da are representatives – people that Falaj (a land) raised. We fight with the sword, we wish joy.

Here the *shāhid* is the usage of the object الفرج together with the excessive *bi-*. Because the root *rajā* itself is transitive, and there is no need for prefix. For example, *rajā-hu*, *arjū-ka*, etc. Intended version consists of نُرْجُو الْفَرْجَ – we wish joy. *Bi-* in the expression نَضْرِبُ بِالسَّيْفِ – we fight with the sword is called بَاءِ الْإِسْتِعَانَةِ – *bā’ al-isti‘āna* that used for help. For example, ضَرَبْتُ زَيْدًا بِالْخَشْبَةِ – I struck Zayd with a tree (with the help of a tree, by a tree); or كَتَبْتُ بِالْقَلَمِ – I wrote with a pen, and so on [Galāyinī 1968, Vol. 3, 166–167].

The bayt is noted in two different version forms in the diwan of al-Nābiḡah al-Ja‘dī [Ṣamad 1998, 48].

In another bayt Ibn Manẓūr [1988, Vol. 9, 275] refers to the poem of Jarīr (653–728):

أَلَا رُبَّمَا لَمْ نُعْطِ زَيْقًا بِحُكْمِهِ      وَ أَدَى إِلَيْنَا الْحَقَّ وَ الْعَلَّ لَازِبُ

Meaning: Perhaps we did not give the Zīq family what they wanted (sentence, decision). (Therefore) he gave us our right (share). Need a necklace [Abū Ḥazra 1986, 41].

Jarīr wrote this poem after a woman named Nawwār asked him for help [Ṣāwī n.d., 42–43]. Ibn Manẓūr wrote after noted the bayt:

لَمْ نُعْطِ بِحُكْمِهِ فَرَادَ الْبَاءَ – فَإِنَّمَا أَرَادَ لَمْ نُعْطِهِ حُكْمَهُ فَرَادَ الْبَاءَ when the poet said لَمْ نُعْطِ بِحُكْمِهِ he added *bi-* here and in fact he intended to say لَمْ نُعْطِهِ حُكْمَهُ. The author implicitly wants to state that the verb *أعطى* is one of the verbs that governs two objects in the Accusative case. In the word *بحكمه* which is the second object, *bi-* is excessive (*zā'id*) and it is in the Accusative case according to its place in the bayt.

Nawwār's request for help from Jarīr has a history related to al-Farazdaq. Al-Farazdaq marries Zīq's daughter Ḥadrā. A woman named Nawwār is jealous of him, she wants to grab al-Farazdaq's beard, to impress him and to make him admire her. Enraged by this, al-Farazdaq is separating her and saying the following bayts:

قَامَتْ نَوَارُ إِلَيَّ تَنْتَيْبَ لِحَيْتِي      تَنْتَافَ جَعْدَةَ لِحْيَةِ الْخَشْخَاشِ  
كَلَّتَاهُمَا أَسَدٌ إِذَا مَا أُغْضِبْتِ      وَإِذَا رَضِيْنَ فَهِنَّ خَيْرُ مَعَاشِ

Meaning: Nawwār came to me grabbed and pulled my beard as Ja'dat did to Ḥašḥāš. Both of them (Nawwār and Ja'dat) look like a lion when they become angry, and when they are satisfied, they are the necessity of the best life.

Abū al-Faraj al-Aṣḫānī [Aṣḫānī 2008, Vol. 21, 208] writes that al-Ḥašḥāš is a man from the 'Anzat tribe, Ja'dat is his wife. Upon hearing this poem, Ja'dat comes to Nawwār and asks her angrily – *What does Farazdaq want from me? Did he not find another example for his wife but me?* Al-Farazdaq then wrote another poem stating that Ḥadrā was superior to Nawwār. Nawwār could not stand it and found a way out in complaining about al-Farazdaq to Jarīr. Jarīr tells Nawwār *أنا أكفيك* – I'll be enough for you, that is, I will take revenge on al-Farazdaq. Then he writes a poem which Ibn Manẓūr refers to a bayt from.

