

**SUBSTANTIVE REFERENCE TO THE OMITTED AGENT IN THE STYLE OF  
AL-HALLA AND SHIFA AL-GHALA BY AL-RA'INI AL-GHARNATI  
(D.779 AH)**

*REFERÊNCIA SUBSTANTIVA AO AGENTE OMITIDO, NO ESTILO DE AL-HALLA E  
SHIFA AL-GHALA, DE AL-RA'INI AL-GHARNATI (M. 779 AH)*

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**Abstract**

This study examines quasi-clausal relation to the omitted factor, taking the book \*Taraz al-Halla wa Shifa' al-Ghala\* by al-Ra'ini al-Gharnati (d. 779 AH) as its field of study. This topic embodies what is known as the 'implicit structure', presenting an analytical perspective that combines grammatical construction and semantic analysis. The omitted element—despite its absence—becomes more prominent and has a greater impact than the stated one, demonstrating that the stability and strength of meaning lie in the 'omitted' element, which is replaced by the 'apparent referent'; this renders the text more cohesive and coherent. Thus, the relationship is not merely a grammatical construction between a subject and an object, but a semantic link and an active tool in directing meaning, defining its paths, and enriching it with what explicit expression cannot convey; hence, omission became a means of conciseness, a way to expand meaning, and a way to involve the reader in its interpretation. Relation is the close bond and relationship between the related elements (the prepositional phrase, the object of preposition, and the adverbial) and the referent (the verb acting upon them); it is a relationship of mutual dependence and influence, for each depends on the other and is influenced by it. The dependent elements—the prepositional phrase, the object, and the adverbial—lack an agent to act upon them; otherwise, they are meaningless units. The agent, in turn, depends on them to complete its meaning, not to mention the agent's influence on them in terms of determining their position and grammatical function, and the agent's dependence on them in terms of determining the

**Resumo**

*Este estudo examina a relação quase-cláusula com o fator omitido, tomando como objeto de estudo o livro \*Taraz al-Halla wa Shifa' al-Ghala\*, de al-Ra'ini al-Gharnati (m. 779 AH). Este tema incorpora o que é conhecido como "estrutura implícita", apresentando uma perspectiva analítica que combina a construção gramatical e a análise semântica. O elemento omitido — apesar de sua ausência — torna-se mais proeminente e tem um impacto maior do que o elemento declarado, demonstrando que a estabilidade e a força do significado residem no elemento "omitido", que é substituído pelo "referente aparente"; isso torna o texto mais coeso e coerente. Assim, a relação não é meramente uma construção gramatical entre um sujeito e um objeto, mas um elo semântico e uma ferramenta ativa para orientar o significado, definir seus caminhos e enriquecê-lo com o que a expressão explícita não consegue transmitir; por isso, a omissão tornou-se um meio de concisão, uma forma de ampliar o significado e uma maneira de envolver o leitor em sua interpretação. A relação é o vínculo estreito e a conexão entre os elementos relacionados (a locução preposicional, o objeto da preposição e o adverbial) e o referente (o verbo que atua sobre eles); é uma relação de dependência e influência mútuas, pois cada um depende do outro e é influenciado por ele. Os elementos dependentes — a locução preposicional, o objeto e o adverbial — carecem de um agente que atue sobre eles; caso contrário, são unidades sem sentido. O agente, por sua vez, depende deles para completar seu significado, sem mencionar a influência do agente sobre eles*



course of contextual meaning, as well as its time and place.

**Keywords:** Relation. The Omitted Element. The Agent. The Quasi-Clause.

*em termos de determinação de sua posição e função gramatical, e a dependência do agente em relação a eles em termos de determinação do curso do significado contextual, bem como de seu tempo e lugar.*

**Palavras-chave:** *Relação. O Elemento Omitido. O Agente. A Quase-Cláusula.*

## 1 RELATION IN LANGUAGE

Al-Khalil (170 AH) said: ‘Al-‘alaqa’ refers to that upon which one relies in one’s trade, property, or livelihood. It is said: ‘Hang the door and bolt it’; the hanging of the door refers to its installation and fitting. As for ‘al-‘ulayq’, a green plant that clings to trees and twines around them, bending them <sup>(i)</sup>. Thus, anything that clings to and is attached to something is ‘ulayq’ to it. As for Ibn Duraid (321 AH), he explained the meaning of ‘ta’liq’ and ‘ta’liq’: ‘Al-‘alayq’ is that which is hung on an animal from its bridle; as for ‘alāqah: it is love; and ‘ilāqah: the knot of a whip and the like; and I hung the thing by hanging it, when I tied it <sup>(ii)</sup>, so everything that is tied to something is attached to it; hence, one ties a thing to a mount. Al-Jawhari (393 AH) explained that whoever has an inclination towards another has his heart attached to them, and thus he defined ‘ta’alluq’ as: ‘desire’ (al-hawā). It is said: ‘a glance from one who is attached’ (nazarun min dhi ‘alaq), and it is said: ‘he became attached to it’ (‘alaqa bi-hi ‘alaqan); that is, he became attached to it <sup>(iii)</sup>. Thus, ‘became attached to it’ and ‘attached to it’ have the same meaning for him, which is: love for a thing and connection to it. As for Ibn Fāris (395 AH), he explained its meaning by referring to its root, saying: The ‘ayn, the lām and the qāf: a major, sound root that refers to a single meaning, which is that a thing is attached to something higher, and the usage of the word then expands; the entire reference is to the root we have mentioned. One says: ‘I attached the thing; I attach it by hanging it up’, and ‘it has clung to it’ if it has adhered to it, and the analogy is the same <sup>(iv)</sup>.

The meanings derived from the concept of ‘attachment’ in the language are numerous, including: connection to a thing, or linking one thing to another, and the interdependence between them, as well as their mutual necessity and concomitance. For everything I have linked to another, or attached to it, results in something attached to it

or related to it, and a link or a connection; thus, a thing is not related to another unless there is harmony and alignment between them.

There are those who view the meanings derived from the concept of connection as: linkage, ((for the concept of connection revolves around linkage, and the establishment of a relationship between the connected parties))<sup>(v)</sup>.

## 2 RELATION AS A TECHNICAL TERM

Attachment has been defined in various ways, with different concepts and approaches. Ibn Ya'ish (643 AH) linked it to composition: 'Rather, the composition of one word with another, if one of them is attached to the other, in such a way that the position of the predicate is improved and the meaning is made complete' <sup>(vi)</sup>, As for Ibn al-Hajib (646 AH), he defined it as: the conveyance of the meaning of the verb to the noun; that which conveys its meaning is that to which the particle relates, as when you say: 'I travelled from Basra', so 'from' conveys the meaning of travelling to Basra in the sense of commencement, and it is related to it <sup>(vii)</sup>, Ibn Hisham (761 AH) defined it as: 'the semantic connection; the origin of this is that verbs were unable to reach the nouns on their own, so they were assisted in this by prepositions, and the extra letter was introduced into the sentence to strengthen it and emphasise it' <sup>(viii)</sup>

Al-Suyuti (911) concurred with him and transmitted this definition with an explanation: 'Only the reinforcing *lām* is used for connection, for it relates to the reinforced verb, as in: {**musaddiqun li-mā ma'ahum**} [Al-Baqarah 89]{**He does whatever He wills**} {Al-Buruj: 16}; for the fact is that it is not a mere superfluity; due to the weakness imagined in the agent, which has the status of the deficient, nor is it a mere conjunction; due to the consistency of its omission, it has a status between two statuses <sup>(ix)</sup>.

Mahdi al-Makhzumi stated: 'What is mentioned in the verbal sentence after the completion of the attribution are words that perform linguistic functions, upon which the full meaning is based; these words complement the meaning being expressed, and these related elements are distinguished from one another by the linguistic functions assigned to them' <sup>(x)</sup>.

