

**ISLAM IN EVERYDAY  
ARABIC SPEECH**



# ISLAM IN EVERYDAY ARABIC SPEECH

BY

M. PIAMENTA



LEIDEN  
E. J. BRILL

1979

ISBN 90 04 05967 9

*Copyright 1979 by E. J. Brill, Leiden, The Netherlands*

*All rights reserved. No part of this book may be reproduced or translated in any form, by print, photoprint, microfilm, microfiche or any other means without written permission from the publisher*

PRINTED IN THE NETHERLANDS

*To my devoted wife*

*MALCA*

*with love*



## TABLE OF CONTENTS

Acknowledgments . . . . .	IX
Transliteration and Transcription . . . . .	X
Introduction . . . . .	1
0.1 Aim of Study . . . . .	1
0.2 Scope of Study . . . . .	2
0.3 Sources . . . . .	4
0.4 Findings emerging from the body of the text . . . . .	5
0.5 Semantic Interconnections . . . . .	7
0.6 Standard and different formulae dialectwise . . . . .	10

### PART I ANXIETY OF MAN AND SECURITY IN GOD

I. Anxiety of Man and Fear of God . . . . .	17
1.1.1 Anxiety of Man ( <i>hala'</i> ) . . . . .	19
1.1.2 Allah . . . . .	19
1.2 Fear of God ( <i>khawf</i> ) . . . . .	21
II. Confidence in God . . . . .	26
2.1 Confidence in God . . . . .	26
2.2 Trust and Reliance on God ( <i>tawakkul</i> ) . . . . .	26
2.3 Naming God ( <i>basmala</i> ) . . . . .	32
2.4 Oaths ( <i>yamin</i> ) . . . . .	39
2.5 The system of meanings centering on anxiety and confidence . . . . .	44
III. Man's Contingency on God . . . . .	45
3.1 Man's Contingency on God ( <i>jira, jiwār</i> ) . . . . .	45
3.2 Man's Refuge ( <i>dakhl</i> ) . . . . .	50
3.3 Invoking the Name of God . . . . .	51
3.4 God's Preventive Measures ( <i>kifāya, etc.</i> ) . . . . .	67
3.5 God's Reclamation of Man's Soul ( <i>istirjā'</i> ) . . . . .	73
3.6 God's Mercy ( <i>rahma</i> ) . . . . .	74
3.7 Relief by God ( <i>faraj</i> ) . . . . .	87
3.8 God's Soothing ( <i>ṭam'ana, etc.</i> ) . . . . .	89

TABLE OF CONTENTS

IV. God's Protection . . . . .	92
4.0 The semantic field of divine protection . . . . .	92
4.1 God as Refuge ( <i>ma'ādh</i> ) . . . . .	92
4.2 God as Cover ( <i>satr</i> ) . . . . .	101
4.3 God as Preserver ( <i>ḥifẓ</i> ) . . . . .	113
4.4 God as Guardian ( <i>ḥirāsa</i> ) . . . . .	119
4.5 God as Safeguard ( <i>amān</i> ) . . . . .	123
V. God's Forgiveness, Pardon, and Forbearance . . . . .	131
5.1 God's Forgiveness ( <i>ghufrān, maghfira</i> ) . . . . .	131
5.2 God's Pardon ( <i>'afw</i> ) . . . . .	141
5.3 God's Forbearance ( <i>samāh</i> ) . . . . .	143
PART II MAN'S ATTITUDE TOWARD DIVINE DECREE AND DIVINE WILL	
VI. Divine Decree . . . . .	147
6.1 Predestination of Fate and Destiny ( <i>qaḍā' wa-qadar</i> ) . . . . .	147
6.2 Man's Power ( <i>ḥawl, quwwa</i> ) . . . . .	150
6.3 Man's Life ( <i>'umr</i> ) . . . . .	159
6.4 Preservation of Man ( <i>takhliya</i> ) . . . . .	163
6.5 Man's Safety ( <i>salām, salāma</i> ) . . . . .	169
6.6 God's Command ( <i>amr, ḥukm</i> ) . . . . .	182
6.7 God's Permission ( <i>idhn</i> ) . . . . .	183
6.8 God's Knowledge ( <i>'ilm</i> ) . . . . .	185
6.9 God's Good Omen ( <i>fa'l</i> ) . . . . .	187
6.10 Man's Lot ( <i>qisma, naṣīb</i> ) . . . . .	188
6.11 Man's 'Written' Destiny ( <i>maktūb</i> ) . . . . .	192
6.12 Praising God for One's Lot ( <i>ḥamd</i> ) . . . . .	193
VII. Divine Will . . . . .	196
7.1 Resignation to Divine Will ( <i>irāda, qawl</i> ) . . . . .	196
7.2 Divine Will a Blessing ( <i>mashī'a</i> ) . . . . .	198
7.3 Divine Will a Prerequisite . . . . .	203
Abbreviations for Periodicals . . . . .	221
References Quoted and Consulted . . . . .	223
Index . . . . .	231

## ACKNOWLEDGMENTS

I am profoundly grateful to Prof. Bernard Lewis of Princeton University, and to Prof. Muhsin Mahdi of Harvard University for their encouragement and invaluable advice at the outset of the project. I wish to express my sincere gratitude to Prof. Hildred Geertz, Chairman of the Department of Anthropology at Princeton University, and to Prof. Pierre Cachia of Columbia University for having patiently read the entire manuscript, and for having supplied valuable criticism and detailed suggestions for improving the work. Special thanks are due to my teacher, Professor Emeritus S. D. Goitein of Princeton University, and my colleague Prof. Joshua Blau of the Hebrew University for their constructive criticism. To my colleague, Prof. Jacob M. Landau of the Hebrew University, and to Prof. Victor D. Sanua of Adelphi University, Long Island, I offer my sincere thanks for their assistance and encouragement.

However, I must assume full responsibility for any shortcomings in the preparation of the manuscript.

The study has been sponsored by the Research Committee of the Faculty of Humanities at the Hebrew University, the Ministry of Religious Affairs, and the Office of the Prime Minister's Adviser on Arab Affairs, to all of whom I express my gratitude.

Institute of Asian and African Studies,  
The Hebrew University,  
Jerusalem.

M. P.

## TRANSLITERATION AND TRANSCRIPTION

Our sources are classical (v. Qur'ān, Ḥadīth, *etc.*), colloquial Arabic quoted from texts (v. Ḥakīm, Taymūr, Sālim, *etc.*), and colloquial Arabic and modern Judeo-Arabic (BJ, *etc.*) jotted down from informants. Only in citations from classical Arabic (CA) does our book bear a one-to-one relation to CA spelling. Colloquial materials quoted from texts and oral sources in various Arabic dialects are phonetically, not phonemically, transcribed.

The few citations from Hebrew religious texts have been transliterated bearing a one-to-one relation to Hebrew spelling. Other Hebrew material in modern Judeo-Arabic citations, frequently blended in Arabic sentences has been phonetically transcribed in keeping with the specific Jewish informant's dialectal Arabic sound system.

As for citations from Arabic dialectal literature transliterated by Western scholars, and citations from Western sources, it has been necessary, in order to achieve consistency, to transpose all transliteration systems of Arabic into a unified system ensuring a homogeneous transcription.

Our system of Arabic transliteration is easy. It has the least number and variety of diacritics for our inter-language and inter-dialectal material:

diacritical points below letters signify their emphatic equivalents:  
*ḍ, ḥ, ḷ, ṣ, ṭ, ṣ̣;*

we have made use of the following digraphs: *ch, dh, gh, kh, sh, th;*  
*q* stands for emphatic *k*; ' for non-initial *hamza*, and ' for 'ayn;

the digraph *ḍh* stands, in relevant dialects for an emphatic *d* or emphatic *dh*. In the first case it is allophonic to *ḍ*, in the second — to *ṣ*.  
*ḍh* relates to the phonemes */ḍ/* and */ṣ/*;

feminine endings are *-a/-e*, allophonic to CA phoneme */a/*, and allomorphic to CA *-ah*;

a macron over a vowel, e.g. *ā*, indicates that it is long;

M and J in BM and BJ respectively signify Muslim and Jewish communal dialects of Bagdad.

## INTRODUCTION

0.1 *Aim of study.* This book is intended for different kinds of scholars concerned with Islam as a living religion and its embodiment in everyday linguistic expressions. It is helpful to anyone who is learning to speak Arabic idiomatically, who is attempting to translate contemporary Arabic writings, who is learning Arabic semantics in socio-cultural and socio-emotional contexts, who is learning stereotyped manners of thinking and feeling imposed by symbols of Arabic, and above all to anyone attempting to achieve an understanding of popular Islamic constructions of 'reality' and 'danger'.

Our specific aim is to study current Arabic formulae, invocations and ejaculations, idiomatic and stereotyped, not *ad hoc* expressions, to study the vehicle of affective communication, of feelings and emotions stimulated by situation, and of attitudes and emotions communicated in response. These formulae are largely inspired by religion, and in most instances include the name of Allah explicitly or implicitly. They are habits established and performed as a result of learning and training in socio-emotional situations.

The formulae, specifically wishes, congratulations, greetings, farewell expressions, condolences, etc. were originally non-ritual 'personal invocations', *du'ā'*, for help, protection, and support; they remained dominated by fear in the first generations of Islam (v. Von Grunebaum [1961] 7-8). In *du'ā'* proper the invocations are expressions *ad hoc* of strictly personal thoughts and feelings. In *du'ā'* a man really 'means' what he says (Izutsu 147-148), expecting his wish to be granted, the divine 'response', *istijāba* being nonverbal (cf. Q 40,60) (*ibid.* 195).<sup>1</sup>

Eventually, the *du'ā'* formulae took their normal course in everyday spoken Arabic becoming idiomatic and stereotyped and losing

---

<sup>1</sup> It was only the tenth century A.D. that distinguished *du'ā'* expressed by the hundred-fold invocations to Allah which accompanied the faithful throughout the day (Mez 329). These 'devotions' were later collected in popular traditional manuals cited in this study, v. Nawawī, and Nabhānī (1319 H.). *al-Kalim al-Ṭayyib* of Taqīyy al-Dīn Ibn Taymiyya al-Dimashqī (d. 1328 [728 H.], ed. Cairo, 1349 H.) was not available. Padwick's (1961) scholarly and illuminating study of Muslim prayer manuals has been very helpful.

their extemporized nature *ad hoc*. Though common in Arabic spoken by all creeds, the formulae have not lost their Islamic essence. By this conviction we endorse Geertz's *semantic* approach to Islam exposed in his *Islam Observed* (pp. 95-112) in the notion that 'the focus of Islam is neither on subjective life as such, nor on outward behaviour as such, but on the socially available 'systems of significance'... in terms of which subjective life is ordered and outward behaviour guided. Such an approach... is concerned with the collectively created patterns of meaning the individual uses, to give form to experience and point to action, with conceptions embodied in symbols... and with the directive of such conceptions in public and private life... We look not for a universal property that divides religious phenomena off from non-religious ones, but for a system of concepts that can sum up a set of inexact similarities which... we sense inhere in a given body of material. We are attempting to articulate a way of looking at the world,... with the conviction that the values one holds are grounded in the inherent structure of reality... that between the way one *ought* to live and the way things really *are* there is an unbreakable inner connection... Faith comes from the social and psychological workings of religious symbols...'

