

MADDE YAYIMLANDIKTAN  
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Sıbawayh 4373  
181621  
Kaf  
11020  
Hamza  
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SOTRA BELAN TUKTAN

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Qaf (110120)

## Qāf

### 1. QĀF IN ARABIC AND SEMITIC

*Qāf* is the name of the 21st letter of the Arabic alphabet. In surveys of Modern Standard Arabic, /q/ is regularly described as a voiceless velar or uvular plosive/stop (cf., e.g., Kästner 1981:45–46). While this description reflects the pronunciation in Modern Standard Arabic and in some dialects, it is very likely that the uvular stop regularly transcribed as *q* in Arabic linguistics was a nonemphatic (nonvelarized) voiced counterpart to *k* (IPA [g]) (cf., e.g., Versteegh 2001:21). As one of the *ḥurūf 'aqsā l-lisān* ‘the sounds at the remotest part of the tongue’, Ibn Jinnī groups *q* together with *k* and *j* in the context of discussing co-occurrence restrictions within the root (cf. Fleisch 1958a; Bakalla 1982:189). In a global survey of phoneme systems in modern times, Maddieson (1984:214) lists a long voiced velar plosive /g:/ as being specific for Arabic (dialects), Somali, Punjabi, and Shilha. Taking a wider Semiticist’s perspective, the variety of pronunciations of /q/ has also been attested elsewhere, both diachronically and synchronically. In the Akkadian writing system, /q/ and /g/ were not systematically distinguished (cf. von Soden 1995:34; Lipiński 2001:144–145), and there was only one sign for the CV-sequences *ag*, *ak*, and *aq*. Rather than reflecting inherent ‘weaknesses’ of the Sumero-Akkadian syllabary, this circumstance may well testify to an early variety of pronunciation as is also present in the modern Arabic dialects. Whereas the velar quality of Arabic /q/, as pronounced in Modern Stand-

ard Arabic, corresponds to glottalization in modern Ethio-Semitic ([kʔ]), it is also the case that Arabic and Gəʿəz *qatala* evolved to *gāddalä* in modern Ethio-Semitic (unless the latter verb is associated with the root *g-d-l*, as in Hebrew; cf. Leslau 1987:452).

/q/ has straightforward correspondences across Semitic, with the aforementioned postglottalized variant [kʔ] in modern Ethio-Semitic. Old Aramaic /ʔ/ also has a variant /q/ in some lexical items, e.g. *'ar'ā* and *'arqā* ‘earth’. Putting this observation into context, Lipiński (2001:147) notes that a spectrographic analysis shows that [q] is situated somewhere on a scale between [d] and [ʔ]. The letter <q> is also used to render <k> in (mainly Greek) loanwords in Hebrew and Aramaic so as to avoid postvocalic spirantization, as well as in loanwords that made it into Arabic via Syriac (e.g. *qānūn* <*kanōn*). But <q> was also used in Arabic to render a number of words written with <g> in the source language, e.g. *qibṭī* ‘Copt(ic)’ <*aigúptios*).

### 2. QĀF IN CLASSICAL ARABIC

The fact that /q/ was an unaspirated stop with both voiced and voiceless variants at an early stage of the history of Arabic can be deduced from general linguistic considerations and from information provided by the Arab grammarians (on the importance of Sibawayhi’s *Kitāb* for historical Arabic dialectology in general, see Levin 1999). Blanc (1969), taking up proposals made by Jean Cantineau and André Martinet, argues in terms of a linguistic push-chain mechanism. An early Semitic /g/ as part of a homorganic velar triad of phonemes /g-

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## هـ-حرف الكاف:

مهموس شديد، هو عند العلابي والأرسوزي (للاحتكاك)، وهذا واحد من معانيه. هذا الحرف، إذا لفظ صوته مطوطاً مخفوتاً به قليلاً ومضغوطاً عليه بعض الشيء، يحاكي صوت احتكاك الخشب بالخشب. ولعل العربي قد اقتبسَه عفو الفطرة من هذا الحدث لإشعال النار بهذه الطريقة البدائية. وصوته في هذه الحال يوحي بشيء من الخشونة والحرارة والقوة والفعالية، مما يؤهله للانتماء إلى حاسة اللمس. أما إذا لفظ بصوت عالي النبرة وبشيء من التفخيم والتجويف، فإنه يوحي بالضخامة والامتلاء والتجميع، مما يؤهله للانتماء إلى زمرة الحروف البصرية. وإذن فلنحتكم إلى المعاجم اللغوية في مسألة أنتمائه.