At the end of the bayt when we say “need a necklace” we consider that it is pointed out that al-Farazdaq gave a hundred camels to the Zīq family for Ḥadrā. It is also clear from the general meaning of the bayt that in order to marry Ḥadrā the Zīq family must be given the reward they want in return for this marriage, al-Farazdaq did the right thing and had the opportunity to marry Ḥadrā.

In another hemistich, Ibn Manẓūr [1988, Vol. 6, 47] refers to the poem of the *Jahiliyyah* poet al-Nābiġa al-Dubyanī:

زَعَمَ الْهُمَامُ بِأَنَّ فَاهَا بَارِدٌ

By referring to the poet's diwan, it became possible to identify the second hemistich of the bayt – 'ajz, which is as follows:

رَعَمَ الْهُمَامُ بَانَ فَاهَا بَارِدٌ      عَذْبٌ مُقْبَلُهُ شَهِيٌّ الْمَوْرِدِ  
[Hifī 1991, 72]

Meaning: Her husband al-Humām told me that her mouth is cold, sweet, delicious and soft.

In the sentence بَارِدٌ فَاهَا بَانَ which is the object here, *shāhid* is the excessive *bi*. So the sentence is in the accusative case, according to its place. The meaning of the word “al-Humām” is brave or master. By “al-Humām” we mean Nu‘mān ibn al-Mundir (582–609), one of the rulers of the Manaḍira (Lakhmid) state, which was established in pre-Islamic Iraq. Al-Nābiḡa al-Dubyānī was one of his closest poets and companions of the ruler. One day, Nu‘mān asked the poet to write an ode for his wife al-Mutajarrida. Al-Nābiḡa dedicated his famous poem known as مِنْ آلِ مَيَّةَ to the ruler's wife. It is noted in the diwan that one day, when al-Nābiḡa entered inside, he saw al-Mutajarrida without a headscarf, and then dedicated the ode to her [Hifī 1991, 68].

### 3. About *al-maf'ūl al-muṭlaq* in *shāhid* bayts

One of the most widespread types of *Maf'ūlāt* in Arabic linguistics is *المفعول المطلق* – absolute object. These objects are expressed by a noun with the same root as the verbal predicate. Although the absolute object does not act as a direct object of action, whether the verb, the infinitive, the *fā'il* and the *maf'ūl*, the adjective which it belongs to, managed or not managed in the accusative case, it is always in the accusative case and completes the meaning of the word to which it belongs. It is mainly used to express the adverbial modifier of manner. For example, طرده طرد الكلاب – “he chased him like chasing a dog away” [Mammadov 2014, 236]. An example of absolute object is the following bayt of the work of Ibn Manzūr [1988, Vol. 15, 81]:

وَوَطِنْتَنَا وَطَأَ عَلَى حَنْقٍ      وَطَأَ الْمُقَيَّدِ يَابِسَ الْهَرَمِ

Meaning: You have given us the impression of a person who has lost his temper in anger, just as a tied camel has crushed a weak branch (tree).

The crushing of any weak tree by a tied camel is accompanied by violence. Because the camel is tied up, its ability to sit and rest is



limited, and when it sits down, it is forced to crush and destroy weak trees or shrubs. Although Ibn Manẓūr (15:81) attributes the bayt to Zuhayr, the border says that bayt belongs to Jahiliyyah poet al-Hārīṭa bin Wa‘lat al-Sheybānī.

According to al-Suyūfī [1979–1992, Vol. 3, 94–130], a medieval philologist, absolute object (which is managed in the accusative case) consists of infinitive. Because this type of infinitive, or *maf‘ūl* (unlike other *maf‘ūls*) is not limited with any prefix, it is called “*muṭ-laq*” – absolute. Summarizing the views of grammarians, who devote a great deal of space to the control of absolute object by the intended verb, it is clear that the following types of such objects can be found:

1) The omission of the verb is *jā‘iz* – possible, and this is due to its understanding from the general context. For example, حَجًّا مَبْرُورًا أَي حَجَّجْتَ حَجًّا مَبْرُورًا وَسَعِيًّا مَشْكُورًا أَي سَعَيْتَ سَعِيًّا مَشْكُورًا – “You have performed a good pilgrimage, and your efforts are commendable” (addressed to the person who comes from Hajj).