We are of the conviction that the formulae classified in this book constitute a popular Islamic system of 'reality' and 'danger' related to systems of belief, observance, etc., and elicited by socio-emotional situations in everyday interaction; they are 'innocent' exclamations of feelings, emotions and attitudes common to all speakers of Arabic, including illiterates, speakers ignorant of the rudiments of Islam, and speakers of non-Muslim affiliation.

We shall now turn to the semantic referents of our formulae constituting our matrix of 'Islam in action', to the components of man-God relationship within the system of 'reality' and 'danger' and their eliciting socio-emotional settings.

## 0.2 *Scope of Study*

0.2.1 As for man-God relationship, we shall deal in the first part of our book with formulae expressing the anxiety and fear of man, and his security and recourse in God; in the second part we shall discuss formulae relating to man's attitude toward divine decree and divine will.

Our main themes drawn from the formulae are the following:  
 (a) Man is born anxious to find security and recourse in God;

- (b) Man abides by God, mentions His name and remembers Him on every occasion; appeals to Him and seeks refuge in Him. In return, God guards him, relieves him from troubles, crises and infirmities, and stands by him in times of need and stress;
- (c) Man seeks protection and recourse in Him against Satan, evil, and his own heart. In return, God repels evil from him and sets his troubled heart at rest;
- (d) Man, having committed a sin, repents and seeks forgiveness from Him. In return, God forgives him;
- (e) God is Merciful to man in life and death;
- (f) Man's inescapable destiny is allotted to him by God: his circumstances, his success or failure depend on, and are due to divine decree and divine will; a wish is inconceivable if not conditioned by God's will; man strives in life to procure support from God; he 'resigns', *yuslimu* himself to the will of God, praising Him for good and bad.

0.2.2 The socio-emotional settings or situations eliciting our formulae are:

- fearing, apprehending, being anxious;
- entreating, asking permission, imploring;
- encouraging, urging, hastening, inducing, proposing, consulting, promising, suggesting, stimulating, conjuring;
- warning, censuring, criticizing, rebuking, being didactic;
- congratulating, greeting, welcoming, wishing, condoling, cursing;
- admiring, having pleasure;
- appeasing, soothing, sympathizing, pitying, forbearing, manifesting affection, being courteous, responding, confiding, conforming, justifying;
- alienating oneself, being annoyed, dissatisfied, disgusted, declining servile behaviour, deriding, disapproving, dismissing, dispelling someone's complexes, dissenting, distrusting, objecting, insinuating, rebelling, refraining, refuting someone's ideas, rejecting, repelling someone's disposition, resenting, self preserving, unwilling to commit oneself or to disclose one's secrets, tabooing, disputing;
- being helpless, surrendering;
- being offended, complaining, grumbling.

0.2.3 In a separate volume we shall hopefully complement our present study of Arabic formulae. We shall discuss formulae including the name of Allah and His attributes of grace, beauty, mildness, etc., expressing feelings, emotions, and attitudes relating to man's body, psyche, and welfare.

We shall close the system of feelings, emotions and attitudes expressed in formulae, exclamations, idioms and phrases not including the name of Allah, explicitly or implicitly, covering affective communication in Arabic restricted by Arab culture in modern society.

0.3 *Sources.* Sources of information exploited for the current study are informants,<sup>2</sup> mass media, and texts, in addition to my being an insider, at home with Arab culture.<sup>3</sup>

---

<sup>2</sup> I am gratefully indebted to my brother Yehūda who assisted me in my field research, and introduced me to many close friends and their families, Muslim, Christian and Druze in Nazareth, in villages and Bedouin tribes in the whole Galilee district; to my pupil Yūsif 'Azīzī of *al-Reini* who under my supervision wrote a paper on condolence formulae and courtesy formulae when visiting the sick, customary in the Galilee area; to my pupil Dr. Laṭīf (Shimon) Khayyāṭ for his assistance and valuable data marked (BJ) and (BM) (= Bagdadi, Jewish and Muslim); under (BJ) are included also data elicited from Mrs. Simḥa Shabbāt and others to whom I am grateful; to Mr. Sassōn Bar-Zvī who introduced me to Bedouin sheikhs of the whole Negev district, and assisted me in eliciting current bedouin courtesy formulae; to Sheikh Ghānim al-Ḥājī Sālīm Abū Ghānim of the Jarāwīn tribe for his hospitality, marked (Ghānim), and to Sheikh Muḥammad Sulaymān Abū Rgayyig, marked (Abū Rgayyig); to Mr. Maurice Shammās, playwright, native of Cairo, who was kind enough to elucidate vague data marked (C), and to all informants scattered throughout Israel of Jewish families who have immigrated to the country from Morocco, Tunis, Egypt, Iraq, Turkey, and Yemen, who supplied me with invaluable data current in their circles in their countries of origin.

<sup>3</sup> Some biographical data explaining my involvement in the subject will not be out of place: I was brought up in Jerusalem (1921-) in a conglomeration of Arabic speaking inhabitants of all creeds, in the *Muṣrāra* quarter. I was also exposed since childhood to Syrian, Iraqi, Yemenite, and Moroccan Arabic spoken by native Jewish families whose predecessors had immigrated to the city in the nineteenth or eighteenth century. My family had been living under the impact of local Arab customs and ways of life within the city walls, speaking the local Arabic dialect.

I had attended school with Arab students who came from all parts of Mandatory Palestine and Transjordan including sons of Bedouin tribesmen, in a pure Arab milieu in Jerusalem and Ramallah, where I learnt to discern Palestinian and Jordanian Arabic dialectal differences. I had also stayed for some time with relatives in Cairo where I practiced Cairene Arabic.

As an Information officer in the Passport department of the Government of Palestine in the 1940's, I had direct daily contact with local Arabs and those on transfer from various countries in the Middle East. My graduate studies included Arabic language and literature, and Islamic culture. I am the author of *The Use of Tenses, Aspects, and Moods in the Arabic Dialect of Jerusalem* [Hebrew University diss. in Hebrew] (Jerusalem, 1958 and 1964<sup>2</sup>); *Studies in the Syntax of Palestinian Arabic*,... The Israel Oriental Society, Oriental Notes and Studies, No. 10, Jerusalem 1966, etc.

I have made use of the following available data:

- (a) I have recorded materials from my own interaction and experience, marked (J) (=Jerusalem). Included also under (J) are data jotted down in different locations on various occasions, as I exposed myself to situations where various formulae were expressed in everyday interaction;
- (b) data expressed or elicited from informants are often marked under geographical names, less so under the name of the informant;
- (c) data marked (D) (=Damascus) come from Syrian films screened on TV and Syrian plays broadcast by radio; data marked (Amman) come from the Hashemite Broadcasting Station; data marked (C) (=Cairene and Egyptian Arabic in general) come from Egyptian films screened on TV, and from plays broadcast by radio;
- (d) data from published texts in studies of various Arabic dialects, as well as from locally circulated Palestinian Arabic texts now out of print, and from my own unpublished material.

#### 0.4 *Findings* emerging from the body of the text:

0.4.1 Hope: In hoping man fears God, puts his trust in God, and is subject to the will of God, for hoping implies confidence in the future which none but God can tell; in hoping to dissociate oneself from someone, one finds God 'Sufficient'.

0.4.2 Fear: One does not wrong someone in thought or action, for fear of God; fearing disclosure of one's feelings, thoughts, or actions, one tells one's insistent interlocutor to leave the matter to God; to be immune from fear, one finds God 'Sufficient'; fearing God's anger and cosmic nature, one seeks God's refuge; for the fretful, one seeks God's soothing; fearing trust in fellow man, one puts one's trust in God; fearing the commitment of sin, one seeks God's pardon; fearing evil spirits, one invokes God's name, or seeks God's protection, refuge, and 'cover'; fearing accidents, fire, darkness, distress, or the unknown cause of a piercing scream, one implores God to repel evil; in face of fear-evoking stimuli and situations, of intra- and inter-personal apprehensions, divine secrets, hell, the evil eye, and the occult, in face of disease, injury, disclosure of weaknesses and secrets, and of superstitious fears, one wishes for God's 'cover', protection and preservation; in face of danger, disaster, or horrible scenes, one seeks God's protection and preservation; fearing moral injury, bad news, disease and death,

one seeks God's protection and preservation, and implores Him to repel evil.

#### 0.4.3 Apprehension:

0.4.3.1 Apprehending misfortune, one invokes: 'God forbid!', 'may God not allow nor decree it!'; on hearing of some disaster, one invokes: 'it is fate and destiny', or: 'it is God's order'.

0.4.3.2 Apprehending demonic powers: When wishing to protect someone from demonic powers, one invokes: 'O Coverer!', 'the name of God (be on you, or surround you!)', 'I surround you by [the name of] God'.

When passing urine (usually in desolate places), one invokes the *basmala*, ('in the name of God, the Merciful, the Compassionate!'), the *tahlil*, ('there is no God but Allah!'), the *hamdala*, ('praise be to God!'), and/or the *istighfār*, ('I seek God's forgiveness!').

Euphemistic expressions for demonic powers: 'those [whom one evades by pronouncing:] "in the name of God!"'; 'the living underground', 'the blessed ones'.

0.4.4 Frustration: When frustrated, overcome, or defeated, one invokes: 'God decrees, and whatever He wills He does', 'God is sufficient for me! Most Excellent is He in whom I trust!', 'God is on our side!', or: 'there is no power (but in God)'.

0.4.5 Wishing: Most wishes are subject to God's will. Performing someone's wish, or obeying his orders, one says: 'ready!', 'it's an order!', 'your order!', 'on my head!' (servile attitude), 'on my eye!' (preciousness); 'Sir/Madam', 'at your service!', 'I am alive by God [to serve you]!', 'may God keep you alive!', and last but not least 'if God wills' (not implying disobedience, but seeking God's blessing for it); in performing someone's wish one may say obligingly: '[you are] a precious [person who] has asked something of little account'.

Another example is bidding farewell to a guest or a person setting out on a journey: '[go] under God's protection/safeguard/guardianship/responsibility/custody!', '[go] in peace/in the proximity of God!', 'may God be with you!', 'may God guard you/make your way even!', 'may your omen be good!'

Asked to pay another visit, a guest says: 'by God's strength/permission!', 'God willing!'

0.4.6 Encouragement: When encouraging someone, one suggests putting trust in God, invokes the name of God, refers to God's relief, and wishes God to protect his faith.

0.4.7 Influencing: When attempting at bringing someone to one's side, or trying to break his resistance, one suggests: 'guard yourself from God's punishment!', 'fear God, man!', 'show regard for the issue, for God's sake!'

0.4.8 Soothing: In soothing a worried person, one reminds him that God exists, that He will not forsake him, that He will take care of him, will free him from disquietude, will set his mind at rest, will alleviate his situation.

0.4.9 Help: When calling for help, one invokes: 'I invoke the protection of God and of yours', or: 'in God's honour!'

0.4.10 Thanking: Thanking is expressed in contextually restricted courtesies and wishes, e.g. in thanking someone who has asked about one's health, even as a mere courtesy, one invokes: 'may God keep you healthy!', or: 'may God preserve you!', or: 'praise be to God!'; having done some service to someone and having been thanked for it, one may feel embarrassed, or at least may express a gesture of embarrassment, adding: 'I seek God's forgiveness/pardon' (i.e. 'it's quite alright! you're welcome!'), or: 'what a shame (or calamity)!', or: 'my actions are not worthy of your words', or: 'there's no need for thanks; [I've] fulfilled [my] duty'.