بالرجوع إلى المعجم الوسيط عثرت على مئة وستة وثمانين مصدراً تبدأ بحرف الكاف. كان منها أربعة مصادر للاحتكاك وواحد للحرارة هي: كسحت الريح الأرض (قشرت عنها التراب). كشح العود (قشره). كشطه عنه (أزاله). ككف دمه (مسحه مرة بعد مرة). كهر الحر (اشتد). وكان منها أربعون مصدراً للشدّة والفعالية منها:

كبه على وجهه. كده وكرده (طرده). كسر الشيء. كعبره بالسيف (قطعه). الكلاكل (القصير الغليظ الشديد). كمحه (كبحه). الكنادر من الرجال الغليظ القصير مع الشدة) كنت فلان في خلقه (قوى). كار في مشيه (أسرع)، والراء هنا للحركة كما سيأتي

وكان منها أربعون مصدراً تل معانيها على الكثرة والضخامة والتجميع. منها:

كبر. الكنج (حوت عظيم). الكتلة. الكثير. الكردوس (كل عظم تام ضخم). كسب الشيء (جمعه). كظب (امتلاً سيمناً). كعر الصبي (امتلاً بطنه وسمن) كلس الشيء وكلده وكلزه (جمعه). كمل. كتر فلان (ضخم، وسمج). كاز الشيء (جمعه). تكول القوم (تجمعوا). كرم الشيء (عظم).

وكان منها ستة مصادر للأصوات. هي:

كنت القدر (صوتت عند ابتداء غليانها). كح (سعل). كح الرجل (غطّ في نومه). كركر (ضحك كالقهقهة). كشت الأفعى (صوت جلدتها باحتكاكه ببعضه). كاد الغراب كيداً (صاح بجهد). ويلاحظ أن معظم هذه الأصوات يحاكي أصوات الحروف التي تتألف منها هذه المصادر.

وكان للمشاعر الانسانية مصدران. هما: كئيب وكراب.

وهكذا يبدو أن حرف (الكاف) موزع الانتماء بين حاستي اللمس والبصر. فقد بلغت نسبة اللمسيات من احتكاك وحرارة وشدّة (٢٦,٥٪)، وبلغت نسبة البصريات (٢٣,٥٪). وهذا الفارق الضئيل لا يجيز لنا حشر (الكاف) في زمرة الحروف اللمسية.

## وإذن لا بد من الرجوع إلى المصادر التي تنتهي بهذا الحرف.

لقد عثرت على أربعة وثمانين مصدراً تنتهي بالكاف، كان منها خمسة عشر مصدراً تدل معانيها على الاحتكاك، ماذيه ومعنويه. هي:

ألك الفرس اللجام (علكه ومضغه). حك. دعك. ذلك. شبك الشيء (تداخل بعضه في بعض). شك الشيء (لصق بعضه ببعض). عرك الجلد ومعكه (لدكه). علك. مك العظم (مصّ جميع مافيه). محك (لجّ في المنازعة). وكان للحرارة ثلاثة مصادر. هي:

أك اليوم وعك (اشتد حره). عتك الحر (اشتد).

أما الشدة فكان لها ثلاثة عشر مصدراً منها: بتكه (قطعه). بك الشيء (هشمه ومزقه). دكه (دقّه ودفعه). صكه (دفعه بقوة). الضنك (الشدّة). متك الشيء (قطعه). نهكه (جهده وغلبه). دهكه (طحنه). وكان للضخامة والتجميع تسعة مصادر. منها:

أيك الشجر (كثر والتف) باك البعير (سمن). تمك السنم (طال وارتفع وامتلاً). حشك القوم (احتشدوا). زمكه (ملأه). ودك (سمن).

وكان للأصوات مصدر واحد هو: ضحك ولاشيء للمشاعر الانسانية.

وهكذا نرى أن تأثير حرف الكاف في معاني الألفاظ يختلف باختلاف موقعه منها. فهو في أولها موزع الإيحاءات بين اللمسي والبصري بنسب متقاربة كما لاحظنا آنفاً. أما في آخر المصادر فكان للمسيات منها (٣٧٪) بينما اقتصرت البصريات على نسبة (١٠٪).