2) The omission of the verb is necessity. That is, although the verb is meant with these absolute objects, it is never mentioned outwardly. For example, عَمَّرَكَ اللهُ، وَفَعَّدَكَ اللهُ – “God grant you long life, Wherever you sit, you sit for God, that is, He is with you”.

3) Infinitives that have not the verb generally. For example, وَيُحْك، وَيَلَّكَ – *wayhaka* mercy (means praise, wonder; according to another version, it has a sarcastic negative meaning), and *waylaka* are infinitives with suffering meaning.

While reviewing some poetic examples related to the second of the above three types of *al-maf‘ūl al-muṭlaq* – absolute object, we came across interesting linguopoetic points. Let’s first consider the translation and interpretation of the bayt, as well as the *shāhid*:

أَيُّهَا الْمُنْعَجُ النَّزِيًّا سُهَيْلًا عَمَّرَكَ اللهُ! كَيْفَ يَجْتَمِعَانِ؟

[Ibn Manẓūr... 1988, Vol. 9, 391]

Meaning: Suhayl, who married Turayyā, may Allah prolong his life, how do they come together?

The *shāhid* is in the word عَمَّرَكَ – ‘*amraka* here. Ibn Manẓūr [1988, Vol. 9, 391], who noted the position of al-Mubarrad (826–898), one of the leading philologists of the Basra Grammar School, related to the controlling of this word in the accusative case writes:

”قال المبرد في قوله عَمَرَكَ اللهُ: إن شئت جعلت نصبه بفعل أضمرته وإن شئت نصيبته  
 بواو حذفته وعمرَكَ اللهُ وإن شئت كان على قولك عَمَرْتُكَ اللهُ تَعْميراً و نشدتك اللهُ نشيداً ثم  
 وضعت عمرَكَ في موضع التعمير..“

Al-Mubarrad said related to the word ‘*amraka llāha*: if you want, you can associate it with the verb that is supposed to be in the accusative case, or with the *w* (with the letter *wāw* denoting unity – H. H.) that is *maḥzūf* – deleted in *wa-‘amraka llāha*. If you want, you can replace the word ‘*amraka* with the word *ta ‘mīran* in the sentence “I prayed to Allah and asked him to give you a long life”.

Al-Mubarrad’s (826–898) words shed light on all the obscure aspects of ‘*amraka*, which is the free object. The bayt belongs to ‘Umar ibn Abī Rabī’a (644–711). *Turayyā* here means ‘Alī ibn ‘Abdullāh bin al-Ḥārīṭ bin ‘Umayya al-’Aṣḡar’s daughter, and Suhayl is Abū al-’Abyaḍ, a kunya (nickname) of Suhayl bin ‘Abdurrahmān bin ‘Awf. The bayt is the most beautiful example in classical poetry of “*tauriya*” (literally: hiding behind), one of the beauties of meaning in Badī’s science. Before moving on to the poetic interpretation of the bayt, we consider it necessary to briefly explain the “*tauriya*”. Ibn al-Mu‘tazz [2012, 105] writes in “*Kitāb al-badī*”:

التورية: هي أن يذكر المتكلم لفظاً مفرداً له معنيان: قريب ظاهر غير مراد و بعيد خفي هو المراد“

*Tauriya* is that the speaker uses a word that has two meanings. One of these meanings is the meaning of the word that is close, apparently comprehensible, but not intended, and the other is far, hidden (apparently incomprehensible) and intended.