## 0.5 *Semantic interconnections*

Following are the main interrelations between semantics of words and their semantics in context of affective communication; when the words in context are untranslatable in one-to-one relationship we refer to the functional meaning of the sentence or phrase.

0.5.1 *aḷḷa*, 'God', and His attribute *salām*, 'Soundness', are called upon in antithetic exclamations, when man's emotions are driven to extremes, from admiration to derision, from urging to repelling. The phrase '*ala aḷḷa*, '(rely) on God!', is expressed in hope and despair; *la-'aḷḷa*, 'to God', signifies 'extremely'.

(a) Exclamatory:

*aḷḷa*, *aḷā* > 'Oh!';

*aḷḷāh* > 'Oh!', 'gorgeous!', '(my) Goodness!', 'gosh!', 'dear me!';

*allāh allāh (bis)* > ‘wonderful!’, ‘Oh!’, ‘go on!’, ‘Goodness!’, ‘hold it!’;

*haḷḷa haḷḷa (bis)* > ‘welcome!’, ‘very funny!’;

*ḥallāh ḥallāh (bis)* > ‘wonderful!’, ‘dear me!’, ‘Goodness gracious!’;

*yā alla* > ‘Oh!’, ‘Goodness!’;

*ya-ḷḷa* > ‘well...’, ‘quick!’, ‘come on!’, ‘go on!’, ‘take it easy!’, ‘I wish...’, ‘hardly’;

*ya-ḷḷa ya-ḷḷa (bis)* > ‘consecutively’, ‘eventually’;

Related to the above-mentioned exclamations are:

*yā salām*, ‘O Soundness!’ > ‘Oh!’, ‘fantastic!’, ‘(Oh) boy!’, ‘Wow!’, ‘(how) wonderful!’, ‘(how) sweet!’, ‘(how) beautiful!’, ‘my God!’, ‘(how) nice!’, ‘what a nice...!’, ‘(how) great!’, ‘(how) very...:’, ‘really!’, ‘O, no!’, ‘dear me!’, ‘Gracious me!’, ‘Oh, sorry!’, ‘Oh, dear!’, ‘I really don’t understand!’, ‘is that so?!’, ‘strange!’, ‘good heavens!’, ‘(my) Goodness!’, ‘very funny!’;

(i)*sm-alla*, ‘the name of God’ > ‘Oh!’, ‘don’t be afraid!’, ‘calm down!’, ‘God bless you!’, ‘Good Lord!’, ‘Goodness!’, ‘may it not befall you!’, ‘really?’, ‘you don’t say!’;

In the vocative (i)*sm-alla* may take an indirect object with the preposition *ala*.

(b) In oath forms:

*w-alla*, ‘by God!’ > a dummy word in initial position; a dummy word of hesitation when having no clear answer;

*w-allāhi* > ‘well...’ in initial position, used as a preliminary to further speech when organizing one’s thoughts;

*b-alla*, *b-allāhi*, *bi-llāh ‘alēk*, ‘by God (on you)!’ > ‘please!’;

*‘alēk alla*, ‘God on you’ > ‘by God!’, ‘for God’s sake!’

(c) In non-oath forms (prepositional phrases):

*la-’alla*, ‘(Up) to God’ > ‘very’, ‘extremely’, ‘exceedingly’, following an adjective expressing weariness, physical or psychological, and ‘having no money’;

*minnak la-’alla*, ‘from you to God’ > an exclamation of helplessness, expressed by a weak or helpless person threatened by a wicked or overpowering person, maltreating him or her unjustly;

*‘ala-ḷḷa*, ‘on God’ > ‘hopefully’ (preceding a verb), ‘so so!’, used when baffled or disappointed;

*khalliha ‘ala-ḷḷa*, ‘leave it to God [to take care of]!’ > ‘the matter will take its “natural” course’, ‘don’t bother yourself (with my problems)’, ‘mind your own business!’, ‘no comment!’;

*a'ūdhu bi-llāh*, 'I seek refuge in God' > 'God is my shield' against sinners and sins, demonic and evil forces [including yawning], evil character and behaviour, bad events, ugliness, and cosmic nature; *innā li-llāhi wa-'innā ilayhi rāji'ūn*, 'we are to God and to Him we return'. *istirjā'*, 'God's reclamation of man's soul' signifies resignation to destiny. In colloquial Arabic it is used in a wider range than in CA. Not only is it declared when hearing about someone having passed away, but also when one is stricken by misfortune, in a state of emergency, in self-surrender, on discharge from work, when charged with impious accusation, or when forced to pay money unwillingly.

(d) In construct forms:

*dakh(i)l-aḷḷa*, '[I] take refuge in God' > 'please!', 'I can take no more!' expressing impatience and resentment;

*li-(wajhi)llāh*, *li-lla*, 'for God('s Countenance)' > 'for nothing', 'gratis', 'for no compensation', 'for no reason', 'without express condition', 'simply so';

*shē aḷḷa*, *shē li-llāh*, 'something of (or for) God' > 'excellent!', 'very good!', used when admiring qualities;

*fāl-aḷḷa (wa-la fālak)*, 'God's (good) omen (and not yours)' > 'I hope the situation is better than what you are describing' — a defence mechanism;

(e) Functioning as syntactic subject:

In a conditional clause: *in shā('a)-ḷḷā(h)*, 'if God wills' > 'even if' (concessive);

With prepositional phrase predicates: *ilak aḷḷa*, 'God is on your side' > 'God is your Witness', 'believe me!', 'honest!'; *alēk aḷḷa*, 'God is on you!' > 'you are safe!', 'fear no harm!'; *bēni w-bēnak aḷḷa*, 'God is between you and me' > 'I have nothing to do (or in common) with you', 'stay far from me!', 'I decline your offer', 'by Golly, no!';

Other: *ḥasbuna-ḷḷāh*, 'God is Sufficient for us!' > 'God is our Relief', used when one is anxious, fretful, failing, lonely, troubled, or compelled;

*aḷḷa yihfazak*, 'God preserve/protect you!', used in prospective affection: wishing interlocutor in face of bodily and moral injuries, or in retrospective affection: wishing interlocutor in terms of thanking him for having expressed his sympathetic affections, or for having done a good deed;

*aḷla yusallimak*, 'may God save you!' > used (in the Truce States) as a courteous utterance introductory to disagreement with one's interlocutor.

### 0.5.2 Divine attributes:

1. *wakīl*, 'Trustee' > (a) 'Witness' to what one tells one's interlocutor when referring to an event the latter has missed; (b) 'Fulfiller' of one's hopes; 'Reinforcing' of one's resoluteness to act (q.v. *twakkalna 'ala-ḷla*);
2. *raḥīm*, 'Merciful' > 'Blessing' for interlocutor('s parents), used when entreating, thanking, toasting, approving, and — ironically — disapproving; or when the interlocutor sneezes;
3. '*alīm*, 'Omniscient'. *aḷḷāh 'alīm/a'lam* 'God knows (best)', '[I fear God, so I can't say what] I don't know'; '*alīm aḷḷāh*, 'God knows' > 'He is Witness to what I say'; 'believe me!';
4. *laṭīf*, 'Mild' > 'Shield' against harsh and horrible situations;
5. '*afuww*, 'Pardoner' > 'Address', used when dispelling courtesy, compliment, and exaltation by a servile interlocutor;
6. *ghafūr/ghaffār*, 'Forgiver' > 'Address', used when dispelling wicked actions and thoughts, such as arrogance, injustice, slander, malicious joy, temptation, odd behaviour, etc.;
7. *mu'min*, 'Safeguard' in valedictory phrases; > 'Witness' to one's honesty, safeguarding one's interlocutor, 'Soother' of the excited, 'Helper' of the helpless.

### 0.6 *Standard and different formulae dialectwise*

Referring to dialect usage we shall now discuss whether Arabic formulae are homogeneous and standardized as pan-Arabic, or whether there are certain differences among the dialects. We shall draw our conclusions regarding what is standard and what is different.

We should note at the start the relative paucity of materials available in this study in North African Maghribi dialects from texts, informants and mass media. Nonetheless, we feel quite competent to draw our own conclusions from materials at hand and from our competence in Maghribi dialects.

0.6.1 *Standard formulae in all dialects:* The earliest Islamic formulae recorded in the Qur'ān and the Traditions some of which are part and parcel of Islamic rituals are the most common and standard Arabic

formulae in various dialects: The invocation of *basmala* to bless and protect against evil and demonic influences, when frightened or surprised; 'reclamation of one's soul [by God]', *istirjā'*, when death is alluded to, etc., invoking the *hawqala* in its full or various shortened forms; wishing God's 'mercy', *rahma*, and 'forgiveness', *istighfār*, for the live and the dead; 'seeking refuge [in God]', *isti'ādha*, against evil and demons; invoking *mā shā('a)-llāh* in admiration, or when fearing the affliction of the evil eye; eulogizing the name of the Prophet in the course of a conversation as a means of indicating to one's companion not to interrupt or turn away from the subject under discussion.

God's decree and predestination is generally accepted often unwillingly. Yet, when referring to ominous situations, one invokes *aḷlāh lā yqadder* 'may God not decree [it]!'; man's helplessness and dependence is contrasted with divine power, decree and 'command', *amr/hukm*. His actions, as well as events, are subordinate to divine will and 'permission', *idhn*; his ignorance of things not perceived by him is contrasted with divine 'knowledge', *'ilm*, of everything; he believes in God's 'good omen', *fa'l*, in his 'lot/fortune', *qisma/naṣīb*, allotted him by God, for which, whether good or bad, he 'praises' God, *ḥamd*; man's benefactions and misdeeds are kept with God in His ledger under 'assets' and 'liabilities', and whatever is destined for man is 'written', *maktūb*; man is instrumental to God, Who heals the sick through a doctor, and kills the assaulted through a murderer.

As to wishes, a valedictory phrase commends someone to God's protection, with various themes of the verb *wd'*, e.g. *awda'tak aḷlah*; a woman is wished strength by God, when she is alone; when entreating someone, one wishes him preservation by God, *aḷla ykhallik*; a dangerously ill person is wished God's 'pardon', *afw*, a prophylactic invocation against death.

In response to a participant's stimulation in various situations (v. *infra*, § 6.5.1) *aḷla ysallmak*, 'may God keep you safe, sound, and healthy!' is an expression of thanks. Synecdochic invocations of thanks for a favourable utterance (*y*)*sallēm tummak*, etc., lit. 'may God preserve your mouth!', and for a favourable deed (*y*)*sallēm idēk*, etc., lit. 'may God preserve your hands!', whereas *yislam/salāmet rāsak*, 'may God preserve your head!', is a form of condolence.