كما لوحظ أن حرف الكاف كان أكثر التزاماً بطبقته اللمسية عند مايقع في آخر المصادر، إذ لم يتجاوزها إلى الطبقات الأعلى إلا في مصدر واحد هو (ضحك). أما المصادر التي يقع الكاف في أولها، فقد تجاوزت ثمانية منها اللمسي والبصري إلى السمعي والشعوري كما مر معنا

bilizing force, while the merchants had played an important part in the transmission and provision of funds for the state. By the end of the period Persia had become a modern territorial secular state, drawn into and affected by international politics. She had acquired a constitution and modern forms of government (though the spirit in which the new institutions were worked had not been transformed to the same extent as had been the outward forms). The functions of government had been greatly extended, and political power had become more widely based.

**Bibliography:** in addition to the references in the text: R. G. Watson, *A history of Persia from the beginning of the nineteenth century to the year 1858*, London 1886; C. R. Markham, *A general sketch of the history of Persia*, London 1874; Muḥammad Taqī Lisān al-Mulk Sipih, *Nāsikh al-tawārikh ta'rikh-i Kādjiariyya*, ed. Djahāngīr Kā'im-Makāmi, Tehran 1961; Amīr Gilānshāh, *Yak sad u panjāh sāl-i salṭanat dar Irān*, Tehran 1963; 'Aḍud al-Dawla Sulṭān Aḥmad, *Ta'rikh-i 'aḍudī*, Bombay lith. 1889; M. L. Entner, *Russo-Persian commercial relations, 1828-1914*, Florida 1965; Firūz Kazemzadeh, *Russia and Britain in Persia, 1864-1914*, New Haven and London 1968; Sir Percy Sykes, *A history of Persia*, ii, London 1969; Sa'īd Nafīsī, *Ta'rikh-i idjtimā'i va-siyāsi-i Irān dar dawra-i mu'āṣir*, Tehran 1947-8; 'Alī Aṣghar Shamīm, *Irān dar dawra-i salṭanat-i Kādjiar*, Tehran 1965; H. Algār, *Religion and state in Iran 1785-1906*, Berkeley and Los Angeles 1969; C. Issawi, *The economic history of Iran 1800-1914*, Chicago and London 1971; A. K. S. Lambton, *The breakdown of society*, in *The Cambridge History of Islam*, Cambridge 1970, i, 430-673; eadem, *Persian society under the Qajars*, in *JRCAS* (1961); eadem, *Trade under the early Qājars*, in *Papers on Islamic History II, Islam and the trade of Asia*, ed. D. S. Richards, Oxford 1970; 'Abd Allāh Mustawfī, *Sharh-i zindagi-i man yā ta'rikh-i idjtimā'i va idāri-i Kādjiariyya*, Tehran 1955-6; Sir Edward Henslet, *Treaties, etc., concluded between Great Britain and Persia and between Persia and other foreign powers, wholly or partially in force on 1st April 1891*, London 1891.

(A. K. S. LAMBTON)

\* **KADR** [see KĀDĀ, RAMADĀN].  
\* **KADRĪ**, Persian poet born at Shirāz, who flourished in the first half of the 11th/17th century (and is not to be confused with his namesake Kadrī Shirāzī, active in India during the reign of Akbar). The account of his early years is given by Taqī al-Dīn Kāshī in the *Khalāṣat al-ash'ār*. He is known for two short epic poems, *Djanguṇāma-yi Kishm* and *Djārānnāma*, commemorating the conquest of the island of Kishm and the town of Hormūz by Imām Kulī Khān of Shirāz during the reign of 'Abbās I in 1032/1623.

A manuscript of the first, brought to Italy by Pietro della Valle, was published by L. Bonelli in *Rend. Lin.*, vi; the second is preserved in a British Museum Ms, Add. 7801 (copied in 1109/1697).

**Bibliography:** Ethé, in *Gr. Ir. Ph.*, ii, 237; idem, *Neupersische Litteratur*, Persian tr. S. R. Shafak, Tehran 1337/1958, 63; Rieu, *CPM*, ii, 681; N. Falsafi, *Zindigāni-yi Shāh 'Abbās-i awal*, Tehran 1346, iv, 219; A. Iḳbāl, *Yādīgār "Kismatī as-mādjiari-yi Khalidī-i Fārs"*, no. 4, 1326, 39-45. (M. MOHAGHEGH)

\* **KĀF**, 22nd letter of the Arabic alphabet, transcribed *k*, numerical value 20, according to the eastern order [see ABDJĀD].