Pseudo-clausal relation to the omitted agente

### 3 FIRST: QUASI-CLAUSAL RELATION TO AN OBLIGATORY OMITTED AGENT

#### 3.1 The quasi-clausal relation functioning as an attribute

##### a. The quasi-sentential relation (being) in the genitive case as an attribute

**Beautiful in creation, truly  
generous,**

**Guidance and generosity  
overflow from his hands like  
rain<sup>(xi)</sup>**

The genitive construction (al-jar wa al-majrur) (al-haqq) refers to an omitted adjective describing khalq; that is: a creation that is true, beautiful and magnificent, in which both the genitive and the accusative cases are permissible<sup>(xii)</sup>, so (beautiful), if it is in the nominative case, functions as the predicate of an omitted subject, the implied subject being (he), and if it is in the genitive case, it functions as an attribute of what precedes it:

**The character of a Prophet  
who refused to let us be lost**

**A descendant of glory, sound  
in character and  
honourable<sup>(xiii)</sup>**

The prepositional phrase (on the right) is necessarily related to an omitted element, as it occupies the position of an attribute; the agent is necessarily omitted, for the prepositional phrase (on the right) may stand in for the agent (being); that is: a creation on the right, so the prepositional phrase functions as an attribute, and its form is ‘on the right’, then this creation is described with another attribute, namely that it is ‘generous’, followed by the verb ‘invited’; it may function as an attribute or a circumstantial phrase, because the indefinite noun is not purely indefinite since it has been described. ((Some grammarians hold that a sentence containing a detached attribute is neither independent nor a new clause, but rather a circumstantial phrase if it follows a purely definite noun, and an attribute if it follows a pure indefinite noun; it is suitable for both functions if it follows a specific indefinite noun, as is the case with other sentences that function as adverbial phrases after pure definite nouns, and as attributes after pure indefinite nouns, and are suitable for both functions after a specific indefinite noun))<sup>(xiv)</sup>

Moreover, the preposition “‘alā’ (on), indicating superiority, was consistent with this connection; that is to say: the form of His creation has been elevated by that truth, which is the perfection of His form. This clause has been structured in such a way that the meaning is made perfectly clear, ((in truth; for were it not for that, beauty might be mere form without meaning, and he, peace be upon him, is far above that. Thus, his saying ‘in truth’ means: in perfection and completeness))<sup>(xv)</sup>.

The prepositional phrase ‘in truth’ is linked to the omitted verb ‘to be’, and its meaning is consistent with the context. and through this connection, the essence of the meaning in the form of his creation became: existing, perfect and complete. These creative attributes began to manifest in him, peace be upon him, until they became his defining characteristics, and the palm of his generosity overflowed with bounty like rain, (guidance and bounty overflowed from his palms like rain), Furthermore, the genitive and the object (on the right) were not linked to another agent, nor were they linked to the verb following them (spilled); for this verb is not transitive with ‘on’, so one does not say: ‘The man spilled on his wealth’, but rather: ‘The man spilled with his wealth’.

Moreover, attributing the genitive construction to the verb ‘nada’ would be contrary to the intended meaning; for the meaning would then be: ‘nada’ in the sense of ‘rightly’, that is, in the sense of ‘perfection’. The poet intended the perfection and completeness of his image, not his generosity and magnanimity; for the bounds of his generosity are boundless, being bountiful in its giving and overflowing in its outpouring, like the falling of rain.

Furthermore, this connection to this factor encompasses several points:

**Firstly:** the allusion to the extent of the beauty, perfection and completeness of his image (peace be upon him), as well as the generosity of his hand and his presence; thus, the preposition and its object imbue the text with indispensable semantic nuances.

**Secondly:** Implication: where the object of the preposition ‘on’ (haqq) implies the meaning of perfection and completeness; to suit the contextual meaning indicating the beauty, perfection and completeness of his image (peace be upon him), in addition to the indefiniteness of that object (‘haqq’) so as to encompass all that is perfect and complete.

**Thirdly:** Omission: where the agent of the prepositional phrase (‘al-haqq), namely (ka’in), has been omitted; as it functions as an attribute, the object takes the place of the agent; due to the stability of the object’s meaning within it, and because it is a general

concept, and the adverbial phrase is thus stable; due to the stability of the pronoun within it, after the omission of the related element, and it was said: because the meaning of the operator is established within it, such that it is understood immediately upon hearing it; and if its omission is required, its mention would be superfluous, unlike the specific, which must be mentioned, unless there is evidence to permit its omission<sup>(xvi)</sup>, so the agent is omitted; because it is in the position of an attribute, it must be omitted as the grammarians hold. Whether it is understood to be a noun or a verb, there is a link in it, which is the implicit pronoun, ((and in both cases the link is present, which is the stable pronoun implicit in the omitted object))<sup>(xvii)</sup>.

**Fourthly:** Deservingness: The text refers to what he (peace be upon him) deserves; he deserves whatever is said of him or attributed to him, for his beauty is truly such, stemming from his noble attributes, and through this creation we believe in the virtues bestowed upon him by Allah the Exalted; for the perfection of faith in him (peace be upon him) lies in believing that Allah the Exalted fashioned his noble body in a manner never seen before or since in any human creation like him<sup>(xviii)</sup>, for the beauty of form and inner character are united in him (peace be upon him) ((his beauty is not merely the beauty of form, devoid of inner beauty, but rather the beauty of creation bestowed by God, combined with the inner beauty of truth))<sup>(xix)</sup>, Moreover, the poet has combined the beauty of his physical form with the beauty of his character, stemming from his noble lineage and his noble deeds in his generosity, his presence, and the lavishness of his gifts, like a rain-bearing cloud, so the poet employed the general simile (like rain) to embody the generosity of his hand and his aid to the needy and poor<sup>(xx)</sup>.

We conclude from the above that the imperfect assonance between the two names, Jamil and Jazil—due to the difference in the middle letters, the mim and the zay, whilst retaining a strong phonetic similarity—indicates a transition from the beauty of the self to the breadth of one's impact, and from moral perfection to an abundance of reward and generosity. Likewise: Huda and Nada (Huda, Nada), where the difference between them lies in a single letter in the first word—namely, the 'ha' and the 'nun'—which signifies guidance, light and guidance. This correlation between guidance and generosity is implied by the use of these two letters, illustrating how guidance is concealed in the heart before manifesting as a tangible reality<sup>(xxi)</sup>.

The phrase ‘(‘ala haqq)’ has several features, including: the alliteration between ‘khalaq’ and ‘haqq’, which is known as ‘confused alliteration’; these are two words where one is missing a letter from the middle of the other, thus confusing the reader, in addition to the ‘xxii’ (a figure of speech), as the poet says: ((On the right; for were it not for him, beauty might be an image devoid of meaning, and thus the effect of the prepositional phrase (on the right) and its related impact on the structure of the text, and on the event in which it occurs, became clear to us))<sup>(xxiii)</sup> The attachment of the prepositional phrase and the omission of its operator is the most concise and complete way of expressing its purpose, and this is what occurred in the omission of the operator of the prepositional phrase: ((Omission entails the removal of the operator whilst the object retains its original grammatical status))<sup>(xxiv)</sup>, and despite the omission of this operator, its object—the prepositional phrase—remained in its appropriate place to fulfil the purpose; the quasi-sentential relation (rightly) is linked to an omitted attribute of creation, the implied meaning of which is: ‘being upon the truth’, and this relationship defines the nature of creation; beauty is not merely formal or incidental, but is founded upon truth and righteousness. It symbolises—beauty—truthfulness, trustworthiness and faith, and is thus linked to moral excellence **{And indeed, you are of a noble character} {Al-Qalam: 4}**, a character rooted in truth **and** the **Prophetic** mission. The general metaphorical connection and its link to the omitted attribute provide breadth and scope for deriving meaning; for it heightens the psychological and moral impact, and places the focus on the standard of truth, and there is a moral escalation in the verse that links beauty to truth, then to abundance and generosity; this lends the verse a complete spiritual dimension, for the relative clause has made the praise not merely verbal commendation but an affirmation of the high standing of character.

#### **b. The quasi-noun phrase (being) in the accusative case as an attribute**

**They were like rain, but for                    they were lions, but in their  
the righteous, as                                    habits** <sup>(xxv)</sup>

The prepositional phrase (for the righteous) is an attribute of an omitted noun, which is the subject, and the implied meaning is: ‘but they were like rain for the righteous’; similarly, the phrase ‘in their ways’ <sup>(xxvi)</sup>.

Al-Khalil (170 AH) said: ‘And rain (al-ghaith): the grass that sprouts from the rain, and its plural is al-ghuwayuth’<sup>(xxvii)</sup>, but this term (al-ghayth) refers to rain, and al-

‘afa’a ((those who seek kindness; the singular is ‘afa’, and he has forgiven, he forgives; so-and-so is forgiven by his guests, and his guests forgive him; he is one who is often forgiven, often kind, and often pardons))<sup>(xxviii)</sup>.