The above mentioned formulae are phonetically restricted within the systems of dialectal phonology. The following formulae are semantically identical, but lexically (and morphologically) restricted:

Euphemistic phrases for *jinn*: *nās-el-woṭā*, ‘the people of the earth’ (Lybia), *ahli-taḥt* (Egypt), *sukkan-il-’arḏh* (Negev Bedouins), *jawwa-l-’aghḏh* (BJ) (=Bagdadi Jews) ‘the underground inhabitants’, and their metonymy *nās min bi-smi-llāh*, ‘people relative to [the invocation] “in the name of God!”’ (Lybia), and the euphemism *mbārakīn*, ‘blessed ones’ (Negev Bedouins); expressions of man’s contingency on God are semantically similar, but lexically different (v. *infra*, § 3.1); in wishing God to use His preventive measures to avert evil, the verbs differ lexically (v. *infra* § 3.4); in wishing God’s relief, *faraj*, for an ill person or someone in trouble, the verbal themes differ: *aḷla yifrijha* (‘*ala* + object), 1st theme in the Near Eastern dialects, as against *allah yferrej* (‘*ala* + object), 2nd theme in the Maghribī and Yemenite dialects; in seeking God’s protection one invokes *aḷla yustor/yihfaz* or *yā sāter/yā sattār/yā ḥāfiḏ* in the Eastern dialects, whereas the Maghribines invoke *aḷlah ysellek*, ‘may God protect [from hell and sinners]!’ in addition.

0.6.2 Following are standard formulae in the Eastern (non-Maghribi) dialects: When declaring one’s ‘fear of God’, *khawf*, in token of one’s clear conscience, or when urging someone to fear God as a caution or in reproof of having committed an offence; when putting one’s ‘trust in God’, *tawakkul*, in order to be backed by Him for one’s intentions and actions, or when being urged to do so; ‘relying on God’, ‘*ala aḷla*, when swinging between hope and despair, and when refraining from disclosing one’s condition, feelings, thoughts, or actions, urging someone to rely on God when one is unwilling to commit oneself; when swearing by *aḷla* (Egyptians may vary *w-rabbina*, ‘by our Lord!’); when alienating oneself from someone or something by saying that ‘God is between oneself and that one or thing’; when wishing God’s protection for someone, blessing him/her that God be with him/her; when referring to the interlocutor’s child as *il-mahrūs*, ‘the one guarded [by God]’; when expressing one’s delight and admiration (ironically: one’s derision) by *yā salām* (‘*ala* + object)!’; when admiring someone to ward off the evil eye, or when calming someone with the invocation (*i*)*sm-aḷla*, ‘the name of God [on you]!’; when exclaiming *aḡān*, ‘(God’s) protection!’, in seeking help or when excited; seeking God’s ‘pardon’ or ‘excuse’, ‘*afw*, when being complimented, and seeking God’s ‘forbearance’, *samāh*, for the live and the dead; when wishing someone good in congratulations and condolences, or when thanking someone by invoking *aḷla ykhalik*, ‘may God preserve you (or your relative or relatives)!’

0.6.3 Following are formulae distributed according to dialectal differences:

1. The *basmala* is invoked in Algiers by a guest bidding farewell; in Lebanon it was added to support one's promise;
2. *yalla yalla* (*bis*) in final position in a sentence functions in Syria as an adverb of manner: 'without interruption'; in Iraq it functions in initial position as an adverb of time: 'eventually';
3. In the Eastern dialects *alla ya'tik-il-'āfyē*, 'may God give you health!', is a blessing; in Maghribi dialects it is a curse, 'āfyā signifying 'fire';
4. In wishes, Maghribi dialects use *rabbi/rebbi*, 'my Lord'; Egyptian: *rabbina*, 'our Lord'; in Syrian dialectal area: *alla*, 'God';
5. Muslims may swear by the name of the Prophet, the Qur'ān, and the Ka'ba; Christians by Christ, the Virgin Mary, and the Cross; Jews by the Torah and the Scrolls. Bagdadi Jews invoke (*i*)*sm-alla l-ā'zēr*, 'The name of God! (May) Ezra (the Scribe [much revered by Iraqi Jews] plead on my behalf)!';
6. Muslims, and Jews in Iraq and Turkey wish God's mercy for the live and the dead; Christians and other Jews for the dead only;
7. Muslims wish a sneezer God's mercy; Christians: 'health', *ṣahḥa*; Jews: 'life', *t'ish*, or [in Hebrew] 'good life', *ḥayyim ṭovim*, or 'winning the right to live [to see the Messiah]', *tizkē*; exceptionally, Jews of Baṣra, like Muslims, wish a sneezer God's mercy, and Jews of Yemen wish a Muslim sneezer 'to restore to youthful vigour', *tashibb*!;
8. The Palestinian wishes one a peaceful mind; the Egyptian: a peaceful heart;
9. Bedouin guests invoke *alla ykhallif* ('*ala* + object), 'may God recompense (you)!', when thanking a host for a meal; non-Bedouins: *alla yikhlif*, in the 1st theme with the same meaning;
10. Swearing by 'God's protection', *amān(a)t-allāh* (non-construct: *amāna*), is common in the Middle Eastern dialects, but not in Egypt;
11. Taking refuge in God, *dakh(i)l-alla*, when entreating someone is not common in Egypt or further west; instead *fi 'arḍ* (Moroccan: 'ar-) *alla*, 'by God's honour', is used;
12. In non-Maghribi dialects, in the Eastern and Southern dialects including Yemen and Sudan, the phrase *fi amān-illāh* (> *bi-mānt-*

- illāh* in Lebanon), ‘in God’s protection’, is common, functioning as an adverb of manner and signifying ‘enjoyably’, ‘well’; in Arabia and Iraq it is common as an expression of wish, or as a mutual greeting;
13. In Bedouin and Arabian circles the invocation *aḷla yḥayyik* (or: *yḥayyi-bak/-lak*) is common as a general greeting of welcome and invitation, otherwise it is an expression of compliance or obedience. Cf. idiomatic usages of *ḥay(y)a-ḷla*, *infra*, § 6.3.3.4;
  14. In encouraging a person carrying out physical work one wishes him strength (through God): *aḷla yqawwik*. In Bedouin and Arabian circles it is used, in addition, as a mere courtesy form;
  15. In Maghribi dialects *aḷla y’inak* (or *y’āwank*, also in Jewish circles), ‘may God help you!’ is also common as a form of salutation;
  16. In Iraq and Sudan one conjures saying ‘*alēk aḷla*, ‘by God do (or don’t do) [such-and-such]!’;
  17. In Iraq and Egypt the imperfect form of the 2nd pers. sg. is constructed from *ya-ḷla* following the inciting particle *ma*: *ma tyalla*, ‘hurry up!’ (m.); in addition, *yalla bina* is common in Egypt;
  18. In Iraq and Egypt (*i*)*smallla* is an invocation of obstruction: ‘may it not befall you!’; it is used when a moribund state, death, mishap, beggars, etc. are mentioned;
  19. On both banks of the Jordan saying *bēni w-bēnak aḷla*, lit. ‘between you and me is God’, signifies ‘I swear by my honour’; in Bedouin circles *il-ḥāf(i)ḏh-aḷla* (‘*ala* + object), lit. ‘God is the Protector (of So-and-So)’, signifies ‘knock on wood!’; in Bedouin and rural circles when narrating a story one parenthetically wishes his audience well, saying: *yā ḥāfiḏh(in)-is-salāma*; in general, *li-lla*, lit. ‘for God’, is an idiom signifying ‘gratis’, ‘for no compensation’, ‘for no reason’, ‘without express condition’;
  20. Bedouins refer to a host as ‘a host [whose generosity and favour are due to] the Compassionate’: *mḥilli-r-raḥmān*; in Bedouin and Arabian circles a guest as well as a Ḥajji in Mecca (and in Egypt a dervish) are qualified as *ḏḥēf-ir-raḥmān*, ‘a guest of the Compassionate’. Note that God’s mercy is alluded to in these cases;
  21. Jewish condolences may be expressed either in Hebrew or in Arabic, when speaking Arabic. In Yemen and Tunis, a condolence, or a formula invoked by a sneezer in Hebrew may be responded in Arabic;

22. In Tangier the plural of *ya-lla*, 'let's go!', 'quickly!', is *yallaḥo*;
23. In Tunis, one may seek God's forgiveness when his satisfied stomach manifests in contentment noisily: *astaghfir-allaḥ*;
24. In Lebanon, one may refer to one's aunt as *il-maḥrūse* 'the one guarded [by God]', an epithet used for a daughter in Syrian and Egyptian dialectal areas;
25. Bagdadi Jews when congratulating, parting, or thanking someone invoke: *lā yikhlik* (or *lā khlāk* in preterite form), 'may God not bereave your family of you!'; a device for distracting the *jinni* is crying: 'the wolf is present', *idh-dhib ḥāḏḥar*; when encouraging someone to stick to his promise one says: *haḷḷa haḷḷa bik*, lit. 'God God is in you', signifying 'I'm confident you will fulfil your promise'.



PART ONE

ANXIETY OF MAN AND SECURITY IN GOD



## CHAPTER ONE

### ANXIETY OF MAN AND FEAR OF GOD

1.1.1 *Anxiety of Man (hala')*. *inna-l-'insāna khuliqa halū'an*, 'Lo! man was created anxious' (Q 70,19). Equivocally *halū'an*, 'extremely impatient' (Sale 552), and 'avid [of gain]' (Bell II 605) are based on variant Arabic interpretations of commentators. Following are instances referring to anxiety:

When expressing one's anxiety in Tunis, one is calmed down by a wish associating anxiety with perplexity:

A — ...*mā-kānī ḥayra menkum fi-l-margad...*, '... it's that I am anxious about you, seeing you lying on [my] bed...'

B — *aḷla lā yḥayyrek yā khwēla*, 'may God not perplex you, dear aunt!' (Boris 158).

Contrariwise, when cursing someone to be anxious, to have no peace of mind, one says: *aḷla lā yrayyḥak*, 'may God not give you peace of mind!' (J); synonymous curses are: *aḷla yit'ib/yishghil bālak*, 'may God trouble/engage your mind!' (J). Note the antonyms *ḥayyar* vs. *rayyāḥ* by metathesis!

1.1.2 *Allāh*. Before we turn to the 'fear of God' it is appropriate to enlarge upon the words *aḷla* < *aḷlāh*, 'God' and *ar-rabb*, 'the Lord'. The word *aḷla/aḷlāh* is used for God not only by all Muslims but by all Arabic speaking Jews and Christians. But this does not necessarily mean that the idea expressed by the word is the same in each case (Zwemer [1905] 19).

*aḷlāh*, 'God', polarizes the thought of Islam. He is the sole reason for its existence. *aḷlāh* was known to the pre-Islamic Arabs as one of the Meccan deities, possibly the supreme deity. He was already known as 'the God', *al-'ilāh* being the most likely etymology; another suggestion is the Aramaic *Alāhā* (Gardet, *EI*<sup>2</sup>, I, s.v. *Allah*, 406); a third suggestion is that *aḷlāh* is derived from the Arabic verb *aliha* (*ilayhi*), 'he betook himself to him by reason of fright or fear, seeking protection', or 'sought or asked aid or succour of him'; 'he had recourse, or betook himself to him for refuge, protection or reservation'. Some say that *aḷlāh* is from *aliha* either because minds are confounded or perplexed by the

greatness or majesty of God, or because He is the object of recourse for protection or aid in every case (Lane *Lex.*, s.v. 'lh')<sup>1</sup>.

*al-lāh* occurs several hundreds of times in the Qur'ān. It is said to be *lafz al-jalāla*, 'the word of majesty', or *al-ism al-'a'zam*, 'the great name', and *ism al-dhāt*, 'name of the Divine Substance (essence or person)', whereas all other 'most comely names' are titles only, *asmā' al-ṣifāt* being based on 'the qualities or attributes' (Redhouse 14).