Definition: *occlusive, postpalatal, surd*; postpalatal, the medial position of *k* in the variations that it can be subjected to, according to the vowel with which it is in contact (see H. Fleisch, *Traité*, § 2 b). According to the Arab grammatical tradition: *shādida, mah-mūsa*, in *makhraḍj*: the region a little less further back than that of *kāf*, the furthest back in the mouth (Sibawayhi, ii, 453, l. 6-7, ed. Paris; al-Zamakhsharī, *Mufaṣṣal*, 188, l. 17, 2nd ed. Broch); the region in question is the postpalatal or prevelar region, but the Arab grammarians are not specific; al-Khalil describes the *kāf* as *lahawīyya*, like the *kāf* (al-Azharī, *Le Monde Oriental*, xiv (1920), 45, l. 7-8; *Mufaṣṣal*, 190, l. 19-20); this is placing the *makhraḍj* of the *kāf* too far back.

Remark: H. Blanc (*The "sonorous" vs. "muffled" distinction in old Arabic phonology*, in *To honor Roman Jakobson*, The Hague-Paris 1967, 306) sees in the pronunciation of Arabic in the time of Sibawayhi, in 'Irāq in the eighth century, two occlusives, aspirated, surd and probably strong: *k* and *t*; he adduces (*ibid.*, 298) the researches and reconstructions of I. Garbell in *Remarks on the historical phonology of an East Mediterranean Arabic* (*Word*, xiv (1958), 303-37) and also his own documentation, with reference to his communication: *The fronting of Semitic g and the Qāl-gāl dialect split in Arabic*, in the *Proceedings of the International Conference on Semitic Studies* (Jerusalem 1969). A correct interpretation of Sibawayhi's doctrine, in phonetics, does not, in our view, allow us to see in *k* and *t* aspirated occlusives; moreover, the reconstructions of I. Garbell depend on the basic principles that she has provided for herself (*Word*, 306-9, Stage 1) (see the presentation of H. Blanc, *loc. cit.*, 298).

The articulation described is a phoneme; for the phonological oppositions that define the phoneme *k* see J. Cantineau, *Esquisse d'une phonologie de l'Arabe classique* (in *Mémorial J. C.*, Paris 1960, 173); for the incompatibilities see *ibid.*, 201.

*Kāf* in classical Arabic is a continuation of *k* of common Semitic, preserved in ancient Semitic, but subject to spirantisation (*k* > *kh*) in Aramaic and Massoretic Hebrew, when it is immediately preceded by a vowel, however short.

Alterations: Sibawayhi (ii, 452, l. 13-4) mentions a faulty pronunciation of *k*: *kāf* between *djīm* (in fact *gyīm* [see DJĪM]) and *kāf*; this is, in our view, very probably a *g* pronunciation (cf. M. Bravmann, *Materialien*, 49). According to Ibn Durayd (Ibn Ya'īsh, *Sharh al-Mufaṣṣal*, 1463, l. 11-2, ed. G. Jahn), it was a dialectal pronunciation of the Yemen, widespread among the people of Baghdād, e.g.: \**gamal* for "camel", \**ragul* for "man". J. Cantineau considers that it must be a' affrication of *k*: *k* > *č* (*Cours de Phonétique arabe*, in *Mémorial J. C.*, 64-5), an unconditional alteration. *Kashkasha* and *kaskasa* were known among certain Arab tribes. These phenomena caused *k* to become, respectively, *č* (or even *sh*) and *ts* (or even *s*), see H. Fleisch (*Traité*, § 11 d and the references)—final *k* of a word may be assimilated to initial *k* of the following word, thus: *-k k- > -kk-* (see *ibid.*, § 12 o).

For the conditional and unconditional alterations of *k* in the modern Arabic dialects see J. Cantineau, *Cours* (in *Mémorial J. C.*, 66-7) and the references of D. Cohen (*Le dialecte arabe Hassāniya de Maurétanie*, Paris 1963, 31, n. 1).

**Bibliography:** Apart from the references in the text: H. Fleisch, *Traité de Philologie arabe*, i, Beirut 1961, § 44, c. j. § 45 g, § 46 a, § 49 i, k; M. Bravmann, *Materialien und Untersuchungen*

Hura fi Mustakbal

zu den phonetischen Lehren der Araber, Göttingen 1934, 47, for aspirated k. (H. FLEISCH)

**KĀF**, 21st letter of the Arabic alphabet, transcribed **ك**, numerical value 100, according to the eastern order [see **ABJAD**].