There is a beautiful *tauriya* between the words “*Turayyā*” and “*Suhayl*” in the above bayt, that is, the meaning is hidden. The close and apparent meaning of the word *Turayyā* is the famous Pleiad – star in astronomy. This star is the northern star. However, the bayt does not refer to this meaning, but to a woman named *Turayyā*. *Suhayl* is the name of a southern star named Canopus, who again refers to a person originally from Yemen, not a star. At the end of the bayt, the poet asks: “How do they come together?”, again touching on a deep and hidden meaning by asking the question. Thus, in the first sense, it is impossible to combine two stars placed in the two opposite poles, that is, the north and the south, and the poet seems to be

surprised by this. But in fact ‘Umar ibn Abī Rabī‘a also means something else by this. *Turayyā* was one of the most beautiful women of her time. *Suhayl* was a very ugly and ill-looking person. The poet is amazed at the union of beauty and ugliness, how they marry, and therefore asks in amazement how the northern star and the southern star came together. The continuation of the bayt also proves this meaning:

هِيَ شَامِيَّةٌ إِذَا مَا اسْتَقَلَّتْ      وَ سُهَيْلٌ إِذَا اسْتَقَلَّ بِمَانِيٍّ

Meaning: She (*Turayyā*) is a northern star, *Suhayl* is a southern star [Baġdādī... 1967–86, Vol. 2, 28–32].

After marrying *Turayyā*, *Suhayl* ‘Umar ibn Abī Rabī‘a wrote this poem for her.

Ibn Manẓūr [1988, Vol. 11, 242], stating that the infinitives (objects) *قَعْدَكَ اللهُ* (*qi‘daka llāha*) and *قَعِيدَكَ اللهُ* (*qa‘īdaka llāha*) are controlled by the intended verb, writes that these words are of the type ‘*amraka llāha*. The author points out that the intended version of the phrase *qi‘daka llāha* is the sentence *qa‘adtuka llāha ‘ay sa‘altu allāha ḥifẓaka* – “I asked Allah to protect you”.

It is possible to come across several *shāhids* related to this free object in the Ibn Manẓūr’s work [1988, Vol. 11, 241]:

قَعِيدِكَ أَنْ لَا تُسْمِعِينِي مَلَامَةً      وَ لَا تَنْكُئِي قَرْحَ الْفُؤَادِ فَيَبْجَعَا

Meaning: Allah bless you (for God’s sake), do not blame me. Do not renew the wound of the heart so that it hurts.

The *shāhid* here is the managing of the word *qa‘īdaki* by the intended verb in the accusative case. Ibn Manẓūr [1988, Vol. 11, 241] writes that according to al-Kisā’ī (737–805) the meaning of the word *qi‘daka llāha* is *Allāhu ma‘aka* – “Allah is with you”, and according to Tha‘lab (815–904) the meaning of the phrases *qi‘daka llāha* and *qa‘īdaka llāha* is *našadtuka llāha* – “I asked Allah to protect you”. This bayt belongs to Mutammim ibn Nuwayra [Šaffār 1968, 115].

The word *qa‘īdaka* is also used to swear. According to this idea, the word *qa‘īdaka* means “father” and thereby – “swear to the father” (upon father’s soul).

‘Abū ‘Ishāq ‘Ibrahīm al-Najiramī [Baġdādī... 1967–86, Vol. 2, 21] writes in his work *‘Aymānu al-‘arab* (Oaths of the Arabs) that the meaning of the expressions *qi‘daka llāha* and *qa‘īdaka llāha* is

“May Allah make the country so productive that you do not look for another place, but settle there”. Considering that the root *qa’ada* means “sitting”, this version seems logical. Ibn Manzūr refers to a few bayts in connection with those expressions.

#### 4. Wayḥaka and waylaka in shāhid bayts

As for the infinitives such as *wayḥaka* and *waylaka*, which are generally not rooted in the verb, but are used in the accusative case, it should be noted that they must be used in the accusative case when creating a composition of *idāfa* (according to the intended verb). If they do not create a composition, these infinitives can be used in the nominative (assuming the beginning). For example, *wayḥun lahu* and *wayḥan lahu*. We consider that the intended verb can be *da’awtu* – I called. (So *da’awtu wayḥan lahu*, that is, I called him woe, that is, I regretted it). These expressions are used to express regret, surprise, or pity for the other person’s unusual or unsuccessful situation. Sībawayhī [1988, Vol. 1, 333] explains the meaning of these infinitives as *كذلك أمرُك* – your case, situation, or circumstance is like this, also *لك الويل ويلا كيلا* – woe to you, pity, despair (*ḥayba*).