No definite form *al-rabb*, 'the Lord', is found in the Qur'ān although, like *yā rabb*, 'O Lord!', and *yā rabbī*, 'O my Lord', or *yā rabb-il-'ālamīn*, 'O Lord of [all] the worlds!', it refers to God (Nawawī 160; Muslim, *Alfāz* 14, in Wensinck, *Concord.* II, 207b).<sup>2</sup> Muslim believers are ordered to 'remember God with much remembrance': *yā ayyuhā-lladhīna āmanū-dhkurū-llāha dhikran kathīran* (Q 33, 41), where in fact *dhikr* means reminding oneself of God, remembering God (as above), mentioning His name (cf. *tasmiya/basmala infra*, § 2.3), the tireless repetition of the ejaculatory litany *al-lāh, al-lāh*, and finally the very technique of this mention (Gardet, *EI*<sup>2</sup>, II, s.v. *Dhikr*, 223-227).<sup>3</sup>

<sup>1</sup> Views as to the origin of *al-lāh*, cf. Blau; on Arabian, pre-Islamic names and nature of God, cf. D. S. Margoliouth, in *ERE*, VI, 247b-250a; on the widespread belief in pagan deities accompanied by a belief in Allah as a high god in pre-Islamic Mecca, cf. Watt, "The 'High God' in pre-Islamic Mecca", *Actes du V<sup>e</sup> congrès international d'Arabisants et d'Islamisants*. Bruxelles 31 Août — 6 Sept. 1970, 449-505; on Allah and the doctrine of God, cf. R. D. Wilson, "The use of the terms 'Allah' and 'Rab' in the Koran", *MW* 10 (1920) 176-183; A. Fischer's articles in *Islamica* 1 (1924/25), "Zur Wurzel 'lh'", pp. 390-397, and "Zur Aussprache des Namens *Allāh*", pp. 544-547; D. M. Macdonald's article "Allah" in *E.I.* I, 302-310, and Hastings' in *ERE* I, 326-327; J. W. Redhouse, "The laudatory epithets or titles of praise bestowed on God in the Qur'ān or by Muslim writers" in *JRAS* XII (1880), 1-69; S. M. Zwemer, *The Moslem Doctrine of God*; T. J. de Boer, *Die Entwicklung der Gottevorstellung im Islam* (1913).

<sup>2</sup> For theological reasons there were attempts to limit the use of the expression *rabb*. Since the word *rabbī* 'my Lord' was sanctioned by Qur'ānic usage as an address specifically applied to God, it was not to be applied to men... There was generally no objection to the use of the word *rabb* in status constructus (i.e. *rabb* of So-and-So) in the sense of *ṣāhib* 'owner of a thing', a very common usage in Arabic. But some scrupulous theologians wished to restrict this use... These examples show what careful efforts were made by Muslim theologians to discipline the language in a religious sense (Goldziher [1967] 240-241 [265-266]).

For a further study of Allah in the Qur'ān, of the development in Muslim tradition and *kalām*, and various Muslim attitudes to God, cf. Gardet, *op. cit.*, 406-417.

<sup>3</sup> For *dhikr* as a system of devotion through the invocation of the name of God, and for the plural *adhkār*, i.e. individual phrases of worship, cf. Padwick (1961) 13-14; for 'mentioning' and 'remembrance' of God, cf. Q 2, 152; 3, 135; 4, 103; 8, 2; 20, 124; 29, 45; 72, 17.

The Prophet is quoted as having said: *dhikru-llāhi shifā'u-l-qulūb*, 'remembering God is a remedy for one's soul' (Nabhānī, *Wasā'il* 153); not only in public, but also in his privacy the Arab unceasingly invokes the name of God to reign over his actions (Hamady 157), but one is warned not to mention God's name in the water-closet, nor during intercourse, *jimā'*, nor during ablution, *wuḍū'* (Wensinck, *Handbook* 175)<sup>4</sup>; an infuriated person should not be hinted to 'remember' God the Exalted, lest fury cause him to blaspheme. Likewise, he should not be hinted to pray for the Prophet, for the same reason (Nawawī 162).

Mentioning God's name disgraces demons, repudiates illness, and prevents the affliction of the evil eye: *dhikr-alla yikhzi kull shiṭān*, 'mentioning God's name disgraces every demon' (Ghānim).

One avoids mentioning disease lest it 'fall' on someone in the community; if obliged to express the name of a disease, one should add a prophylactic formula: *dkarna-lla wu-l-mlayka*, 'we have mentioned God and the angels [not the disease]', in order to mislead the disease. For additional formulae in this context, cf. Brunot (1931) 101-102, n. 2.

Against the affliction of the evil eye: When expressing admiration or praise one should add the formula *yā dhikr-alla*, 'O mentioning of God[']s name!]' (Frayḥa 293); *dhikr-alla wlādo fāṭḥin maḥallāt fi-z-zarga w-'ammān*, 'O mentioning of God[']s name! his sons have opened (i.e. own) stores in Zarqa and Amman' (Jericho).

A — *yā dhukr-allaḥ 'ala walādak/'a-ghanāmak/'a-bētak*, 'O mentioning of God[']s name] on your children/your small cattle/your tent!'

B — *wa-la tkhīb min dhikr-illāh*, 'and may you not be disappointed from (or: not fail in) mentioning God[']s name!]' (Ghānim).

*allāwi* (i.e. related to *alla*) in common language is a Godly, religious, pious person, God fearing, observant of the laws of God, honest, who mentions God and His name frequently, and does not slander or hurt. Like '*ala bāb-alla*, '[a person who stands] by God's gate', it may include in certain contexts the connotations of naivety, innocence and unsophistication (J).

1.2 *Fear of God (khawf)*. Speculation, injustice, cruelty, harshness, oppression, etc., are defined by society as offences inconsistent with moral law. A scrupulous Muslim refrains from violating moral law, being conducted by *taqwā*, 'fear of God', 'Godliness', 'piety', 'restraint from evil' — the basis of Islam and of normal social relations — rather

<sup>4</sup> Contradicting Bukhārī, *Ṣaḥīḥ* LXII, 66, (cf. *infra*, § 2.3).

than by “conscience”, the notion of which is an internal recognition of right and wrong as regards one’s actions and motives. The Arabic word for ‘conscience’ is *ḡamīr* (Wehr, s.v.); it has undergone a transfer of meaning from ‘secret thought’ (Hava, s.v.), and CA ‘secret and internal faculty’, ‘whatever one keeps in one’s heart’ (Ibn Manzūr, s.v.). In colloquial usage *maḡmūr* is rendered as ‘something kept secret in one’s thought for someone else to guess’.

The Prophet Muḡammad was ordered to remember the Lord humbly and with awe (Q 7,205). Allah is to be feared by the true Believers (Q 3,175), for ‘There is none in the heavens and the earth but cometh unto the Beneficent as a slave’ (Q 19,93); ‘whoever fears God, everything fears him, but whoever fears other than God, God makes him fear everything’ (Mūsā 90-91); *illi bikhāf aḡlāh khāf minnu wa-lā tkhāf ‘alēh*, ‘whoever fears God, fear him, and do not fear for him’ (proverb) (Canaan [1962] 3). ‘Whoever fears God, the Garden will be his home in the hereafter’ (Q 79,40-41) and ‘— no fear shall come upon him’ (Q 6,48).

How terrible is God? Man fears God because His punishment is stern (Q 85,12); and because he fears the doom of the hereafter (Q 11,103). ‘The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath’ (Q 13,13). None can protect man from Him (Q 72,22). An oath taken in Bagdad on seeing a rainbow clarifies the fear of God: *w-ḡaqq ḡādha aḡla ash-shāmuḡ sayfah ‘a-l-‘ibād*, ‘I swear by God, who strikes mankind with His sword’ (Ḥanafī 29). *ḡādha* has no meaning here.

1.2.1 We shall now refer to situations where the fear of God stands for the notion of conscience: One either declares one’s fear of God, or is urged to fear God as a caution against committing an offence or in reproach of having committed one.

Declaring one’s fear of God: When being cautious of maltreatment, of wronging in thought or action: *yā wēli mn-aḡla*, ‘woe to me from God [if I wrong you]!’ (Amman); *lōla khōfi min rabbi la-‘amisko ḡāda*, ‘were it not for (my) fear of my Lord, I would get hold of (him) this one’ (D); when threatening someone, one may swear by God: *walla*, ‘*alim aḡlāh*, *lōla khōfi min aḡla...*, ‘by God, God knows, were it not for my fear of God, [I would...].’ (D). The fear of God is a pretext for not executing the threat, the actual reason being, in most cases,

incapability and impotence (but God knows that!). Doing something 'whole-heartedly' is rendered in Jerusalem Arabic by the phrase *min alb-u-rabb*, lit. 'from [one's] heart and [one's fear of the] Lord', fear being implied.

When urged to fear God as a caution against committing an offence: *khāf aḷla w-lā tsəwwi biyyi hēkədh*, 'fear God and don't treat me in such a manner!' (BJ); *khāf aḷla ya zalame*, 'fear God, man!' (J); *biddich tmaṣṣisi ha-l-walad barra fi-ha-s-sak'a? khāfi aḷla ya shēkha*, 'do you mean to suckle the baby boy outdoors in this cold weather? Fear God, lady!' (Ramallah); (*yā*) *wēlak min rabbak* or *aḷla*, 'woe to you from your Lord', or '— your God!' (J); in general :*yā wēl-illi mā ykhāf rabbo*, 'woe to the man who fears not his Lord' (popular song).

When arguing or disputing with an opponent on an issue while adhering to one's position, one holds that the opponent 'obstinately adhering to the wrong position' (which may be not more than unfavourable) is committing a sin. In an attempt to break down the opponent's resistance and direct his behaviour towards what seems 'right' (or rather 'favourable') one harps on the fear of God: *ittaqi-llāh*, 'be pious!', i.e. 'preserve and guard yourself from God's punishment!'; *khaf aḷlāh*, 'fear God!'; *rāqib-aḷlāh*, 'watch God!' (i.e. spare the issue, or deal with the issue mercifully for the fear of God!; show regard for the issue for God's sake!; make the issue a matter of "conscience"! (Nawawi 139).

When urged to fear God in reproof of having committed an offence: *khāf min rabbina*, 'fear our Lord!' (C); *khāf min rabbak*, 'fear your Lord!' (BM); *bitkhafish min aḷla ti'mali fiyyi hēk?*, 'don't you fear God for treating me so?' (J); *shu intu kəffār? mā bətkhāfu aḷla?* 'what! are you infidels? don't you fear God?' (Lewin 150).

A — *mā tkhāf min aḷla?* 'don't you fear God?'

B — *ma tghuḡ-ish-shəghlak*, 'out of my way! mind your own business!' (lit. do go to your work!) (BJ).

To a speculator:

A — *hādhi bi-thna'ash riyāl*, 'this one for twelve riyals'.

B — *khāf rabbak*, 'fear your Lord!' (Conversational Arabic 20).

Injustice done by bad thought: *yā shēkh itti'i-llāh. ir-rugū' ila-l-ḥaqqi faḍila*, 'my dear, be Godly! reverting to correctness is virtue' (C). In reply to a person who has blasphemed God in a fit of anger: *mā ḥlāl. hādha kəfəgh 'ala ēsh? wlak mā tkhāf-umn-aḷla?* 'impermissible! what

for is this impious utterance concerning God? aren't you afraid of God?' (BJ).