The meaning intended by the author is that ‘his people (peace be upon him) are a source of relief for the needy and a force to be reckoned with against their enemies; they show generosity only where it is due, and inflict punishment only where it is warranted; thus their hands are generous with gifts, and they deal a decisive blow to their enemies with the sword’<sup>(xxix)</sup>, so following this presentation, the genitive phrase (for the righteous) and (from their enemies) must have a modifier relating specifically to them, particularly after the resumption of the sentence and its qualification with (but). The genitive phrase remained without a mentioned modifier relating to it, and the modifier of the genitive phrase is omitted if it is a general concept, and the prepositional phrase was an attribute, and what is mentioned in the commentator’s interpretation is the omission of the described noun (ghayuthā) and the attribute (ka’ina) functioning in the prepositional phrase (for the needy). This is found in the Qur’an, as in His saying, the Exalted: **{So call upon your Lord for us; let Him bring forth for us from what the earth produces} {Al-Baqarah: 61}**, Al-Samin Al-Halabi (d. 756 AH) reported from the grammarians that the prepositional phrase (from what the earth produces) is related to an omitted attribute, and likewise the described element is omitted ((His saying: **{from what the earth produces}** is an omitted object of ‘bring forth’; according to Sibawayh, its implied meaning is: something edible [from what] or something from what the earth produces, and the genitive may relate to the verb preceding it, with ‘min’ indicating the beginning of the purpose, and it may be an attribute of that omitted object, relating to an implied noun; that is: ‘something edible that is among what the earth brings forth’)<sup>(xxx)</sup>, similarly in His saying: **{How evil is that for which they have sold their souls, that they disbelieve in what Allah has revealed, out of envy that Allah should send down of His bounty} {Al-Baqarah: 90}**, In His saying, ‘from His bounty’, the phrase ‘from His bounty’ is related to ‘anything’, and ‘anything’ is an attribute of an omitted noun; the implied meaning is: ‘Allah sends down whatever may be from His bounty’<sup>(xxxi)</sup>. Such omissions occur in the Holy Qur’an and in Arabic speech; they omit the attribute and its referent for the sake of brevity, leaving only that which relates to the object of the attribute. Perhaps this interpretation was adopted to uphold the grammatical rule, for

every dependent element must have an agent acting upon it. Thus, the poet's statement: (ولكن للعفاة) It is well known that the silent 'alif and nun in 'akin' (which indicate a qualification) do not affect what follows them; they are considered a general construction that must be omitted. Thus, the grammatical rule was upheld by omitting the agent in the prepositional phrase.

The poet employed the 'affirmative statement'—that is, the clause by which the phrase is restricted after its general application—and this appears in two places within the verse. The first is where he says, 'But for the righteous', where he initially describes his people as 'Gioth', which appears to be general in meaning, before restricting it to the righteous. The second is where he says: 'But in their deeds' <sup>(xxxii)</sup>. Here, he initially describes them as 'Liyuth', which appears to be general, then restricts it to 'in their deeds'. Furthermore, there is an increase in the correspondence between 'al-Ghayuth' and 'al-Liyuth', and between 'al-'Adah' and 'al-'Afah', as well as the subsequent assimilation between them <sup>(xxxiii)</sup>. He also used the affirmation of praise in a manner resembling censure, which is found in Arabic, as it resembles the verse in terms of the implication for the addressee, as in the saying of al-Nabigha:

**A youth whose character is a horse, so whatever money  
flawless, save that remains is left behind <sup>(xxxiv)</sup>**

This is what is known as praise through the use of something resembling criticism; when he used 'except' (غير), the listener thought he was about to criticise him, but he actually increased his praise <sup>(xxxv)</sup>. The same applies to the poet's verse, where he seemed to be about to criticise, but instead increased his praise. This praise depended on the omission of the agent to whom the description pertained; In short, and for the sake of clarity; and for the sake of the verse's metrical integrity. Had the determiner and the attribute been mentioned, the composition of the verse would have been devoid of artistic structure, and the verse would have lacked poetic elements. For the more the verse captivates the reader, the greater its aesthetic appeal and the finer its craftsmanship, especially since the poet did not contravene established grammatical rules; for in omitting the relative pronoun, he did not deviate from Arabic and its rules; we have established this from the Holy Qur'an. The attribute was omitted along with its referent, and the prepositional phrase remained to indicate this omission as a stylistic device; thus, the

prepositional phrase was not attached to the referent (Ghayoutha, and Layoutha); as they are proper nouns, there must be a derivative relating to them, so (ka'in) is implied.

**c. (Ka'in) is a raised attribute**

**His companions said: 'We have a remembrance', so I said: 'Upon the tongue of David there is a mention that never ceases'**<sup>(xxxvi)</sup>

The relative pronoun is omitted, and the verb 'is' functions as an adjective; 'we have a remembrance' is in the position of the object of the verb 'to say', and the second 'remembrance' is the subject with its predicate omitted; as indicated by the preceding 'we', and 'unending' is an adjective of the subject, and 'on the tongue of David' relates to the omitted predicate, and the interpretation is: <sup>So</sup> I said to you: 'In the words of David there is a mention that is not cut off' <sup>(xxxvii)</sup>, and the meaning is that when they claimed they had a good mention, he said to them in the words of David, He agreed with them regarding the existence of the remembrance, outwardly, whilst inwardly he intended to curse them through the words of David; thus he agreed with them in a manner that mocked them, and alluded to their curse through the words of David, by the command of their Lord. This is more eloquent in its denial, and more severe than explicit declaration and manifestation' <sup>(xxxviii)</sup>.

Accordingly, there is an omission, namely the subject of the predicate; thus we know the omitted referent (being), to which the prepositional phrase (for us) relates; In the first half, the prepositional phrase (for us) relates to (being); that is: the mention of a being for us, and they mean the good mention. The author responded that this mention of theirs is cursed and everlasting, like the curse of the Prophet of God, David, peace be upon him, upon his people. The indication of the relation is: is found in the relationship of the prepositional phrase to the predicate of the omitted subject (being), which indicates permanence; to correspond to the permanence of the remembrance he intended for them, as if he were saying to them: 'Hold fast to your so-called remembrance'; but not every remembrance is true remembrance. For in their claim, they have nothing but good remembrance, yet the reply was given in a mocking tone, like one who claims majesty only for that majesty to become a curse upon him. For in His saying, Exalted be He: **{Taste, for you are the Mighty, the Generous}** [Ad-Dukhan:49], that was a mockery of him, and the two parties continued speaking: she said, 'Apart from Him,' so I said, just

as the phrase: **{Taste}** is in the accusative case as the object of the speech, referring to an implied statement <sup>(xxxix)</sup>. The phrase ‘to us’ and the phrase ‘on the tongue of David’ are also in the accusative case as the object of the speech, so the predicate does not relate merely to ‘us’, but to ‘what is’ on the tongue of David; for whatever comes from the tongue of David nullifies all the kindness they mention, because the phrase ‘the tongue of David’ has been singled out by Allah for His curse.

There is also an allusion intended by the author to a verse from the Qur’an: **{Those among the Children of Israel who disbelieved were cursed by the tongue of David} {Al-Ma’idah:78}** by way of pun <sup>(xl)</sup>, although grammarians differ in their assessment of the agent of the prepositional phrase: is it a singular noun (ka’in), or a clause (istakhar)? However, as we have mentioned, the context of the verse supports the prepositional phrase being a single word (ka’in), whilst the event denoted remains constant; yet the commentator did not mention the predicate, but rather inferred the prepositional phrase, and by inferring them, he implied their semantic function in completing the meaning, for they served as a link between the subject and the omitted predicate. Furthermore, the prepositional phrase (for us), mentioned in the first half of the verse, and the implied prepositional phrase (for you) in the second half, were both brought forward due to their importance in clarifying the meaning. He did not say: ‘mentioned to us’, in which case the prepositional phrase (for us) would have been an attribute of the mention; nor did he say: ‘mentioned us’, in which case the prepositional phrase ‘for us’ would have been an attribute of ‘mention’. Nor did he say: ‘mentioned us’, in which case the predicate could have been omitted. Rather, what actually happened was that he placed them at the beginning, without mentioning their subject, even in the second half of the verse. Since the subject is described, he could have said: ‘a mention that never ceases on the tongue of David’, not to mention that it fulfils the function of the preposition (lam), which enters into its object, (na), and which enters into its object (kam). It would have been possible to respond in the second half by saying: ‘Your remembrance is unceasing’, but this does not fulfil the purpose he intended for them through the preposition (lam), and the agent of both the preposition and its object was omitted, its implied meaning being: (existing) or (occurring); so that the sentence consists of the mentioned subject and its omitted predicate, with the preposition and its object completing the meaning of this sentence.

The implied general concept is interpreted as a derived noun, for it is the root of the predicate; if we interpret it as an action ('settled' or 'occurred'), we have a sentence, and the sentence cannot function as the predicate unless it is interpreted as a derived noun, The noun is the original form, and there is no doubt that interpreting the original form takes precedence; so that there is not an interpretation following an interpretation, not to mention that the noun is not restricted to a specific time; because it is valid for all times (xli).

### 3.2 The quasi-sentential relation to the omitted agent functioning as the predicate

**And water and wealth flowed from his hands**                      **This is for the ruler and that is for the army when it is besieged**  
(xlii)

The quasi-sentential relation is based on a referential system, for the adverbial (when) ((relates to the predicate to which it is attached (for the army), which is a being or a state))(xliii), and the meaning is that his hands (peace be upon him) overflowed with wealth, flowing like rain in various forms of bounty, and that water sprang from between his fingers, quenching every thirsty soul (xliv), and this indicates the firmness of the attribute of generosity in the one being praised, as a contingent action linked to the time of its occurrence; for the adverb 'when' does not restrict the occurrence of the gift to a specific time so much as it restricts its entitlement, and this connection confirms that the flow of money and water from the palms of the praised one is a constant state, and that the allocation of the army's provision during times of thirst is merely a manifestation of that fixed attribute, not an expression of a passing event or a specific time.