**Definition:** occlusive, uvulovelar, surd. According to the Arab grammatical tradition: *shādida*, *maḍj-hūra*, in *makhraj*: the rear-most part of the tongue and the highest part of the upper palate (Sibawayhi, ii, 453, l. 5-6, ed. Paris; al-Zamakhshari, *Mufaṣṣal*, 188, l. 16-7, 2nd ed. Broch), that is to say: the root of the tongue is in contact with the very lowest part of the soft palate and the uvula and the latter disappears during the retention in the articulation: al-Khalil correctly says *lahawīyya* "uvular" (al-Azhari, *Le Monde Oriental*, xiv (1920), 45, l. 7-8; *Mufaṣṣal*, 190, l. 19-20).

The Arab grammarians place *kāf* not among the *muḍbāka* "velarised" (emphatics), but among the *mustaḥiqqa*, which prevent *imāla* [q.v.] (Sibawayhi, ii, 285, l. 17-20; *Mufaṣṣal*, 190, l. 8). *Kāf*, in fact, is not an emphatic in Arabic: thus, in the form *ifta'ala*, a *k*, as the 1st radical consonant, has no effect upon the *t* with which it is in contact, unlike the emphatics. So we find, for example: *iktatala*; it is its velar articulation that may involve the velarisation of *s* (*s* > *ṣ*), a consonant of the same root (Sibawayhi, ii, 279, l. 18; H. Fleisch, *Traité*, § 11 c). However, like the emphatics, it has the peculiarity of provoking a movement of the glottis: a constriction, which may become an occlusion and convert the *kāf* into *hamza*.

**Remark:** there exists currently, among populations that have preserved the pronunciation of *kāf* by living tradition, a deeper articulation: an occlusion against the wall of the pharynx, which causes the uvula to appear spread out on the tongue during the retention (see H. Fleisch, *Études de Phonétique arabe*, in *MUSJ*, xxviii (1949-50), 242, n. 2).

Arab grammarians since Sibawayhi (ii, 453, l. 17) have placed *kāf* among the *maḍjhūra* (voiced); "but the traditional pronunciation of classical Arabic makes a *surd* of it" (J. Cantineau, *Cours de Phonétique arabe*, in *Mémorial J. C.*, 67). A voiced pronunciation of *kāf* must certainly have existed, at least in an important part of the ancient Arab world, otherwise it would be difficult to explain precisely how the manner of pronouncing this ancient *kāf* should have become at present a principle in discriminating between the vernaculars of nomads, in which it is voiced, and those of sedentary populations, in which it is a *surd* (see H. Fleisch, *Traité*, § 46 h and the references; J. Cantineau, *Cours*, *ibid.*, 68 and the references). See (*ibid.*, 68-9) the vernaculars that have a *surd kāf* or one reduced to *hamza* and (69-70) those that have a voiced *kāf*, a *gāf*.

The *kāf* is a phoneme; for the phonological oppositions that define it, see J. Cantineau (*Esquisse d'une phonologie de l'arabe classique*, in *Mémorial J. C.*, 174); for the incompatibilities (*ibid.*, 201).

The *kāf*, which is not an emphatic in classical Arabic, is the continuation of a common-Semitic *kāf* that was emphatic (J. Cantineau, *Le consonantisme du sémitique*, in *Mémorial J. C.*, 287; M. Cohen, *Essai comparatif sur le Vocabulaire et la Phonétique du Chamito-sémitique*, Paris 1947, 123); but it is difficult to indicate precisely the nature of this emphasis (see J. Cantineau, *ibid.*, 291), and, according to M. Cohen (*ibid.*) it cannot be determined whether the Hamito-Semitic phoneme had a *surd* or a voiced articulation, but it can be confidently stated that its quality of *surd* or voiced was of secondary importance in comparison to its emphasis.

Alterations: final *k* of a word can be assimilated to initial *kāf* of the following word, thus: *-k k- > -kk-* (see H. Fleisch, *Traité*, § 12 o). Arab sources speak of an unconditional change: *k > k* among some tribes; this fact is difficult to interpret (see *ibid.*, § 9 h).

In modern dialects, we have seen above the transfer of *kāf* to *hamza* and the question of voiced *kāf*. J. Cantineau (*Cours*, *ibid.*, 70) suggests a possible dissimilation of *k* into *k* before a *t*, in oriental as well as North-African vernaculars. The explanation involving a dissimilation seems an inadequate solution to D. Cohen (*Le dialecte arabe Hassāniya de Maurétanie*, Paris 1963, 35). There are examples of the change of *kāf* into *ghayn*: in Syria (G. Bergsträsser, *Sprachatlas von Syrien und Palestina*, in *ZDPV*, xxxviii (1915), 216 (§ 95) and *Karte 37*; J. Cantineau, *Cours*, *ibid.*, 70-1); in certain "North-Arabian nomad" vernaculars, in the majority of the vernaculars of the Algerian, and, apparently, Moroccan, Sahara (J. Cantineau, *ibid.*, 72); in *Hassāniyya* (D. Cohen, *ibid.*, 35-7 and the references).