1.2.2 Another situation in which man is to fear God is guessing, since guessing implies forming a judgment or opinion of something without knowledge or often without means of knowledge, or without evidence, or from insufficient, uncertain or ambiguous evidence, or on grounds of probability alone, which is an offence against God, one of whose attributes is the Omniscient — knowing all things and having infinite knowledge.

One should therefore fear God in shunning guesswork, which implies divination, or discovery of what is obscure, or the foretelling of future events, as by supernatural means characteristic of, or befitting a deity. Guesswork or practicing divination, in Arabic *ramy/rajm/qadhf bi-l-ghayb*, lit. 'shooting/stoning/aiming at that which is invisible, supernatural, divine secret'. To make conjectures, to predict the future is a matter of forbidden witchcraft.<sup>5</sup>

So when one is asked about something one does not know, one should say one of the following versions: *allāhu 'alīm*, 'God is Omniscient', or *ʿillāhu a'lam* 'God knows better (or best); or *il-'ilm* 'ind *alla*, 'knowledge is with God'.(v. *infra*, § 6.8).

When tempted to guess, one uses the reservation (*a*)*khāf-alla*, 'I fear God', or *khōf-alla*, 'the fear of God [overpowers me]'.<sup>6</sup>

Referring to a lonely sick woman staying in bed, one says: *khāf-alla mā fī min yiftah* 'alēha-l-bāb', 'I guess (lit. I fear God) there is no one to visit her (lit. to open her door while she stays in bed)' (J).

When asked if a certain patient has left the hospital, one says: *azinni ṭile'-il-yōm. khōf-alla ba'rafsh*, 'I think he left today; the fear of God [overpowers me], I don't know' (J).

Referring to someone out of town:

A — *wēnta biddu yirja'*, 'when is he coming back?'

<sup>5</sup> Cf. in Biblical Hebrew *nḥsh* 'to divine' (Gen. 44, 5), in modern Hebrew 'to guess'. *nḥsh* relates to the Hebrew *lḥsh*, (the initial liquid consonant *l* standing for *n*) 'to whisper', and to the Arabic *nhs*, (with pejorative connotations) 'to be inauspicious, unlucky, ominous, illfated, calamitous, ill-boding, portend evil' (Hava and Wehr, s.v. *nhs*).

<sup>6</sup> In a guessing game, children learn that fear is the symptom of recognizing the dominance of the supernatural authority of God over that of the worldly authority of the father (Ammar 134), this—in keeping with the saying *lā nakhāfu illā-llāh*, 'we do not fear (anyone) but God' (Nasā'ī, *Taqṣīr*, I, in Wensinck *Concord*. I, 83b).

B — (a) *khāf-aḷla bukra, ba'du*, 'I guess (lit. I fear God) tomorrow, the day after' (Nazareth).

Referring to someone who is being dictated to at a late hour and can hardly spell, one says: *idha biddak tnaqqlo la-bu maḥmūd (a) khāf-aḷla la-ṣ-ṣuboh lamma tkhalles*, 'if you want to dictate [the material] to Abu Maḥmūd, I guess (lit. I fear God) you'll not finish before morning' (Amman).

1.2.3 A third situation in which man is to fear God is when hoping for something: (a) *khāf-aḷla* followed by a verb in the imperfect form, in the subjunctive mood, stands for the notion of hope: (a) *hkāf-aḷla ylāqī*, 'I hope (lit. I fear God) he finds him' (Galilee). Cf. *wa-mā kāna-ḷlāhu li-yuṭli'akum 'alā-l-ghayb*, 'and it is not (the purpose of) Allah to let you know the unseen' (Q 3,179).

Ḥasan of Baṣra (d. 728) declares that 'fear and hope<sup>7</sup> are the two mounts of the believer, but fear must be stronger than hope, for when hope is stronger than fear, the heart will rot' (Von Grunebaum [1953] 125-126).

1.2.4 The semantic field of the 'fear of God' covers positive and negative motives:

- (a) The positive motives are: piety, whole-heartedness, sincerity, e.g. showing regard for an issue, and conscience, i.e. caution of maltreatment or wronging;
- (b) The negative, sinful motives are hope, i.e. confidence in the future, and guessing, i.e. practicing divination and 'shooting at divine secret'.

---

<sup>7</sup> The Muslim dogmatic theologian al-Ghazālī (d. 1111 A.D.) wrote the *Book of Fear and Hope* (tr. into English by William Mckane, Leiden, E. J. Brill, 1962).

## CHAPTER TWO

### CONFIDENCE IN GOD

2. *Confidence in God.* The Imām in a Friday prayer invokes in the name of the community: *allāhumma bika nastajīru min-al-khawfi wa-l-halāk*, 'O God! we appeal to you for aid (or: we seek refuge with you) from fear and destruction!' (C).

To illustrate the power of confidence in God, when threatened or terrified, a weak person warns his menacer, saying *iḍ-ḍ'if mā biḥārāb ilo allā*, 'a weak person is not faught. God is on his side' (D); *iḍ-ḍ'if luh rabbina*, 'our Lord sides with the weak' (C); referring to an orphan who is being maltreated or menaced: *illi mā ilu abb ilu rabb*, 'whosoever has no father, has a Lord [to take care of him]' (Canaan [1962] 2).

These expressions need not imply that God favours the weak, only that His justice will triumph.

When referring to a dumb lad having witnessed an assault, but being unable to testify, one says: *yuwḍa' sirro fi aḍ'af khalqo*, '(God's) secret is kept with His weakest creature' (C).

#### 2.2 *Trust and Reliance on God (tawakkul)*

2.2.1 *Trust in God.* Man puts his trust in God on all conceivable occasions: when hoping or despairing, hesitating or daring, acting willingly or unwillingly, succeeding or failing. One puts one's trust in God when planning, commencing the undertaking of any task, setting up a business, building a house, preparing oneself for departure, starting a journey or walking out to a certain destination; when adopting a resolution, or making a deal; when promising and winning someone over to one's side; when anxious or fretful, when in threat of danger, when experiencing trouble or distress, and for every fate and divine decree. In folk literature one introduces a story or a tale by expressing trust in God.

'God is Administrator over all things', '*ala kulli shay'in wakīl* (Q 6,102); 'in Him should believers put their trust', '*ala-llāhi fa-l-yatawakkal-il-mu'minūn* (Q 64,13).

A poster hanging on the wall of a store reads: *yā 'āliman bi-ḥāli 'alayka-ttikāli*, 'O Knower of my condition! in Thee I put my trust' (J).

Trust in God in oaths: *aḷla wakīlak-u-mḥammad kafīlak*, ‘God is your Trustee and Muḥammad is your sponsor’ (Ḥanafī 30); *aḷla wakīl-u-jabbār-ith-thigīl*, ‘God is Trustee and Consoler in hardships’ (*ibid.*); *il-wakīl aḷla*, ‘the Trustee is God’ (Rossi 51); *aḷla wakīlak w-il-ə‘zēr ka-fīlak*, ‘God is your Trustee and Ezra [the Scribe] is your sponsor’ (BJ).<sup>1</sup>

To turn to specific instances:

Hoping and despairing: Putting one’s trust in God, one will never despair. *illi bitkil ‘ala mawlāh mā khāb rajāh*, ‘the person who depends on his Master will not be disappointed’ (proverb) (Canaan [1934] 69). In a speech to the Egyptian nation dated 13.1.72, President Sādāt raising hopes for changing the situation following the 1967 war, called for full support and confidence. He concluded, saying: “Egypt is facing hard days. God willing, we will overcome them [the Israelis]. I put my trust in God, and after Him I put my trust in you, brethren and sisters! May God be with us!” (tr. of Ma‘ariv, Israeli Hebrew daily, 14.1.72).

When hoping for separation from someone, one invokes: *ḥasbin(!)-aḷḷāh*, ‘God is Sufficient for me’ (Bauer 232, n. 3).

When hesitating or daring to undertake a task: *fa-’idhā ‘azamta fa-tawakkal ‘alā-ḷḷāhi inna-ḷḷāha yuḥibbu-l-mutawakkilīn*, ‘and when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)’ (Q 3,159). Putting one’s trust in God implies that one owes God one’s fullness of energy, determination, firm will and intention. Man’s firmness, resoluteness, initiative and action are all backed by God. He has to labour hard for God to support his efforts. *is‘a ya ‘abdi ta ‘as‘a ma‘āk*, ‘strive, man, (lit. my servant) that I [God] may strive with you!’ (J). Cf. *inna-ḷḷāha lā yughayyiru mā bi-qawmin ḥattā yughayyirū mā bi-’anfusihim*, ‘Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts’ (Q 13,11), an expression used to indicate the necessity, in modern Arab society, of acculturation and social, economic and political change.

Suggesting trust in God when undertaking various tasks:

When starting a journey:

A — *twakkal ‘ala-ḷḷāh*, ‘put your trust in God!’

B — *twakkalna ‘ala-ḷḷāh*, ‘we put our trust in God’ (Dickson 181); *ittikil ‘ala-ḷḷa*, ‘put your trust in God!’ (C); *ya-ḷḷa ḥaḍḍri-t-tyāb-u-twakkali ‘ala-ḷḷa w-ḥaḍḍri nafsek-u-‘ala ḷūl*, ‘go on! get the clothes, put your trust in God, prepare yourself, and away you go!’ (J).

<sup>1</sup> Ezra the Scribe, buried in Iraq, is much revered by Iraqi Jewry.

When going to work: *rūḥ twakkal 'ala-lla*, 'go, put your trust in God!' (Bloch-Grotzfeld 6); *khudi muftāh-id-dukkān ma'āki wi-twakkali 'ala-lla*, 'take the key of the store with you [and sell whatever you sell] and put your trust in God!' (C).

When offering coffee: *ma titwakkal 'ala-lla wi-tishrab*, 'do put your trust in God and drink!' (C).

Suggesting to put an end to a quarrel: *ikhzi-sh-shītān ba'a wi-twakkal 'ala-lla*, 'put the devil to shame (by putting an end to the quarrel) and put your trust in God!' (C).

When going to bed (participant questioning):

A — *ya'ni attikil 'ala-lla wi-'alēk wi-'arūḥ anām?*, 'do you suggest that I put my trust in God and in you, and go to bed?'

B — *awi, awi. ḥuṭṭi fi baṭnik ishri-baṭṭikha ṣēfi*, 'quite so! be calm, and don't you worry!' (lit. put in your stomach summer watermelon rinds) (Ḥakīm [1960] II, 166).

By dint of one's own initiative:

Walking out to a certain destination: *kāna ṣal'am idhā kharaja min baytihi qāla bi-smi-llāhi tawakkalt*, or *qāla at-tuklānu 'alā-llāh*, 'whenever the Prophet, God bless him and grant him salvation, walked out of his house, he would say: "In the name of God I put my trust", or: "... he would say: "trust is in God (alone)"' (Nabhānī, *Wasā'il* 145). ... *idhā kharaja min baytihi qāla bi-smi-llāh, tawakkaltu 'alā-llāh, wa-lā hawla wa-lā quwwata illā bi-llāh*, '... when leaving home one says: "In the name of God, in God I trust, and there is no power nor strength save in God"' (Nawawī 12); *ana mitwakkil 'ala-lla, sāriḥ*, 'I have put my trust in God, roaming freely' (C).