Ibn Manzūr [1988, Vol. 15, 420–421] writes about it: “ويح كلمة تقال رحمة وكذلك ويحما... وويح يقال إنه رحمة لمن تنزل به بلية وربما جعل مع ما كلمة واحدة وقيل ويحما . وويح كلمة ترخم وتوجع، وقد يقال بمعنى المدح والعجب، وهي منصوبة على المصدر، وقد ترفع وتضاف ولا تضاف. يقال : ويح زيد وويحا له وويح له ! الجوهري: ويح كلمة رحمة وويل كلمة عذاب وقيل هما بمعنى واحد وهما مرفوعتان بالابتداء، يقال ويح لزيد وويل لزيد ولك ان تقول : ويحا لزيد وويلا لزيد فتتصبهما باضمار فعل و كأنك قلت ألزمه الله ويحا وويلا ونحو ذلك ولك ان تقول ويحك وويح زيد وويلك وويل زيد بالاضافة”.

*Wayḥ* and *wayḥamā*, mercy and compassion are the words told (when we feel sorry for someone – H. H.). *Wayḥa* is the word told for someone as mercy and compassion (feeling) when calamity befalls them. It is combined with *mā* and has become the word *wayḥamā*. *Wayḥi* is the word that is used when a person is miserable, as well as when he complains of pain. This word is sometimes used in praise and surprise. It is in the accusative case because of its infinitive (object – H. H.). It can be used in nominative with the composition of *idāfa* also without creating the composition of

*idāfa*. Told: *Wayḥa Zaydin* – poor Zayd! *Wayḥan lahu* and *wayḥun lahu* – woe to him. Al-Jawharī says: *Wayḥ* means mercy and compassion, and *wayl* means pain (complaining of pain – H. H.). There are those who say that they have the same meaning. Their use in the nominative case is related to the beginning (coming at the beginning of the sentence). Said: *Wayḥun li-Zaydin* and *waylun li-Zaydin*. *Wayḥan li-Zaydin*, also *waylan li-Zaydin* (poor Zayd!) can be told. You control these words in accusative case by the intended verb (by using these expressions – H. H.) – As if you said that Allah knew that he needed mercy and torment. (Other examples) are like this. You can also use the forms of these words which created the composition of *idāfa* (such as) *wayḥaka*, *wayḥa Zaydin*, *waylaka* and *wayla Zaydin*.

Ibn Manẓūr [1988, Vol. 15, 422] mentions the following bayt as an example of the accusative form of the infinitive *waylun* – woe to you:

كَسَا اللُّؤْمُ تَيْمًا خُضْرَةً فِي جُلُودِهَا      فَوَيْلًا لِّتَيْمٍ مِنْ سَرَابِيلِهَا الْخُضِرِ

Meaning: The disgrace darkened the skin of the Taym tribe. Woe to the tribe of Taym for these black shirts worn by the disgrace!

Although the word *ḥudra* in the bayt literally means “green”, according to Sibawayhī [1988, Vol. 1, 333], it is translated here as black. Because the Arabs use the expression *ظاهر الثوب وأبيض السربال* – “clean clothes, white shirt about honest person”. In the bayt, in order to humiliate Taym, the word *sirbāl* that means shirt used not with white, but with a different color, green, and it is explained in the sense of black, which is the exact opposite of white.