**Bibliography:** Apart from the references in the text: H. Fleisch, *Traité de Philologie arabe*, I, Beirut 1961, § 2 c, § 44 c, j, n, § 46 a, § 48 b, § 49 i; M. Bravmann, *Materialien und Untersuchungen zu den phonetischen Lehren der Araber*, Göttingen 1934, 21, 45-6 and the references; A. Schaade, *Sibawayhi's Lautlehre*, Leiden 1911, 14, 66 (n. 17); H. Blanc, *Ibn Durayd on the Qāf of the Banū Tamīm*, in *Proceedings of the International Conference on Semitic Studies*, Jerusalem 1969, 33-4; see also, *ibid.*, 15-16, 28-32. (H. FLEISCH)

**KĀF**, in Muslim cosmology, the name of the mountain range surrounding the terrestrial world. There is little doubt that this conception is borrowed from Iranian traditions. These make the Alburz [q.v.] the mythical mountain at the edge of the world, and the home of the gods. All the other mountains in the world have come from the Alburz by underground ramifications. This mountain (the high mountain: *Hara-berezayti*) surrounds all the world, but also a lake with the name of *Wurukasha*; however, according to the *Bundahishn*, this lake itself, although confined to the edge of the world, does not form a circular moat around it. The same work, talking of the geography of these mythical regions, gives the name of a mountain: *Kāf* (cf. Windischmann, *Zoroastrische Studien*, Berlin 1863, 7, 73, 75, n. 1).

This geography interlocks with another, again an Iranian one, but with horizons limited to those of the Iranian world itself, and not the universe taken as a whole. Here the Alburz is the mountain rampart which bounds the Iranian world to the north. This is doubtless what makes *Yākūt* say (iv, 18) that the *Kāf* was formerly called *Alburz*; cf. also *Mustawfī*, *Nuzhat al-ḥulūb*, GMS, xxiii, i, 191-2. Geiger (*Ostiranische Kultur im Altertum*, Erlangen 1882, 42-3) thinks that *Lake Wurukasha* originally referred to a definite place (Aral or Caspian Sea), but that since then, from the time of the *Avesta*, it has been relegated to the realm of myth. On the *Alburz - Hara-berezayti* system and *Lake Wurukasha* (*Vārukasha*), cf. Ritter, *Die Erdkunde oder allgemeine vergleichende Geographie*, Berlin 1822-9, viii, 42-3; F. Spiegel, in *ZDMG*, vi, 85, and *Eranische Altertumskunde*, i, Leipzig 1871, 191 ff.; W. Geiger, *op. cit.*, 42-3; F. v. Adrian, *Der Höhenkultus asiatischer und europäischer Völker*, Vienna 1891, 287-8.

Iranian cosmology has fairly close links with that of the Hindus. In their writings, particularly in the *Purāṇas*, they deal with the question of the fabled

في البصائر<sup>(٦)</sup> والحص - كما يظهر - ما أوردته المصنّف، دون تقسيم أو تويب.

كم<sup>(٧)</sup>: اسمٌ مُبْهَمٌ مَبْنِيٌّ عَلَى السُّكُونِ، أَوْ سَوَّالٌ عَنِ الْعَدِيدِ، وَزَادَ مَا نَقَلَهُ الْمُحَكِّمُ وَيَعْمَلُ فِي الْخَبَرِ عَمَلُ رَبِّ، وَمَا نَقَلَهُ عَنِ التَّهْذِيبِ مِنْ أَنَّ مَعْنَاهَا التَّكْثِيرُ، وَمَعْنَى رَبِّ التَّقْلِيلُ..