It thus becomes clear to us that the adverb 'when' is not related to a specific factor in terms of syntax or meaning; syntactically, it occupies the position of the predicate, so it is permissible to say: 'This is when one is thirsty,' so water is provided for the thirsty, and money for those who seek it. As for meaning, the adverbial phrase (when) is not linked to the verb (flowing); for this flowing would be limited to a single time, namely (the time of thirst), whereas the author intended the flowing to be absolute, as evidenced by his saying:

**The rain gave them water as if  
it were gold**

**So turn away from his hands if  
you delay, you will not smell** <sup>(xlv)</sup>

For the generosity of his hands is not limited by time; that is to say: look to nothing but his kindness at the time of need <sup>(xlvii)</sup>.

The adverbial phrase (when) is omitted and understood as a noun; so that its existence corresponds to the constant nature of the source of his generosity, for whatever flows from his hand in generosity and kindness is assured and constant, whether at a time when the army is thirsty or at other times. The omitted agent is not explicitly stated, for that would lead us to mention the superfluous indicator, or what grammarians call ‘the manifestation of the adverbial agent is an abrogated rule’. This was mentioned by the author of *Al-Jaysh* (778 AH): The ease of speech lies in omitting what is of no use to mention when there is something indicating it and filling its place; for it is well known that if you say: ‘Zayd is behind you’ or ‘Zayd is in the house’, the mentioned preposition and the implied one, together with the adverbial phrase, indicate permanence and possession, as you know. so the mention of the adverbial and the object, which are related to the predicate, indicates the omitted predicate with definitive clarity, rendering it superfluous, given that what they relate to is a general state; and for this reason, if what they relate to is a specific state, it is permissible to mention it; for the explicit mention of the adverbial is a rule that has been abrogated. Furthermore, this ruling is not specific to the adverbial and the object that function as predicates; rather, the ruling applies to each of them—whether they function as a predicate, a conjunction, or an attribute—in the same way as mentioned regarding their ruling when they function as a predicate <sup>(xlvii)</sup>.

Furthermore, the context of this phrase carries significant meaning in its position within the text; the poet has chosen the moment when the army is most in need—namely, when they are overcome by thirst. Moreover, this water does not flow into his hands (peace be upon him), but rather flows from his hands; hence he said: Water and wealth flowed from his palms; perhaps he intended the meaning of ‘from’ here to denote the beginning of the spatial destination, rather than causality; for that water comes about through his palms and other means, so the source of the water is from his palms, so the flow is limited in place but absolute in time; thus, specifying the place is not a flaw, but rather an elevation of it, so that the verse ends with an absolute temporal conclusion.

The poet employed both generalisation and division; for he grouped together wealth and water in the flow from his palms, then divided them, assigning wealth to those who hope, and water to the army when it is thirsty, not to mention the subsequent assimilation between wealth and water <sup>(xlvi)</sup>, and although wealth and water share the quality of flowing, water is distinguished from it by a temporal circumstance; thus the poet did not say of wealth: 'This is for the supplicant when he supplicates,' but he said: 'And this is for the army when they are thirsty.' Thus, the flowing is literal for water and figurative for money; and whilst it began with a place, it ended with a time, despite the difference in the agent. The prepositional phrase (in his palms) indicates the place where the verb (flowing) takes place, and the adverbial phrase (when) indicating the time is omitted. so that which is literal, such as the flow of water, must necessarily have a greater share; thus, water had two adverbs: the first indicated the place of its source, which is his palm (peace be upon him), and the other indicating the time; however, this time is absolute. It is as though the author, when compiling and categorising the meanings of the individual words, did not neglect to categorise the adverbs. The adverb of place was appropriate for the flowing, but its operator (flowing) did not extend its scope of action to encompass the adverb of time in the second half; due to this extension being cut off from it, The obstacle in its path is the second introductory clause (وذا للجيش حين ظمي), so it is necessary to infer an omitted agent for the temporal circumstance (when); so that the text may be woven together, and each word may contribute in its place, and be supported by its own meaning.

#### **4 SECONDLY: THE QUASI-CLAUSAL RELATION TO THE OMITTED FACTOR, WHICH IS PERMISSIBLE**

##### **4.1 Relation to the syntactic contexto**

###### **a. The implied quasi-clausal relation in the context of interrogation**

**Who has a noble home in the desert for her**                      **Pride, so whoever has it for her is included in that** <sup>(xlix)</sup> ()

The quasi-clausal relation is evident in the interrogative context in the poet's words: (Man), which is the subject, and its predicate is the relative clause (li) relating to

an implied agent, estimated as (ka'in), an estimation consistent with the interrogative meaning, which implies a question. From this implied agent branches a second prepositional phrase (bidar karam), as no independent agent was established for it, so it is attached to the same subject as the predicate 'li', resulting in two prepositional phrases attached to a single omitted subject. This is confirmed by grammarians as a permissible case of multiple attachments to a single subject, provided the meaning remains unified. Thus, the nominal phrase 'in the haste there is glory' functions as an attributive genitive of 'house'.

Al-badār: is speed; to hasten towards something, to rush towards it <sup>(i)</sup>; he meant that taking the initiative towards it is a source of honour for him, ((And the people took the initiative in a matter and rushed towards it; that is: some of them rushed towards one another, so some of them rushed ahead and overpowered the others))<sup>(ii)</sup> As for staying away from that house, it is a shortcoming and a failure; for whoever is preoccupied with matters other than it is wronged by the passing of time, and his rights are curtailed<sup>(iii)</sup> The verb: (('to be devoured' means 'to be wronged'; 'I have devoured a portion of my right for you: I have forsaken it. And the one who devours is the wrongdoer'))<sup>(iiii)</sup>, as if he meant that reaching these lands and taking the initiative to do so is a source of honour, and that neglecting them is a sign of weakness and deficiency, and ((is an interrogative pronoun, functioning as the subject, and 'li' is in the position of the predicate; the implied meaning is: 'Who will guarantee me such-and-such, or a noble abode?'—related to that predicate—and 'in the abode there is honour': a sentence consisting of a subject and a predicate, functioning as an attribute of 'home'; 'whoever' is a conditional noun, acting as the subject; 'for her' is a verb with a pronoun as its subject; and the sentence serves as the predicate of 'who'; and it implies a jussive form in response to the condition))<sup>(liv)</sup>, so the phrase consists of the interrogative pronoun (man), and its predicate is the prepositional phrase relating to an omitted element; as for the prepositional phrase (badar karam), it relates to what the predicate (li) relates to, As for the nominal clause (in the house she has honour), it functions as an attributive genitive of 'house'; as for the conditional 'man', it is the subject, and its predicate is the conditional verb ('for her'), and the response to the condition ('is included'), What we mean by his statement: 'or in the house of honour' relates to that predicate, so we have two prepositional phrases: 'to me' and 'in the house of honour'. The commentator has clarified that there are two

referents: ‘to me’ and ‘in the house of honour’, whilst the referent is singular (‘is guaranteed’).

Several points emerge here, including the following: the commentator’s phrasing and interpretation were precise in terms of meaning; he did not say, ‘His interpretation is: “settles”, since the verb “settles” (يستقر) is one of the general terms denoting existence’; for what best fits the connotation of this relationship is “guarantee”, not ‘settling and stability’; and that the commentator did not specify which prepositional phrase is related to the verb ‘to guarantee’, but rather offered a choice using the conjunction ‘or’, meaning that not both are related. It is therefore not permissible to say: ‘Who guarantees for me and guarantees a noble home?’, but rather what is permissible to say is: ‘Who guarantees a noble home for me? or ‘Who will guarantee a fine house for me?’ If the prepositional phrase ‘a fine house’ is linked to the verb ‘guarantees’, then the prepositional phrase ‘for me’ is linked to ‘being’, and perhaps the verb ‘guarantees’ relates more closely to the prepositional phrase ‘for me’ than to the prepositional phrase ‘a fine house’; for this verb is transitive in and of itself, so perhaps the speaker intended ‘who guarantees me’, whereas the verb ‘guarantees’ is transitive via the preposition ‘ba’ ( ((The guarantor: the one who guarantees something; he guarantees it, he provides a guarantee for it; and the sponsor: the one who sponsors a person, supporting and providing for them)<sup>(0lv)</sup> , so the commentator’s interpretation was ‘yatkufal’ not ‘yukufal’, and the intended meaning sought by the author was: to guarantee his safe arrival at that house. The connection and the interpretation of the omitted verb make it clear that this question contained an element of wishful thinking; for his wish was for someone to guarantee his safe arrival at that house. If the prepositional phrase (li) is linked to the verb: ‘to take responsibility’, the author’s question was about the guarantor; and if the prepositional phrase is attached to ‘a noble abode’, his question was about reaching that abode. Thus, the meaning depends on the interpretation given, whether the prepositional phrase is attached to an implied or explicit verb. ((You will see that the meaning changes according to the interpretation of the connection. Furthermore, this connection is not specific to the prepositional phrase and the adverbial phrase, even though grammarians do not mention it in other contexts; rather, it is common in many expressions within the Arabic sentence, for a connection between words is sometimes necessary to clarify the intended meaning.))<sup>(lvi)</sup> . Thus, the prepositional phrase and what relates to it make the predicate clear, to complete the