The bayt belongs to Jarīr, a representative of the *naqā'id* poetry, one of the poets of the Umayyad period. In the Jarīr's diwan the bayt is narrated with the following narration difference:

كَسَا اللُّؤْمُ تَيْمًا خُضْرَةً فِي وُجُوهِهَا      فَيَا خِزْيَ تَيْمٍ مِنْ سَرَابِيلِهَا الْخُضِرِ  
[Sāwī n.d. 212]

Meaning: The disgrace darkened the face of the Taym tribe. Woe to the tribe of Taym for these black shirts!

## 5. *Al-maf'ūl fīhi* – adverbs of time and place in Ibn Manẓūr's *shāhid* bayts

One of the main places among the words in the nominative group, which is controlled in the accusative case belongs to the *maf'ūl fīhi* –

the adverb of time and place. Muṣṭafā al-Ġalāyīnī writes that *mafʿūl fihi* consists of a nominative – noun group, which is controlled in the accusative case by the preposition *fī* and expresses the time and place of the verb. He notes that if the preposition *fī* is not intended, then the word with that noun group will not be an adverb and will be controlled by the grammatical factor in the sentence. For example, *يومنا يوم سعيد* – “Today is a happy day”. Here the word “today” consists of subject and predicate. Or *جاء يوم الجمعة* – “Friday came”. Here the word “Friday” is the subject (*fāʿil*). In the sentence *لا تضيع أيام* – “You do not waste (lost) your youth (days)”, the word “days” is not an adverb but a direct object [Ġalāyīnī 1968, Vol. 3, 44].

The adverb of time shows when the action occurs, e.g. *سافرت ليلا* – “I traveled at night”, the adverb of place shows the place of this action, e.g. *وقفت تحت علم العلم* – “I stopped under the banner of science”. In the *Lisān al-ʿArab* it is possible to come across numerous poetic examples related to adverbs of time and place. Let us look at some of them:

أَرَى الْحَقَّ لَا يَعْيًا عَلَيَّ سَبِيلُهُ إِذَا ضَافَنِي لَيْلًا مَعَ الْقَرِّ ضَائِفُ  
 إِذَا كَبَدَ النَّجْمُ السَّمَاءَ بِشَنَوَةٍ عَلَى حِينٍ هَرَّ الْكَلْبُ وَالتَّلْجُ خَائِفُ

[Ibn Manzūr...1988, Vol. 15, 72]

Meaning: When someone invites me in the cold of the night, in the winter, in the bitter cold, when the star of Turayyā – Pleiad is in the middle of the sky, when the dog barks and the snow turns into ice, I see that it is not difficult for me to reach the path of truth.

This bayt, mentioned by Ibn Manzūr, covers several types of adverb of time. For example, in the bayt *إذا* can be shown as an example for the adverb of time of the type *mabnī*, which does not change its shape or is built on a single *ḥaraka*, the word *ليلا* (night) for the limited (definite) adverb, and *حين* (when) can be shown as an example and *shāhid* for the adverb of time *mubham* – indefinite. *Hīna* type (*mubham*) adverbs are built on the *fatha* when it creates the composition of *idāfa* with the verb *على الفتح*, as can be seen from the bayt, they do not change their form despite the prefix at the beginning [Suyūfī 1979–92, Vol. 3, 229–230].

The bayts belong to al-ʿAḥṭal’s nephew *عُمَيْرُ بْنُ شَيْبَةَ الْقَطَامِي* ‘Umayr ibn Šuyaym al-Quṭāmī [Sāmīrrāʿī and Aḥmad 1960, 54]. Although there is no detailed information about him, according to the

information given at the beginning of the diwan, he lived in the period of Walīd ibn 'Abd al-Malik (668–715) and probably died in the year 101 AH (720 AD).