وقال هي مؤلفةٌ من كافٍ التَّشْبِيهِ (ما) ثُمَّ قُصِرَتْ (ما) وَأُسْكِنَتْ الْمِيمُ.. أَمَّا عِنْدَ الْجَوْهَرِيِّ فَلَهَا مَوْضِعَانِ الْإِسْتِفْهَامُ، وَمَا بَعْدَهَا مَنْصُوبٌ عَلَى التَّشْبِيهِ، وَالْخَبَرُ وَمَا بَعْدَهَا يُجْرَى<sup>(٨)</sup>.. وَقَدْ يُرْفَعُ الْاسْمُ بَعْدَهَا بِفَعْلٍ.. وَأَنْشَدَ قَوْلَ الْفَرَزْدَقِ: (الكَامِل)

٢٠٠ - كَمْ عَمَّةٌ لَكَ يَا جَرِيرُ وَخَالَةَ  
فَدَعَاءٌ قَدْ حَلَبَتْ عَلَيَّ عَشَارِي<sup>(٩)</sup>  
بِالرَّفْعِ، وَالنُّصْبِ، وَالْحَفْضِ.. عَلَى مَا تَقَدَّمَ مِنْ أَحْكَامِ ذِكْرِهَا الرَّيْدِيِّ مَرَّةً ثَانِيَةً.

كنايات العدد:

ويُصَلُّ بِهَذَا الْبَحْثِ الْكُنَايَاتُ بِ «ذَيْتِ  
ذَيْتِ»<sup>(١٠)</sup> وَ «كَيْتِ كَيْتِ»<sup>(١١)</sup> وَقَالَ عَنِ

المُصَنِّفِ فِي (أَنْ) قَالَ «وَكَأَنَّ حَرْفَ تَشْبِيهِ، إِنَّمَا هُوَ أَنَّ دَخَلَتْ عَلَيْهَا الْكَافُ» وَنَقَلَ عَنِ الْكَسَائِمِيِّ<sup>(١)</sup> هِيَ بِمَعْنَى الْجَمْعِ، كَمَا تَأْتِي بِمَعْنَى التَّمْنِي، وَالْعِلْمِ، وَالظَّنِّ، وَنَقَلَ عَنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ الْعَرَبَ تَشْتَدُّ هَذَا الْبَيْتَ:  
(الطَّوِيل)

١٩٩ - وَيَوْمَ تَوَافَيْتُنَا بِوَجْهِ مُقْسَمٍ  
كَأَنَّ ظَبِيَّةً تَغْطُو إِلَى نَاضِرِ السَّلْمِ<sup>(٢)</sup>  
فَمَنْ نَصَبَ خَفَقَ وَأَعْمَلَ، وَمَنْ خَفَضَ  
أَرَادَ كَطَبِيَّةٍ، وَمَنْ رَفَعَ أَرَادَ كَأَنَّهَا ظَبِيَّةٌ،  
فَخَفَقَ وَأَعْمَلَ مَعَ إِضْمَارِ الْكِنَايَةِ.

كَلَّا<sup>(٣)</sup>: تَكُونُ صِلَةً لِمَا بَعْدَهَا، وَرِذْعًا وَرِجْرًا،  
كَقَوْلِهِ تَعَالَى: ﴿أَبْطَمِعُ كُلَّ بَدِيعٍ يُكْذِبُ  
يُذْخَلُ جِنَّةً نَعِيمٍ كَلَّا<sup>(٤)</sup>.. وَتَأْتِي تَحْقِيقًا  
كَقَوْلِهِ تَعَالَى: ﴿كَلَّا لَئِنْ لَمْ يَنْتَهِ  
لِنَسْفَعَنَّ<sup>(٥)</sup>﴾

وَذَكَرَ أَنَّ لَابِنَ فَارِسٍ صَاحِبَ الْمُجْتَمَلِ فِي  
أَحْكَامِ «كَلَّا» مُصَنَّفًا مُسْتَقْلًا وَقَالَ: وَحَاصِلُ  
مَا فِيهِ وَغَيْرِهِ مِنَ الْكُتُبِ مَا أوردته المصنّف

(١) اللسان أن ١٥٧/١.

(٢) في الاختيارين ٢٠٥ لعلبء بن أرقم، والشاهد في التهذيب ٤٢٤/٨ (تسم) واللسان أن ١٥٧/١، وأبو سعيد هو ابن السيرافي شارح أبيات سيبويه ٥٢٥/١ وفيه تخريج جيد للشاهد لحققة د. محمد علي سلطاني..

(٣) التاج كلا ٤٣٨/١٠ خ.

(٤) المعارج ٣٨١/٧ - ٣٩.

(٥) الغلو ١٥/٩٦.

(٦) البصائر (بصيرة في كلاً) ٣٨١/٤ - ٣٨٣.

(٧) التاج كم ٥١/٩ خ.

(٨) الصحاح كم ٢٠٢٥/٥.