meaning, and the grammarians have mentioned this aspect regarding the object of the prepositional phrase: which of the two is the predicate? Is the predicate the prepositional phrase itself, or what relates to it? (Note that grammarians have differed regarding the predicate: is it merely the object of the adverbial, the prepositional phrase and its object, or is it merely the adverbial, the prepositional phrase and its object themselves, or is it the sum of the object and the adverbial or the prepositional phrase? The majority of the Basri school held that the predicate is the totality, as the meaning depends on each of them. The correct view, which is preferred, is that the predicate is the object alone, and that the adverbial or the prepositional phrase is a qualification of it. This is supported by the fact that they unanimously agreed that if the object is specific, it is the predicate alone, whether it is mentioned or has been omitted due to a context that indicates it, and this disagreement concerns only the general referent)<sup>(lvii)</sup>, so the prepositional phrase (li) in the verse, if they are the predicate, then the referent must necessarily be omitted, its implied meaning being (being), and the prepositional phrase (b-dar karam) will be related to the verb (yatkuful), If the predicate is a prepositional phrase, its subject must be omitted; this is what Ibn Hisham stated: ((From this we understand that the adverbial, and the prepositional phrase, are not said to be the predicate unless their referent is general, and that this general referent must be omitted))<sup>(lviii)</sup>, and the interpretation would then be: ‘who guarantees Dar al-Karam’; for, referring to the context, it is understood that he meant a guarantor and surety for that house. The meaning he intended is: ‘who guarantees me’ or ‘to reach Dar al-Karam’. In the first half of the verse, there are two referents that are omitted, as shown in the following diagram:

### Plane 1

Relevant/Applicable	Relevant/Applicable	Its ruling	Its value
To	Omitted	Must be deleted	Being
At Badar Karam	Deleted	May be deleted	takes care of

We conclude from the foregoing that the omission of the agent is not a purely grammatical procedure, but rather one necessitated by contextual meaning; to shift the interrogative from the level of questioning the action to relating to existence, and to make the objects instruments for producing the meaning of lack and magnification, in

accordance with the semantic purposes; Thus, the quasi-syntactic relation to the omitted agent becomes a tool expressing what is on the poet's mind; for with the presence of the prepositional phrase (li) and the prepositional phrase (badar karam), the construction of the agent is justified: 'takes care of', whilst omitting the agent and fulfilling the author's intent; so that the basis of his allusion is the assonance or alliteration between 'Badar' and 'al-Dar' and between 'liha' and 'lahu'.

### **b. The implied syntactic relationship in the context of the source**

**Welcome to her from the blood                      And may water flow from their  
that was shed for them                                  waters<sup>(lix)</sup>**

The implied relationship in (Ahlan biha) is manifested in the identification of the prepositional phrase (biha), and an omitted verb is implied, making (Ahlan) the object; however, this interpretation – as it seems to me – does not hold up grammatically, since the principle of grammar is not to resort to implication when the verb is intact in the stated form.

There are hidden connotations that emerge in our interpretation of the object of the preposition and the object of the verb, as well as the semantic connections. The commentator notes: "Ahlan" is in the accusative case with an implied verb; that is, "I came across". "Ahlan" and "baha" relate to an implied verb, expressed explicitly, meaning: "I mean by it", (as in 'for you') from 'water for you', and the pronoun in 'by it' refers back to the blood, and the interpretation is: 'Welcome to the blood'; then it was implied and made explicit, and brought forth explicitly, governed by 'from' for the purpose of distinction)<sup>(lix)</sup> He wished to address the soul, ((If you have shed your blood for their sake, and thereby purchased their nearness, then you have found a worthy cause; and having shed it, it has struck its mark. Thus, he who sheds his blood for their sake is not to be blamed, and the drink from the fountain of their generosity is the most desirable of all.)<sup>(lxi)</sup> His praise and welcome of the soul are conditional upon the shedding of blood. What we observe is that the preposition and the pronoun (h), which are the preposition and the pronoun (h), relate to an implied verb inferred from the context, contrary to the verb we infer for 'a family', so one does not say: 'I came across welcome, and I came across blood', because this contradicts the context; rather, the prepositional phrase relates to: 'I mean', so the implied meaning is: 'Ahla baha, I mean, or specifically the blood', and perhaps a questioner might ask: why are the prepositional phrase (baha) not related

to the infinitive (ahla), given that the verb of this infinitive is also transitive with the preposition ba, as in: ‘Ahltu bi-l-rajul, idha anast bi-hu’<sup>(lxii)</sup>,’ The answer is: If the infinitive (ahla) is the direct object, then the prepositional phrase relates to an omitted verb, and the meaning is: ‘I met the blood with a welcome’; and if the infinitive is the absolute object, then it is permissible for the prepositional phrase to relate to the infinitive, and the meaning is: ‘Our people are welcome with blood.’ When the verb is omitted, the infinitive takes its place, and what was attached to the verb is attached to it. This is what Sibawayh mentioned: ((For when you see a man heading towards a place or seeking something, you say: ‘Welcome and ahla’, meaning you have realised this and hit the mark; so they omitted the verb due to its frequent usage, as if it had become a substitute for ‘your land has welcomed and received you’ just as ‘al-hadhar’ came to replace ‘ihzar’. Al-Rad’ says: ‘Bika wa ahlan wa sahan’ and ‘bika ahlan’. So if one says: ‘ ’ and ‘bika ahlan’, it is as though one has uttered ‘Marhaban bika’ and ‘ahlan’. And if one says: ‘Bika ahlan’, one is saying: ‘You are welcome’ if you have the hospitality and generosity; so if you reply, you are merely saying: ‘You are among those to whom this is said if you come to me’, and you have only come with ‘by you’ to clarify whom you mean after you said: ‘Welcome’, just as you said: ‘to you’, after ‘water’))<sup>(lxiii)</sup> , the preposition and its object (by her) served to specify the agent in the infinitive (welcome). If the infinitive is an object of the verb, the preposition and its object relate to that verb; if the infinitive is an absolute object, the preposition and its object relate to this infinitive, and the agent of the infinitive is inferred from the nature of its wording, ((As for (Marhaban wa Ahla), the verb has been omitted from it for two reasons: one of them is that it is a gerund of the verb in terms of its wording, so it is as if it were a substitute for: ‘rahabat marhaban’ and ‘ahalat ahlan’, even if it is not used; and the second reason: that it is the object of a verb other than its wording, as if he had said: ‘asabt ahlan’ and ‘asabt marhaban’))<sup>(lxiv)</sup> , this is what applies to the source. As for what relates to the preposition and its object, ((as some Arabs say: ‘By you’, and ‘Welcome and ease’ to one who says ‘Welcome’ and ‘Welcome to you’, the meaning being: ‘By you, welcome and ease’, so ‘Welcome’ is omitted, and ‘Welcome and ease’ is appended to it))<sup>(lxv)</sup> , and thus it becomes clear that if the preposition and what is connected to it relate to the infinitive, then the infinitive is the direct object; and if they relate to the omitted verb, then the infinitive is the indirect object. Furthermore, the commentator mentioned that the preposition and its object (baha), in his

saying: ‘Welcome to her’; by analogy with the preposition and its object in ‘for you’ in the phrase ‘water for you’. Both occur after a gerund, despite the difference in the meaning of the preposition ‘ba’ (which indicates attachment) and ‘lam’ (which indicates specificity, not to mention the difference in meaning between the infinitive ‘Ahla’ and the infinitive ‘Sqiya’. The infinitive ‘Ahla’ indicates a welcome in the present or near future, whilst the infinitive ‘Sqiya’ indicates a supplication in the near and distant future. Perhaps what he meant by saying: ‘I mean (by it), (as for you)’, so the prepositional phrase and the object are similar in meaning, ((and I have only come with (you) to clarify whom you mean after you said: ‘Welcome’, just as you said: ‘to you’, after ‘Sqiya’))<sup>(lxvi)</sup>, then came the genitive construction, (from blood), for distinction, and the indefinite form of (blood) indicated scarcity rather than abundance; for those who sacrifice are few, unlike the multitude which loses the value of praise, and therein lies the exhortation to pour it out; so that those who receive their water may benefit.

The distorted assonance was used ((the example cited: a single example, namely ‘dama’ and ‘ma’ from ‘dama’ and ‘ma’); in both, the distorted, raised, ambiguous compound assonance is present, As for its distortion, it is due to the difference in the movement of the dāl; and as for its raising, it is because the word ‘water’ was raised by the dāl from ‘rose’, so it became homoeotonic with ‘blood’ as a distorted homoeotony,<sup>(lxvii)</sup>.