Having tilled his land and cultivated it, the Lebanese farmer says: *it-tikle 'ala-lla w-id-dawra 'a-l-mawsim w-'a-z-zar'āt*, '[as far as the crop is concerned we have put our] trust in God. Now it's the turn of the harvest and the crop' (Feghali [1935] 17).

Putting trust in God when implementing a scheme: *iḥna min bukra-s-ṣoḥḥ nittikil 'ala-lla w-nibtidi ninaffaz mashru'na*, 'as from tomorrow we shall put our trust in God and we shall begin implementing our scheme' (Sālim 132).

When deciding, one says *ittakalna* (or *twakkalna*) *'ala-lla* 'we (or I) have put our trust in God' (D; C; J; Lewin 44).

Running for a Town Council, a candidate advertised the following in a local paper: *bi-smi-llāhi-r-raḥmāni-r-raḥīm. u'limu li-l-'umūmi annanī qarrartu tarshiḥa nafsī li-ntikhābāti-l-majlisi-l-baladiyyi fi jinīn mutawak-*

*kilan 'alā-llāhi wa-'alā thiqati-n-nākhībina-l-kirām*, 'In the name of God, the Merciful, the Compassionate, I publicly announce that I have decided to run for membership in the Town Council of Jenin, putting my trust in God and in the confidence of the kind voters.' (sig., Maḥmūd al-Asmar, 1972).

*wakkel alla yā rijjāl. jəm'it-ij-jāy badfa' lak*, 'make God your Trustee, man! Next week I shall pay you' (D); a secular version: *ḥəṭṭ idēk-u-rijlēk b-ṣayyē bārde w-ittikel 'aleyyi*, 'put your hands and feet in cold water, (i.e. be calm), and put your trust in me!' (D).

Making a deal. When a bride's father accepts the sum offered by the bridegroom's party as bridal money, her father says: *twakkalna 'ala-lla bi-kaza-w-kaza... samm'ūna-l-fāṭha... (byi'ru-l-fāṭha)*, 'we put our trust in God (i.e. we have accepted) the sum of so much... let us now hear the *Fāṭiha*', after which the *Fāṭiha* is recited. (Bloch-Grotzfeld 100).

When making insinuations in the hope of winning someone's favour, or informing one's interlocutor about something one cannot prove: *ana māshi illa w-wāḥad alla wakīlak bi'āteb marato*, 'I was walking and all of a sudden, God is your Trustee, [I saw] a man scolding his wife' (Amman); *wakīlak alla mā ba'ref*, 'God is your Trustee, I don't know' (Lewin 48); *alla wakīlak innha zgāgāt-il-garye anḏhaf min-ir-raṣīf*, 'believe me (lit. God is your Trustee), the alleys of the village are cleaner than the sidewalks [in town]' (Amman).

To quote the Qur'ān, *fa-lammā atawhu muwthiqahum qāla-llāhu 'alā mā naqūlu wakīl*, 'And when they (i.e. the sons of Jacob) gave him their undertaking [regarding Joseph] he said: Allah is the Warden over what we say' (Q 12,66).

When anxious or fretful, in threat of danger, or when experiencing trouble or distress: Whenever the Prophet was filled with grief, distress, sadness, anxiety, fear, or worry, he would invoke: *ḥasbiya-llāhu wa-ni'ma-l-wakīl*, 'God is sufficient for me! Most excellent is He in whom I trust!' (Nabhāni, *op. cit.* 145). He used to say that this invocation was an 'immunity from fear', *amānu kulli khā'if* (Nabhāni, *Riyāq* 19). Moreover, like the invocation *qadara-llāhu wa-mā shā'a fa'al*, 'God decrees and whatever He wills He does', *ḥasbiya-llāhu wa-ni'ma-l-wakīl* is invoked whenever one is defeated, overcome, or baffled by an affair (Nawawī, *op.cit.* 58). On such an occasion one might exclaim the *ḥawqala* or its shortened forms as well (v. *infra*, § 6.2.2) or *ilna alla*, 'God is on our side' (J). Tantavy (p. 100) records the invocation in normal as well

as in inverted order: *aḷla ḥasbi*, 'God is sufficient for me'. Bagdadi Muslims exclaim *ḥasbuna lillāh(!)*.

In threat of danger: *fazādahum imānan wa-qālū ḥasbunā-ḷḷāhu wa-ni'ma-l-wakīl*, '(The threat of danger) but increased the faith of them and they cried: "Allah is sufficient for us! Most excellent is He in whom we trust!"' (Q 3,173); telling a story: *waḷḷa tkhabbēt min-il-ijnūd wi-ttakalt 'ala-ḷḷa*, 'well, I hid myself from the soldiers and put my trust in God' (Mu'in Hallūn, Mt. Carmel).

When a father stands by the bedside of his dying son, he exclaims: *ḥasbiya-ḷḷāh wa-ni'ma-l-wakīl*, which invocation is also expressed when offering a medicament to a sick person (D).

When in trouble or distress: *ḥasbuna-ḷḷāh wa-ni'ma-l-wakīl* (Ḥakīm [1960] I, 82) or *yā rabb tukāli 'alēk*, 'O Lord, I put my trust in you!' (C).

When doing something unwillingly, one exclaims: *ḥasbuna-ḷḷāhu wa-ni'ma-l-wakīl*, 'God is sufficient for us. Most excellent is He in Whom we trust!' (Landberg [1888] 10).

When failing in an errand. Being sent on an errand to fetch a unique hoopoe and being unable to find one after hard labour, a person exclaimed: *il-hud-hud-il-yatīm ... ḥasbuna-ḷḷāh wa-ni'ma-l-wakīl fi di-l-hud-hud-il-yatīm. yā 'ālam ... il-yatīm ... yā nās*, 'the unique hoopoe! O God! This unique hoopoe! Everybody!... the unique one!... O goodness (lit. 'people')!' (Ḥakīm, *op. cit.*). For fate and divine decree al-Yāfi'i (p. 17) suggests the formula *tawakkaltu 'alā-ḷḷāh*, 'I put my trust in God'.

In various parts of Iraq one hears the theme in the introductory frame of tales and stories: *kān-u-mā kān 'ala-ḷḷa t-taklān*, 'let me tell you a tale!' (lit. there was and there wasn't, i.e. the tale is midway between reality and imagination [cf. the Persian and Turkish counterparts respectively: *yakī būd yakī na-būd*, 'one was, one wasn't'; *bir varmış bir yokmuş*, 'one there is, one there isn't'], in God one should put one's trust') (Mosul, Basra, Bagdad and Bahrein).

One hears a different version around Haifa, on Mt. Carmel, in the village of 'Isifya: *baddi aḥkī-lak hal-quṣṣa yā bēk w-ittikāli 'a-ḷḷa*, 'I'd like to tell you a story, Bey!, trusting in (lit. depending on) God' (Mu'in Hallūn).

2.2.2 *Reliance on God.* One relies on God when yielding to the belief that the control of the satisfaction of one's wants and the fulfillment of one's hopes and wishes lie in the hands of God (cf. Hamady 222), rather when swinging between hope and despair.

One is told to rely on God when one's curiosity about the private affairs of one's interlocutor is not gratified, or when one's interlocutor is in a mood of frustration and despair.

When expressing one's hopes: *balki 'ala-lla?* 'I hope (he comes)' (lit. perhaps [*balki* < Turkish *belki*] [I rely] on God [that he will come]) (Amman); '*ala-lla yikūn ba'a yi'raf yiṭāli' fi-l-kutub wi-l-garāyid*, 'I hope he is now capable of reading books and papers' (Ḥakīm [1956] 122).

When having reservations as to one's own reliability:

A — *barken 'alēk*, 'I rely on you'.

B — (with reserve:) '*ala-lla*, '[rely] on God!' (Tulkarm, Samaria).

When refraining from giving alms, or when one has nothing to give, one says: '*ala-lla*, '[rely] on God!' (Reinhardt 295, Amman, J).

When unwilling to commit oneself:

A — *il-muhimm innak... tiḥḍar fi-l-mi'ād tamām yōm-il-galsa li'an da... ākhir amal*, 'the main point is that you be present precisely in time on the day of the meeting, since this is [our] last hope'.

B — *khalliha 'ala-lla*, 'leave it to God!' (Ḥakīm, *op. cit.* 137).

*iḥna ulna-lli 'alēna wi-l-bā'i 'ala-lla*, 'we have said whatever we should; the rest depends on God' (C).

When refraining from disclosing one's or someone else's condition, feelings, affections, thoughts, ideas or actions to one's (annoying) interlocutor for fear of being exposed, or out of precaution, distrust, or shame, or for fear of hurting one's superego, for fear of malice, or slander, or of exposing one's disease, defect, deficiency or weakness, or when one is in a mood of frustration or despair,<sup>2</sup> one says: *khalliha 'ala-lla*, lit. 'leave it on God!' (Taymūr [1952] 123), or *khalliha la-'alla*, 'leave it for God!, i.e. let God take care of the matter!' (Lewin 116).

Despairing of the Police Investigation Department: *ya 'amm mabāhis ēh? khalliha 'ala-lla*, 'what can the Police Investigation Department do? We'd better not talk about the subject!' (lit. uncle! investigation what? leave it on God!) (C);

A — *lēsh inḥabast?* 'why were you imprisoned?'

B — *khalliha 'ala-lla*, 'no comment!' (J).

A — *kīf ḥālak*, 'how are you?'

<sup>2</sup> In Jerusalem Arabic the prepositional phrase *la-'alla*, lit. (Up) to God, when following adjectives expressing physical or psychological weariness, or money shortage, e.g. *ta'bān*, 'tired', *zah'ān* 'weary, disgusted', *ṭafrān*, 'have-not', signifies 'very', 'extremely', 'exceedingly'. This adverb is a common loanword in modern Hebrew slang with the same signification.

B — *khalliha* 'ala-lla, 'you'd better not ask' (J).

A — *kif-il-'ele?* 'how is the family?'

B — 'ala-lla, 'so so' (J).

Note the shades or intervening of meanings!

2.3 *Naming God (basmala)*. A very imposing expression of confidence in and reliance on God is 'mentioning' God's name, *dhikr* (v. *supra*, § 1.1.2), or *tasmiya* ('naming'), otherwise *basmala* ('the utterance of *bi-smi-llāh* [*i-r-rahmāni-r-rahīm*]),<sup>3</sup> 'In the name of God [the Beneficent, the Merciful]' [Q 1,1]. The Prophet Muḥammad was ordered to remember God within himself humbly and with awe, below his breath, morning and evening (*ibid.* 7, 205). He has been quoted saying: *kullu amrin dhī bālin lā yubda'u fihī bi-bi-smi-llāh fa-huwa ... maqṭū'u-l-baraka*, 'every important affair not introduced by *basmala* ... has no blessing [of God]' (Sharajī 2).