(٩) في ديوانه ٤٥١/٢ كم حالة... وعمّة والمغني ٢٤٥.

(١٠) التاج ذيت ٥٢٣/٤ - ك.

(١١) التاج كيت ٧٢/٥ - ك.

## بَابُ الْكَافِ

كما تأتي الكاف زائدةً للتوكيد كقوله تعالى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾<sup>(٦)</sup> وتأتي اسمًا جازًا مرادًا لـ «مثل» أو لا تكون إلا في ضرورة كقوله:

١٩٨ - يَضْحَكُنَّ عَنِ كَالْبَرْدِ الْمُنْهَمِ<sup>(٧)</sup>  
وَمِنْ مَوَاقِعِهَا أَيْضًا أَنَّهَا تَقَعُ ضَمِيرًا  
مُتَّصِلًا.. وَلِلْخَطَابِ فِي اسْمِ الْإِشَارَةِ،  
وَلَا حَقَّةً لَضَمِيرِ النُّصْبِ «إِيَّاكَ» وَأَخْوَاتِهَا..  
وَكَذَا بَعْضُ أَسْمَاءِ الْأَفْعَالِ. وَخَتَمَ كَلَامَهُ  
عَلَى الْكَافِ بِقَوْلِهِ «وَقَدْ بَسَطَ مَعَانِي الْكَافِ  
وَمَا فِيهَا كَلَّةٌ فِي الْمَغْنِيِّ<sup>(٨)</sup> وَشُرُوحِهِ، وَأوردَ  
الشَّيْخُ ابْنُ مَالِكٍ أَكْثَرَهَا فِي التَّسْهِيلِ<sup>(٩)</sup> عَنِ  
اللَّحْيَانِيِّ.

كَأَنَّ<sup>(١٠)</sup>: أوردتها الرّيدي في استدراكيه على

الكاف المفردة<sup>(١)</sup>: حرفٌ من حروفِ الجِزءِ،  
تَقَعُ أَصْلًا، وَبَدَلًا، وَزَائِدًا، وَاسْمًا بِمَعْنَى مِثْلِ،  
وَتَقَعُ فِي بَدَايَةِ الْكَلَامِ، وَتَكُونُ لِلتَّشْبِيهِ،  
وَلِلتَّلْغِيلِ كَقَوْلِهِ تَعَالَى: ﴿كَمَا أَرْسَلْنَا فِيكُمْ  
رَسُولًا﴾<sup>(٢)</sup> أَيْ لِأَجْلِ إِرسَالِي، وَتَكُونُ  
لِلإِسْتِعْلَاءِ كَقَوْلِهِمْ «كُنْ كَمَا أَنْتَ عَلَيْهِ»،  
أَيْ عَلَى مَا أَنْتَ عَلَيْهِ، وَقَوْلِهِمْ «كَخَيْرٍ» هَذَا  
عِنْدَ الْأَخْفَشِ<sup>(٣)</sup>، أَمَّا عِنْدَ ابْنِ جُنِّي<sup>(٤)</sup>  
فَيَجُوزُ أَنْ يَكُونَ بِمَعْنَى الْبَاءِ وَتَكُونُ لِلْمُبَادَرَةِ  
إِذَا اتَّصَلَتْ بِ(م)، وَزَادَ الرَّيْدِيُّ، وَقَدْ تَقَعُ  
مَوْقِعَ الْاسْمِ فَيَدْخُلُ عَلَيْهَا حَرْفُ الْجِزءِ كَمَا  
قَالَ امْرُؤُ الْقَيْسِ يَصِفُ فَرَسًا: (الطَّوِيل)

١٩٧ - وَرُخْنَا يَكَايِنُ الْمَاءَ يُجْتَبُّ وَشَطْنَا

تَصَوَّبُ فِيهِ الْعَيْنُ طَوْرًا وَتَرْتَقِي<sup>(٥)</sup>

(١) التاج كوف ٣٤٣/٢٤ ك.

(٢) البقرة ١٥١/٢.

(٣) اللسان كوف ٣٩٥٧/٥.

(٤) نفسه..

(٥) ديوانه ١٧٦، والرصف ٢٧٣.

(٦) الثوري ١١/٤٢.

(٧) رجز في ملحقات ديوان المعاج ٣٢٨/٢، والجنى ٧٩، والمغني ٢٣٩ والمهتم: الذائب..

(٨) المغني ٢٣٣ - ٢٤٣.

(٩) التسهيل ١١٧.

(١٠) التاج أن ١٣١/٩ خ.