The indication of relation was to the prepositional phrase and what it relates to; so if the infinitive (ahla) is the direct object, the prepositional phrase relates to an omitted verb, and the meaning is: I encountered or met a welcome in the blood; and if the infinitive is an absolute object, it is permissible for the prepositional phrase to relate to the infinitive, and the meaning is: ‘Our people are welcome with blood’; when the verb is omitted, the infinitive takes its place, and what was related to the verb is related to it. It has also been said otherwise: The infinitive (ahla) is an attribute of an omitted noun. ((Ahla wa sahla: both are in the accusative case with an omitted verb; their original meaning is that they are attributes of two omitted nouns; that is: ‘You have come to a people (ahla), and you have settled in an easy place’))<sup>(lxviii)</sup>, and the commentator explained that the infinitive is in the accusative case with an implied verb, but he did not specify that it is an absolute object; because, in his interpretation of the omitted agent of the infinitive, it is the direct object, and therefore he said: ‘Ahla’ is in the accusative case with an implied verb, the

meaning of which is: ‘I encountered’, Perhaps he intended the word ‘Ahla’ to be the direct object, so that the prepositional phrase ‘baha’ remains related to an implied verb rather than the infinitive; that is, that blood meets and encounters a welcome whenever it is shed for them. Or perhaps, in his interpretation of the infinitive’s agent, he saw a past event, As for his interpretation of the object, ‘encountered’, he sees in it something of the future; even though the wording is in the past tense, its meaning is for the future; for this suits the context, which is an exhortation to shed that blood, and this will be in the future, more so than his interpretation: ‘Our people, welcome’—which implies the past—and thus the meaning of the omitted agent in the prepositional phrase ‘by it’ becomes clear to us, as does its effect on the context.

We conclude from the foregoing that ‘Ahla’ in this context is a nominative infinitive standing in place of its verb; and when an infinitive stands in place of its verb, it performs the verb’s function, and objects relate to it, including the prepositional phrase; for the infinitive may be in the accusative case and intended to stand in for the verb, functioning in its place, and the substitution of the infinitive for the verb permits the prepositional phrase to be attached to it. Thus, the prepositional phrase (baha) is attached to the infinitive (ahlan), and the implied meaning is: ‘We welcomed them with a warm welcome’, or ‘We met them with a warm welcome’, without resorting to the assumption of an omitted verb intervening between the gerund and its object.

### c. Pseudo-sentential relation in the context of the imperative

**Stay awake if the traveller sleeps,                      And let him rest if he is short of**  
**and go where he wishes                                      breath, and let him go if he rises** <sup>(Ixi)</sup>

**On the shores above the dawn’s                      And a bird beneath the tail of the**  
**cheek,                                                              night,                                                              concealed** <sup>(Ixx)</sup>

(Wati‘) is the active participle of (wata‘ al-shay’ yata‘uhu, or yata‘ahu, meaning ‘to tread upon it’, and that its action differs from its counterparts; being transitive, the prepositional phrase (bi-wati‘) relates to (asri), in the verse preceding it:

And ‘wāṭi’ is an adjective for an omitted noun, the implied meaning being ‘ride a swift horse’ <sup>(Ixxi)</sup> .

He used this verse to illustrate the correspondence in the affirmative; he listed each verb alongside its opposite: ‘stay awake’ and ‘sleep’, ‘proceed’ and ‘hesitate’, ‘be generous’ and ‘be stingy’, and ‘capture’ and ‘if he stands’. The object of the prepositional phrase is the omitted verb ‘capture’, and the implied meaning is: If the traveller alights and stays, then ride a slow horse; the prepositional phrase (on a slow horse) does not relate to what follows it, because what follows are attributes, and an attribute is not a modifier except under certain conditions, and the prepositional phrase is not attached to it except on the basis of a weak interpretation and conjoined clauses. However, the commentator has clarified that the prepositional phrase relates to ‘asr’, and the verb is omitted, being specific to this verb; for everything that follows it is subordinate to it in description. It is therefore permissible to say: ‘asr bawa’ati’, ‘asr fawq khad al-subh’, and ‘asr bi-mashhur’.

This is what suits the verb in the words of the Most High: **{So travel with your family during a part of the night} {Hud: 81}** where both the preposition and the object (with your family) and (during a part) are related to the verb (travel), and it is also read: (Fasri) with the hamza pronounced in **the** word, and it is read: Fasri. It is said: ‘Asra’ and ‘Sarai’ when one travels by night <sup>(lxxii)</sup>. However, this ‘walking’ mentioned in the verse refers to walking behind them, i.e.: ‘walk’ behind them, <sup>(lxxiii)</sup> but the ‘walking’ intended here is walking ahead of them, so the agent and link for the genitive construction became this verb, as interpreted by the commentator; to suit the context of the verse and fulfil its purpose, supported by the meaning of the preposition (al-ba’); That is: ‘a secret that binds and adheres’, and he did not say: ‘a secret that leads to a landing place’; for the aim was to mount this horse, and the aim was not to reach it, but rather to ride the back of a horse whose nature

The function of the prepositional phrase began with the verb, then it began to come alive, shine and interweave within the verse, until the verse was almost a single unit. Due to the importance of the prepositional phrase (ba-wati’) in completing the meaning—and as they were one of the two arms of the verb ‘to ride’ (the horse)—and the one to whom he was taken (the Prophet, peace be upon him), the preposition and its object (the prepositions) were brought forward to hasten this journey. Therefore, when the Prophet, peace be upon him, was the one being taken, he was mentioned first in **the verse: {Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest**

**Mosque, whose surroundings We have blessed, so that We might show him some of Our signs. Verily, He is the All-Hearing, the All-Seeing} {Al-Isra': 1}**, the prepositional phrase (with His servant), which relates to (took), was placed before the destination. However, the journey in the verse took place at night, whereas in the verse it was after dawn; perhaps in the verse it refers to part of the night, as explained by Zamakhshari: ((I said: By using the indefinite form 'at night', he intended to minimise the duration of the journey, and that he was taken during part of the night from Mecca to Syria, a journey of forty nights; for the indefinite form here indicates partiality)) <sup>(lxxiv)</sup> .

Furthermore, the verb 'asra' has two forms: 'asra' and 'sara'. If the verb is pronounced with a hamza ('asra'), it is transitive; if it is pronounced without a hamza, it is an intransitive verb. However, other views have been put forward: 'Asra' means 'sara', and the hamza is not there to indicate transitivity; it is transitive with the ba, and its transitivity with the ba does not necessitate the participation of the object in the action, but rather the meaning is that He caused it to flow; for 'sara' indicates movement, like 'walked' and 'ran', and this is impossible for Allah, the Exalted. It is like His saying: **{He has taken away their hearing} [Al-Baqarah: 20]**; i.e.: He took away their hearing; thus 'asara' and 'sara' are used in this sense, just as 'saka' and 'asaka' are when they have the same meaning) <sup>(lxxv)</sup> . As for (fasir) in the verse, it is an intransitive verb, as illustrated by the example: 'jara' (he runs), and the meaning of the 'ba' in His saying: 'bawa'at' (at the coasts) is the transitive aspect towards the object; for we find in this a derivation from the implication of that connection, and thus the interpretation would be: 'Capture the rider with this horse' but that strays from the intended meaning; for the action will be directed at the rider, not the horse, but rather the horse is described with these attributes to achieve the desired end.

The poet employed parallelism in the affirmative five times: 'waṭi' with 'ṭāir' (landing with flying), 'fawq' with 'taḥt' (above with below), 'khaḍ' with 'ḍail' (cheek with tail), due to the concepts of high and low they contain, 'al-ṣubḥ' with 'al-layl' (dawn with night), and 'muṣṭahār' with 'mukttam' (well-known with hidden) <sup>(lxxvi)</sup> .

What we observe is that this contrast is not devoid of prepositions, objects, and adverbs; everything in it is either described by an object or added to an adverbial phrase, and we have seen how the preposition 'at' (with 'beaches'), relating to the verb 'capture', contributes to the completion of the event.

Moreover, the chain of connection did not stop at this prepositional phrase (bawaat'i) alone, but began to delve into the nuances of meaning, as the poet said:

**To a prophet who saw what                      And rose where the trustee of  
no angel saw                                              revelation did not rise** <sup>(lxxvii)</sup>

The prepositional phrase (to a Prophet) relates to (asr), the omitted noun to which the prepositional phrase (to the shores) previously related <sup>(lxxviii)</sup> ; thereby encompassing the one by whom he was carried (the horse) and the one to whom he was carried (the Prophet, peace be upon him). Thus, the referent (asr) is linked, through its branches (bawatay) and (to the Prophet), to the inner meanings of the text, thereby achieving the composer's intent, ((When he commanded haste in the night journey, and riding every swift steed whose speed is such that it scarcely touches the earth, he pointed out that it is not proper to hasten in the journey, nor is it good to ride horses that are like birds, except to a Prophet whom his Lord has placed below His Presence, and whom He has singled out from among the angels by granting him vision, and whom He has established where no other trustee of His revelation has been established, and whom He has sent to creation; conveying His commands and prohibitions))<sup>(lxxix)</sup> .