## 6. The usage of 'amsi – adverb of time in shāhid bayts

The word 'amsi – (yesterday) is an adverb of time built on *kasra*. When the definite article *al-* is added to this adverb, when it creates the composition of *iḍāfa*, when it is used in dual and plural, also when it is used in the indefinite, it becomes *mu'rab* – inflective. Ibn Manẓūr writes that according to Ibn al-A'rābī (767–845), there are *al-'amsi* and *al-'amsa* versions of the word 'amsi. In the version of *al-'amsi* the preposition *fī* is intended. And *lām* (the article *al-* – H. H.) is *zā'id* – excessive. For example, مَضَى الْأَمْسُ بِمَا فِيهِ *maḍā al-'amsu bimā fīhi* – (Yesterday passed with its everything). Generally, there is no need for the article *al-* that is used together with the word 'amsi. Because the word 'amsi encompasses the notion of definiteness in its own sense and therefore the article *al-* is *maḥzūf* – (deleted). This raises a very interesting question. If the word 'amsi is definite, so how can it be used as indefinite? Ibn Manẓūr, who gave a good answer to this question, states that when you use the word 'amsi as indefinite, you will say: أعجبتني أمس وأمسٌ آخرُ – (I liked yesterday and another yesterday). So, the first word 'amsi used in this sentence is definite, and the word 'amsun 'āḥaru (another yesterday) is indefinite. That is why it is declensional. As an example of the composition of *iḍāfa* the sentences كان أمسنا طيبًا *kāna 'amsuna ṭayyiban* (Our yesterday was good), رأيت أمسنا المبارك *ra'aytu 'amsana al-mubāraka* (I saw our blessed yesterday), مررت بأمسنا المبارك *marartu bi-'amsinā al-mubāraki* (I passed our successful yesterday) can be shown. Ibn Kaysān (d. 912), one of the first representatives of the Baghdad grammar school, provides some examples of the word 'amsi used as indefinite which are also noteworthy: كل يوم يصير أمسًا (Every day turns into yesterday); كل أمس مضي فلن يعود (Any passing yesterday will never return); مضي أمس من الأموس (One of yesterdays passed too) [Ibn Manẓūr... 1988, Vol. 1, 209–211].

According to the people of Basra, 'amsi is *mabnī* (non-declined) because it looks like the verb ماضى *māḍī* (past tense). According to the Kufa grammarian al-Farrā (761–822), the building of the 'amsi on

the *kasra* is due to the nature of the last letter, *sīn*. Al-Kisā'ī (737–805) suggests that the adverb *'amsi* is *mabnī* (non-declined) because it is derived from the verb that is in the expression *'amsi bi-ḥayrin* (good night). Ibn Manẓūr [1988, Vol. 1, 211] refers to many poetic examples related to *'amsi*:

مَرَّتْ بِنَا أَوْلَ مِنْ أُمُوسِ      تَمِيسُ فِينَا مِشِيَةَ الْعُرُوسِ

Meaning: In the past days (literally: in the times before yesterday) young girls, reminiscent of the bride, passed by with a proud walk.

It is unknown to whom the bayt belongs. The poet says that he met young girls here who were proud as a bride and characterized by a showy walk. In the bayt, *shāhid* is related to the used word *'amsi* in plural. Therefore, it is *mu'rab* – declensional.

Despite the fact that the adverb *'amsi* is used in the accusative case according to its place, the following example can be given in relation with being *mabnī*:

رَأَيْتُكَ أَمْسٍ خَيْرَ بَنِي مَعَدٍّ      وَ أَنْتَ الْيَوْمَ خَيْرٌ مِنْكَ أَمْسٍ

[Ibn Manẓūr... 1988, Vol. 1, 210]

Meaning: Yesterday I saw that you are the best (useful, good) of the children of Ma'add. Today you are more useful and better than yesterday.

Here the *shāhid* is related to the usage of the adverb *'amsi* in the accusative case according to its place, also its being *mabnī*. It also must be noted that the adverb of time *'amsi* was used as definite in verse 24 of Surah Yunus in the Holy Quran: كَأَنْ لَمْ تَغْنَبْ بِالْأَمْسِ (As if there was no abundant harvest yesterday).

The bayt belongs to the Islamic (Umayyad) poet Ziyād al-A'jam (died in 718). His kunya is Abū 'Umāma. He was born in Istakhr, on the Basra – Iran border of Southern Iraq, and died in Isfahan. He was nicknamed as al-A'jam (non-Arab) because of his stuttering and non-Arabic pronunciation. Ibn Manẓūr's *Lisān al-'arab* refers to his nineteen bayts [Ayyūbī 1980–1987, 173].