The interpretation of what has been mentioned: If the traveller sleeps and sloths, and remains in a land far from that love, he is carried on the coasts (by horse) of these attributes to a Prophet of these attributes; for whoever possesses these attributes is carried to him on a mount befitting his noble station.

**d. The relationship of the similar phrase in the context of the condition**

**And when he called upon the                      and from his hands, call them if  
clouds whilst awake, they                      you wish, they will harmonise** <sup>(lxxx)</sup>  
**harmonised**

The quasi-adverbial relative pronoun (ذَٰلِكَ) is attached to an omitted verb, the implied meaning of which is: (remember); for (when) must have an agent indicating the meaning of the verb, and it implies the evocation of the situation and the rhetorical direction, as well as specifying a particular time in which the ability to answer the supplication is manifested, so the adverbial clause becomes a causal link for the response, which is consistent with the exaltation and status of the one being invoked.

He mentioned various views regarding 'idha'—its contextual usage and its function as a superfluous particle. Before we go into detail about 'idha', we must first cite

the commentator's remarks, followed by the grammarians' views on the matter. As for what he stated regarding 'idha', he said: 'It has been said regarding "idh" in such a context: that it may be superfluous, with the meaning of "qad" (already), and the object of the implied verb "adhkar" (remember); and the more likely interpretation is: that it retains its adverbial function and is linked to an implied verb indicated by the context of the preceding verse; for when he mentioned that the shattered plant bore fruit as an honour to the Prophet, peace be upon him, he drew attention to the time when this occurred, and the implied meaning is: 'This occurred at the time when he called upon the clouds'<sup>(lxxxix)</sup>. The plant that bore fruit in his honour was mentioned in the verse preceding it:

**And the sun turned back, and                      And the star bore fruit from  
the full moon split for him                      him every broken one<sup>(lxxxii)</sup>**

The commentator's interpretation: The star bore fruit for him, which is the shattered plant, and that bearing of fruit occurred when the clouds were called forth in clear weather. The commentator intended by all this that 'when' is an adverb relating to an implied verb, and we infer it according to the context in which it was spoken. Furthermore, the commentator weakened certain interpretations regarding 'when', particularly regarding its addition, and the meaning of 'qad' and its function with respect to the verb 'adhkar'. Perhaps he intended by this to remove it from the realm of literal interpretation; for some have maintained its literal meaning, and among them are those who regarded it as an adverbial noun or a superfluous particle. Among those who held that it is superfluous is Abu 'Ubayda <sup>(lxxxiii)</sup>. In His saying, Exalted be He: **{And when your Lord said to the angels, "I am going to place a vicegerent on the earth"}** **{Al-Baqarah: 30}**, or to confirm the meaning of "qad" as the verse implies, but this view is of no substance <sup>(lxxxiv)</sup> Likewise, Ibn Hisham stated regarding its function with respect to the verb 'remember': 'The majority maintain that 'idha' functions only as an adverbial or as a genitive, and that it is used in a manner similar to Allah's saying: **{And remember when you were few}** **{Al-A'raf: 86}** is an adverbial phrase for an omitted object; that is: 'And remember the favour of Allah upon you when you were few', and in the phrase **{when you were cast out}** it is an adverbial phrase attached to an omitted object; that is: And recall the story of Maryam. This view is supported by the explicit mention of the object in His saying: **{And remember the favour of Allah upon you when you were enemies}** **{Al-Imran: 103}**) <sup>(lxxxv)</sup>. The commentator chose to interpret it as a noun, so

that it functions as an adverb, and ruled out the possibility that it means ‘already’ or that it is superfluous; for that would bring it closer to being a literal construction.

And what confirms its circumstantial nature is its reference to the time at which the event occurred, and its addition to both nominal and verbal clauses, unlike ‘idha’ (if), which is added only to verbal clauses, as al-Zamakhshari noted: ((Among them are ‘idha’ for what has passed of time, and ‘idha’ for what is to come, and both are always added, except when added to both types of sentences, whilst its counterpart is added only to verbal sentences))<sup>(lxxxvi)</sup>. There are many examples of its addition to both nominal and verbal clauses, as detailed by Ibn Hisham in his statement: ((‘Idh’ must be added to a clause that is either nominal, such as **{And remember when you were few}** {Al-Anfal:26} or a verbal clause whose action is past in both form and meaning, such as **{And when your Lord said to the angels}** {Al-Baqarah:30} **{And when Abraham was tested by his Lord}** {Al-Baqarah:124} **{And when you set out from your family}** {Al-Imran:121} or a verbal form where the action is past in meaning but not in wording, such as **{And when Abraham raised the foundations}** {Al-Baqarah:127} **{And when those who disbelieved plotted against you}** {Al-Anfal: 30} **{And when you say to the one whom Allah has favoured}** {Al-Ahzab: 37}, And these three are combined in the words of the Exalted: **{Unless you support him, Allah has already supported him when those who disbelieved drove him out, the second of two, whilst they were in the cave, when he said to his companion, ‘Do not grieve; indeed, Allah is with us’}** [At-Tawbah: 40]. The first is a circumstantial clause for ‘his victory’; the second is a substitute for it; and the third: it has been said that it is a second substitute or a circumstantial clause for ‘the two of them’, and it has been said otherwise))<sup>(lxxxvii)</sup>.

Perhaps the root of the word ‘qasab’ is established in Sibawayh’s view, when he settled the matter regarding its construction, its cause, its lack of links, and its use in the predicate. ((As for (idha), it is constructed on the basis of silence, and what necessitated its construction on that basis is that it occurs in all past tenses, and it requires clarification, as when you say: ‘I came to you whilst Zayd was standing,’ and ‘whilst Zayd stood up.’ Since it requires clarification, and such clarification validates its meaning and clarifies its subject, it has come to be akin to ‘which’ and to incomplete nouns requiring articles; for nouns, in their fundamental purpose, serve to denote entities and distinguish between them. so if some nouns reach a point where they do not in themselves indicate their

meaning, and require something to clarify and reveal their meaning, what follows them takes the place of the single noun, and it itself becomes like a part of it, and the noun is constructed)) (lxxxviii) .

As for its use in a conditional clause, Sibawayh explained that it cannot function as a conditional particle unless it is preceded by ‘ma’ (when), becoming ‘idha’ (when); at which point it functions as a particle rather than a noun, as in the saying: ‘If you come to me, I will honour you.’ It thus shares the role of ‘mata’ (when) in the conditional clause, ((And know that ‘idha’ cannot be used for conditionality because it is restricted to a specific past time; but if ‘ma’ is introduced and combined with it, it becomes ambiguous, and conditionality with it becomes permissible, replacing ‘mata’ so that it can be used with ‘ma’; thus, when used for conditionality, it is a particle and not a noun,)) (lxxxix) .

The rhetorical device of ‘irrad’ (forecasting) was employed, and it was defined by Ibn Habnaka al-Dimashqi (1425 AH)<sup>(xc)</sup> .

The commentator cited the following: ‘So it harmonised’; ((for when you hear: “And from his hands, call upon it, if you will”, you know that the rhyme in the verse (“harmonised”) corresponds to his statement: “So it harmonised”)<sup>(oxci)</sup> . And all this was due to his presence, may Allah’s peace and blessings be upon him, for ‘Allah caused vegetation to grow through him and revived the barren earth when he called upon the clouds and they responded, and the rain fell in abundance; and had the clouds been called upon from his hands, their torrents would have poured forth from them, and their gifts would have sufficed in place of the clouds’<sup>(xcii)</sup> .

As for the indication of connection, it was the specification of the time of this response through the adverb (when), which defined this harmony, namely the flowing, as explained by the commentator ((it flowed; that is: it poured forth. It is said: ‘the eye flowed’ when its tears poured forth)<sup>(oxciii)</sup> . This invocation, from the two verbs: (called, and call her), was contingent upon a time linking it, so that it would fulfil the condition stipulated in the second half of the verse, (and from his hands, call her, if you wish, she will harmonise; that is: in the event and at the time of his calling upon those clouds whilst the sky is clear, the rain will flow, Furthermore, we find that the version mentioned by the commentator differs from that in the Diwan; what is mentioned in the Diwan is ‘wa-idha’ with the waw, whilst what is mentioned in the commentator’s version is ‘idha’ without the waw. There is no doubt that this contradicts the interpretation of the operator,

for the commentator has inferred an omitted operator, deduced from the context, “For when he mentioned that the shattered plant bore fruit as a sign of honour for the Prophet, peace be upon him, he indicated the time at which this occurred. The construction is: ‘This occurred at the time when the clouds were called upon,’ so the verb in his version was ‘occurred’. As for the Diwan, the narration is ‘(and when)’, so the sentence is a resumption of what precedes it; in that case, the verb would also be omitted, and its implied meaning would be ‘(mention)’, as mentioned in the previous verses.