The bayt refers to the example of ancient Arabic. It is said in the example: من استوى يوماه فهو مغبون ومن كان يومه خيراً من غده فهو مفتون ومن استوى يوماه فهو مغبون ومن كان يومه خيراً من غده فهو مفتون [Abū 'Uṭmān 1964, Vol. 1, 140]. Meaning: Whoever has two equal days is the loser. A person who has better today than tomorrow is foolish. Someone who has better tomorrow than today is a happy and enviable person.



It is noted that the person described in the bayt of Ziyād al-Aʿjam has better today than tomorrow.

## 7. Conclusion

The importance of this research lies in the fact that it presents a comprehensive approach to the bayt. When we look at some bayts in the *Lisān al-ʿArab*, related to the *al-mansūbāt* – the category of words controlled in the accusative case, we see that they have been studied in both linguopoetic and literary history. The study of bayts in this way is of special importance for a better understanding of the literary environment, because each bayt contains many historical, literary and linguistic points. While translating and interpreting each bayt, the specific aspects and details of a number of issues become clear to us, as a result of which we learn more accurately both the Arabic word and its literary-historical shades. The generalization and systematization of *shāhid* bayts in future research, as well as translation and analysis, will lead to many unknown issues in the history of literature.

In the article, explanatory dictionaries written in the Middle Ages are called literary sources. The encyclopedic nature of explanatory dictionaries, covering thousands of bayts, gives us reason to call them that way. In fact, this idea plays a very important role in determining the future prospects of literature research in the context of explanatory dictionaries. Each bayt encompasses an emotional thought, a literary-historical environment and context. It is impossible to imagine the language of the Arabs without the Arabic poetry that forms the basis of this language. In the study of bayts, in the explanation of their literary-historical and linguopoetic aspects, we see that all this forms a unity for philological research. That is why Ibn Manẓūr, who collected Arabic words and called his work “The Language of the Arabs”, did not ignore Arabic poetry, and in this encyclopedic work he collected more than thirty thousand bayts. We believe that Ibn Manẓūr’s *Lisān al-ʿArab* is a valuable research object that covers a wide range of topics for researchers who want to deal with both literature and linguistics in the future.

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### ЛІНГВОПОЕТИЧНИЙ АНАЛІЗ БЕЙТІВ-ЦИТАТ ЗІ СЛОВНИКА ІБН МАНЗУРА “ЛІСАН АЛЬ-‘АРАБ”

Багатогалузевий словник Ібн Манзура “Лісан аль-‘араб” (XIII ст.) має велике значення з точки зору лінгвопоетичних питань. Мета цієї статті – висвітлити низку лінгвопоетичних аспектів шляхом аналізу прикладів із поезії, а саме бейтів-цитат (*shawāhid*), використаних Ібн Манзуром. Визначення ролі бейтів-цитат для філологічних досліджень у середньовічному науковому середовищі також є одним із завдань статті. Стаття має мультидисциплінарний характер: поряд із літературними та граматичними аспектами приділяється увага культурно-історичним

та міфо-релігійним проблемам. Проводиться аналіз бейтів, що містять слова, вжиті у знахідному відмінку (*al-maṣṣūbāt*). Застосовуючи інтертекстуальний метод, автор демонструє, що середньовічні арабські тлумачні словники становлять цінність як літературні джерела, оскільки вони містять десятки тисяч бейтів. Бейти-цитати є унікальною літературною традицією, яка досі не отримала належної уваги в західній науці. Вони містять відомості про містичні думки, ідеологію та світогляд стародавніх арабів і пояснюють важливі лінгвопоетичні питання.

**Ключові слова:** Ібн Манзур, “Лісан аль-‘араб”, давньоарабська поезія, бейти-цитати, знахідний відмінок, абсолютний масдар

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