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All datasets relevant to this study's findings are fully available within the article.

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<sup>i</sup> See: Al-'Ayn: Vol. 1: 163–165.

<sup>ii</sup> See: Jamhara al-Lugha: Vol. 2: 940.

<sup>iii</sup> See: Al-Sahah Taj al-Lugha wa Sahah al-Arabiyya: Vol. 4, p. 1529.

<sup>iv</sup> Mu'jam Maqayis al-Lugha: Vol. 4: 125.

<sup>v</sup> The Phenomenon of Attachment in Grammar Lessons, Alaa Muhammad Raafat: 119.

<sup>vi</sup> Sharh al-Mufassal: Vol. 1: 72.

<sup>vii</sup> See: Al-Amali: Vol. 2: 685.

<sup>viii</sup> See: Mughni al-Labeeb 'an Kitab al-A'arib: 575.

<sup>ix</sup> See: Ham' al-Hawam' fi Sharh Jam' al-Jawami': Vol. 3, p. 115.

<sup>x</sup> See: In Arabic Grammar: Rules and Application: 105.

<sup>xi</sup> Diwan al-'Aqdain fi Madh al-Sayyid al-Kawnein: 488.

<sup>xii</sup> See: Taraz al-Halla wa Shifa' al-Ghala: 65.

<sup>xiii</sup> Diwan al-'Aqdain: 488, and al-Halla al-Sirra: 30

<sup>xiv</sup> Al-Nahw al-Wafi: Abbas Hassan: Vol. 3: 192.

<sup>xv</sup> Taraz al-Halla: 66.

<sup>xvi</sup> Mughni al-Labib, Ibn Hisham, Vol. 2: 272

<sup>xvii</sup> Al-Rabit wa Athruhu fi al-Tarakib al-Arabiyya, Dr Hamza Abdullah al-Nasharti: 11.

<sup>xviii</sup> Means of Accessing the Characteristics of the Prophet, peace be upon him and his family, Yusuf al-Nabhani: 59.

<sup>xix</sup> The Style of the Robe: 67.

<sup>xx</sup> The Aesthetics of Imagery in the Badi'iya of Ibn Jabir al-Andalusi, Abdulbasit Tabti: 58.

<sup>xxi</sup> See: Taraz al-Halla: 65.

<sup>xxii</sup> Caution: This refers to a situation where, in praise or elsewhere, one utters words that appear to contain a flaw in terms of their literal meaning or implication, and so one follows them with further words to protect

- them from the possibility of error. See: Rhetorical Styles, Eloquence – Rhetoric – Meanings, Ahmad Matloub: 239.
- xxiii See: Taraz al-Halla: 65.
- xxiv Omission and Implied Meaning in Arabic Grammar, Ali Abu al-Makarim: 202.
- xxv Diwan al-‘Aqdain: 496.
- xxvi See model no. 625.
- xxvii Kitab al-‘Ayn, Vol. 4: 440.
- xxviii Al-Sahah: Taj al-Lugha and Al-Sahah al-Arabiyya al-Jawhari, Vol. 6: 2433
- xxix Taraz al-Halla: 628.
- xxx Al-Durr al-Masun, Vol. 1: 392.
- xxxi See: M. N.: Vol. 1: 512.
- xxxii See Taraz al-Halla: 626.
- xxxiii See M.N.: 626.
- xxxiv His Diwan: 188.
- xxxv See: Al-Badi’ fi al-Badi’, Ibn al-Mu’taz: 157.
- xxxvi Diwan al-‘Aqdain: 492, and al-Halla al-Sirah: 76.
- xxxvii See: Taraz al-Halla: 296.
- xxxviii See: op. cit.: 296–298.
- xxxix See: Ibid: Vol. 9/: 135.
- xl See: Taraz al-Halla: 296.
- xli See: I’rab al-Juml wa Ashbah al-Juml, Fakhr al-Din Qabawa, p. 302.
- xlii Diwan al-‘Aqdain: 594, and al-Halla al-Sirah: 120.
- xliiii Taraz al-Halla: 524.
- xliv See, op. cit.: 526
- xlvi Diwan al-‘Aqdain: 493, and Shīr Ibn Jābir: 141.
- xlvi Taraz al-Halla: 403.
- xlvi See: Tamhid al-Qawa’id bi-Sharh Tas-hil al-Fawa’id, Vol. 2: 1005.
- xlvi See: Taraz al-Halla: 524–526.
- lix Diwan al-‘Aqdain: 489, al-Halla al-Sirah: 42.
- <sup>1</sup> See: Mu’jam Maqāyis al-Lugha, Vol. 1, p. 208, and Tarāz al-Halla, p. 119.
- li Kitab al-Ayn: Vol. 8: 35.
- lii See: Al-Halla style: 122.
- liii Mu’jam Maqayis al-Lugha: Vol. 6, p. 55.
- liv Taraz al-Halla: 119.
- lv Kitab al-‘Ain: Vol. 5, p. 373.
- lvi Ma’ani al-Nahw, by Fadhil al-Samara’i: Vol. 3, p. 116.
- lvii Sharh Ibn Aqil, accompanied by the book Manhat al-Jalil, Vol. 1, p. 210.
- lviii Awadh al-Masalik ila al-Fiyah ibn Malik, Vol. 1: 199.
- lix Diwan al-‘Aqdain: 488, and al-Halla al-Sirā: 46.
- lx Taraz al-Halla: 133.
- lxi M. N.: 134.
- lxii Al-Sahah: Taj al-Lugha wa Sahah al-Arabiyya, Al-Jawhari, Vol. 4, p. 529.
- lxiii Al-Kitab, Vol. 1, p. 295.
- lxiv Sharh Ibn Aqil, accompanied by the book Manhat al-Jalil, Vol. 1, p. 210.
- lxv Sharh al-Kafiya, Ibn Malik, Vol. 3, p. 267.
- lxvi The Book, Vol. 1: 295.
- lxvii Taraz al-Halla: 133.
- lxviii Sharh Ibn Aqil, vol. 2, p. 184.
- lix Diwan al-Aqdin: 492, and al-Halla al-Sirah: 85.
- lxx Diwan al-Aqdin: 492, and al-Halla al-Sirah: 85.
- lxxi See: Taraz al-Halla: 340.
- lxxii See: Ma’āni al-Qur’ān wa I’rābih by al-Zajjāj, Vol. 3: 69.
- lxxiii See: Ma’alim al-Tanzil by al-Baghawi: Vol. 3, p. 62.
- lxxiv Al-Kashshaf, Vol. 2, p. 646.
- lxxv Al-Bahr al-Muhit, by Abu Hayyan, Vol. 7, p. 7.
- lxxvi See: Taraz al-Halla: 340.
- lxxvii Diwan al-‘Aqdain: 492, and al-Halla al-Sirah: 86.

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- <sup>lxxviii</sup> See, Taraz al-Halla: 348.
- <sup>lxxix</sup> Taraz al-Halla: 350.
- <sup>lxxx</sup> Diwan al-‘Aqdain: 493, al-Halla al-Sira: 95, and Shīr Ibn Jābir: 140
- <sup>lxxxi</sup> Al-Halla’s Tazraj: 393.
- <sup>lxxxii</sup> Diwan al-‘Aqdain: 493; al-Halla al-Sirah: 92; and Shīr Ibn Jābir: 140.
- <sup>lxxxiii</sup> See: Majaz al-Qur’an, vol. 1, p. 11.
- <sup>lxxxiv</sup> See: Mughni al-Labib, vol. 1, p. 116.
- <sup>lxxxv</sup> Mughni al-Labeeb: Vol. 1, p. 112.
- <sup>lxxxvi</sup> Al-Mufassal fi San‘at al-I‘rab: 13.
- <sup>lxxxvii</sup> Mughni al-Labeeb, Vol. 1, p. 116.
- <sup>lxxxviii</sup> Al-Kitab, Vol. 1, p. 74.
- <sup>lxxxix</sup> Ibid., Vol. 1, p. 75.
- <sup>xc</sup> And ‘irrad’ in technical terminology means: placing, before the end of a phrase containing a known final letter (which is the last letter upon which the structure of the speech is based), something that indicates this final letter; for the listener may anticipate it before the speaker utters it. They said regarding ‘irrad’: It is a commendable technique, for the best speech is that in which one part indicates the other, and some have given it the title ‘al-tasheem’, which is derived from the placement of an arrow to indicate the intended place or meaning. It is well known that preparing what is necessary at the beginning of a statement to foreshadow what will follow at the end is akin to placing an arrow to indicate the intended meaning. Al-Balaghah al-‘Arabiyyah, Vol. 2, p. 385.
- <sup>xcii</sup> Taraz al-Halla: 394.
- <sup>xciii</sup> M. N.: 396.
- <sup>xciii</sup> Taraz al-Halla: 393