The *basmala* is placed at the head of each chapter of the Qur'ān except the ninth. Muslim traditions support the use of the *basmala* on all occasions. According to the traditions of Abū Dā'ūd and al-Tirmidhī, should you forget to mention the name of God at the beginning, ejaculate it at the close (Jeffery 556-559). The *basmala* should be invoked prior to the recitation of the Qur'ān, when introducing rituals, being a preface to the ablution before prayer, and being invoked on slaying (small) cattle, particularly the victim of 'īd *al-aḏḥā*, 'Feast of Sacrifice', or when slitting the throats of poultry, or during the pilgrimage, or when paying the *zakāh*. It is invoked when setting about ordinary actions, such as signing a contract, before pleading in court, erecting a tent for dwelling, entering a place (market, house, room, etc.), putting the right foot over the threshold of a mosque (Padwick [1961] 95-96), opening a book or a letter, mounting animals (camel and the like), getting into a car (Hawley 31), or setting out on a (long) journey by air, by train or vehicle. In writing, the *basmala* should stand at the beginning of every book and letter (sometimes it is omitted from modern works in the European style) (Padwick, *op. cit.*). Cf. Wensinck, *Handbook* 34;80.

The *basmala* is invoked in the morning to bless and protect against the evil influences of the acts of the forthcoming day, as ordered in Q 3,41.

<sup>3</sup> Quoting Muslim traditions it is a proper *tasmiya*, 'naming' if one says *bi-smi-llāh*, but should one add *ir-rahmāni-r-rahīm* that is very good (Jeffery 559). God is addressed *bi-smi-ka allāhumma* 'by your name, O God!' (Ibn Ḥanbal I, 86, in Wensinck, *Concord.* I, 84a).

It is impregnated with superstitious fears. It is uttered before an action lest any bad influence interfere with its good results (Hamady 159-160). It is invoked to obstruct demonic and sinister powers, including the evil eye: before starting bodily functions — before eating and drinking (water, milk, honey, broth, medicine, etc.), otherwise the demons get the first mouthful or the first drink. It is invoked on entering water closets<sup>4</sup> for boweling, when yawning lest the devil enter your mouth (should you forget to do this, repeat the *basmala* and then spit three times), when belching (baby), or when washing oneself. The *basmala* is also a protection against the dangers of fearful places and of the night, according to the Qur'ān (*loc. cit.*).

It is also used as a committal prayer on going to bed (should you forget to say the *basmala* before entering your bed, the evil ones will be there before you, and you will pass a restless night) (Padwick, *op. cit.* 95); when having sexual intercourse with a woman (lest the devil should enter the woman and make the child a villain) (Bukhārī, *Ṣaḥīḥ* LXII, 66).

We shall now list examples of situations where the *basmala* is invoked.

### 2.3.1 To gain God's blessing and have good luck:

Having written a letter for an illiterate friend who keeps a seal, the writer asks for the seal to put on the letter. On handing it, the illiterate person invokes the *basmala*:

A — *hāt khātmaḥ*, 'hand over your seal!'

B — *khudh. bi-smi-llāhi-r-raḥmāni-r-raḥīm*, 'here you are. Good luck!' (Amman).

Before a lawyer pleads in court:

A — (Chief justice) — *itrāfa' ba'a yā ustāz. il-wa'ti-ḡayya'*, 'go on, Sir! Plead! Time is short!'

B — (lawyer) — *bi-smi-llāhi-r-raḥmāni-r-raḥīm ...*

A — *awwalan yā ustāz ... ūl la-l-maḥkama*, 'first of all, Sir! tell the court ...' (Ḥakīm [1956] 148).

As a preface to ablution before prayer:

A — '*abbēti l-ʿabri'*? 'did you (f.) fill the jug?'

B — *lakān. ūm twaḡḡa w-ta' ṣalli*, 'what then? get up, make ablutions and come to pray!'

<sup>4</sup> Following are hints commonly known: Never tread on a written or printed paper, and never use printed paper for toilet purposes, lest the name of God be (written and) printed on. Never read any material including the name of God when boweling or in a water closet.

A — (invokes before making ablutions:) *a'ūzu bi-llāhi min-ash-shayṭāni-r-raḥīm. bi-smi-llāhi-r-raḥmāni-r-raḥīm nawaytu-l-wuḍū' li-ṭā'it rab-bi-l-'ālamīn*, 'I seek the protection of God from Satan the damned In the name of God, the Compassionate, the Merciful! I have determined to make ablutions in submissiveness to the Lord of the Worlds.' (D).

When slaughtering a cow, etc., (Landberg [1901] 379) according to Q 22, 28: 'Mention His Name over the beast of cattle that He has bestowed on you, then eat thereof and feed the poor'.

Prior to slitting the throats of poultry one invokes: *subḥān man ḥallāl 'alēk-idh-dhabīh. aḷḷāhu akbar. bi-smi-llāhi-r-raḥmāni-r-raḥīm*, 'praise Who made lawful slitting your throat. God is the Most Great. In the name of God, the Compassionate, the Merciful!' (Nazareth).

During the pilgrimage: In accordance with Q 2,198-203, during the pilgrimage 'remember Allah by the sacred monument. Remember Him as He hath guided you ... And when you have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance ... Remember Allah through the appointed days...'

When erecting a tent for dwelling. Describing what he does on arriving at a place suitable for erecting his tent, Ghānim al-Ḥājj Sālīm Abu Ghānim, of the Jarāwīn Abu Ghalyūn tribe in the Negev, says: *bafrid al-bīt w-widdi adugg-al-withād taba'-al-bīt bagūl bi-smi-llāhi-r-raḥmāni-r-raḥīm, 'ala barakati-llāh, u-baṭuẓẓ-al-bīt*, 'I unfold the tent, and prior to ramming in firmly the tent peg I invoke "In the name of God, the Compassionate, the Merciful, [I depend] on God's blessing", and I erect the tent'.

On entering a place, one ejaculates the name of God, e.g. when the bride puts her (right) foot over the threshold of her (the groom's) new house, or when a guest enters through the door of a newly married couple (J).

When starting a voyage or boarding a ship, one recites Q 11,41: *bi-smi-llāhi majrāhā wa-mursāhā*, 'In the name of Allah be its course and its mooring' (Jomier 161). Never has a man travelled along a road on which he would not remember (or mention) God the Powerful and Sublime, but been found faulty (Nawawī 132).

2.3.2 To obstruct demonic and sinister powers, for devils do not descend upon those who remember God much (Q 26,277), he whose sight is dim to the remembrance of God, God assigns to him a devil who becomes his comrade (Q 43,36); for they are the devil's party,

those whom the devil has engrossed and so has caused them to forget remembrance of God (Q 58,19).

2.3.2.1 When an Arab woman villager [in Judea and Samaria] takes out food from a container such as a jar, a basket, a sack, etc., or when she prepares the dough for making bread, or puts the bread loaves into the private oven, and the like, she invokes *ism-alla*, '(in) God's name!', or *yā sātir*, 'O Protector!', seeking God's protection from evil spirits (Stavsky 341).

The *basmala* is invoked before eating and drinking<sup>5</sup>: *ar-rājil wa-l-'awra wa-l-walad lāzim yisammu 'and-al-'akil. iza kān mā sammēt ash-shītān byākul ma'ak gabul-ma btākul hū byakul. mā fīh baraka 'a-l-'akil taba'ak*, 'men, women (lit. *pudenda*), and children must invoke the *basmala* when starting to eat (and drink). If you do not invoke, Satan joins you in eating; before you eat, he eats. There is no blessing in your food' (Ghānim); *sammi-w-kili*, 'invoke (f.) God's name and eat!' (D); *sammi bi-r-raḥmān*, 'name the Merciful!' (Bauer 232).

The host to his guest:

A — *tfaḍḥḥal*, 'help yourself! (be at your ease and eat!)', or *sammi*, 'name God!'

B — *bi-smi-llāh*, 'in God's name!' (Hawley 66).

A — *āya, bis-mi-llāh*, 'come on! in God's name!' ... (Stumme 55).

A — *bi-smi-llāh ba'da*, 'in God's name (let's start) then!' ... (Brunot [1931] 71).

2.3.2.2 The invocation of the *basmala* usually precedes or is associated with the mentioning of spirits and demonic powers by euphemistic names (v. *infra*). Reference to those is sometimes omitted for fear of their influence. 'Holy words and passages from the Qur'ān are very efficacious to chase them away. Not to speak of them clearly, nor to pronounce their name are other means of keeping them away' (Hamady 177).

<sup>5</sup> Cf. Q 6,119; 122. Q 5,4. Q 22, 34;36. al-Ghazālī (*Iḥyā'* II Bk I, Pt. 2) says: *fī ādābi ḥālātī-l-'akl: wa-huwa an yabda'a bi-bi-smi-llāhi fī awwalihi wa-bi-l-ḥamdī li-llāhi fī ākhirihi...wa-'ammā sh-shurbu fa-'adabuhu an ya'khudha-l-kūza bi-yamīnihi wa-yaqūla bi-smi-llāhi wa-yashrabahu... yunaḥḥihi 'an famīhi bi-l-ḥamd*, 'On eating manners: One should start with the *basmala* when beginning, and end with the *ḥamdala* (i.e. invoking *al-ḥamdu li-llāh*, 'praise be to God!') when finishing..., whereas the manners of drinking (non-alcoholic drinks!) are holding the jug in one's right hand and invoking the *basmala* and drinking... (then)... putting it aside from one's mouth and invoking the *ḥamdala*'.

A euphemistic phrase for *jinn* in Libya is *wāhed min* (or *mtā'*) *bi-smi-llāh*, 'one of those whom one evades by pronouncing this formula'. The collective *jinn* are referred to as *nās-el-woṭā*, 'the people of the earth', i.e. those living underground, or *en-nās min bi-smi-llāh* (Panetta, *Pratiche* 19). Their preferred residence is in water-closets, fountains and cisterns. They do not like to be disturbed by night. Great caution should therefore be taken while walking at night especially in the vicinity of the above mentioned places. However, whenever and wherever the formula *bi-smi-llāh* is cited, they do not stand in one's way (*ibid.* 25).

The *jinn* are referred to euphemistically as *ahli-taht*, 'the underground inhabitants' (C), *jawwa-l-'aghḏh*, 'underground' (BJ), or *sukkān-il-arḏh*, or as *mbārakīn*, 'blessed ones' (Ghānim); *badal ma tiḥrimīna w-tiṣrafi-l-mizaniyya 'ala bi-smi-llāhi-r-raḥmāni-r-raḥīm-il-'afarīt, israfiha 'alēna*, 'instead of depriving us and spending the budget on — *basmala* — the demons, spend it on us!' (Ḥakīm [1960] I, 35); *wi-'innu 'ala-ttiṣāl dā'im ma' bi-smi-llāhi-r-raḥmāni-r-raḥīm ahli-taht*, 'and that he is in permanent connection with — *basmala* — the underground inhabitants', i.e. demons (*ibid.* 54); *jawwa-l-'aghḏh*, '(those of the) underground' to which the informant added *idh-dhīb ḥāḏhər*, 'the wolf is present' as a device for distraction (BJ).

While visiting a bedouin family in the Negev, squatting around the fire in a simple tent on a showery day, the author raised the question of belief in and fear of demonic powers in actual bedouin life, and the following dialogue between two brothers was recorded:

A — (Ghānim) — *il-blād fiha sukkān min-al-jinn akthar min-illi 'ala wjih-il-'arḏh. idha biddak taṭrud-ash-shiṭān, ash-shiṭān yijri ma' bani ādam, ma' majra-d-damm. mahma ṭaradtah b-bi-smi<sup>6</sup>-llāh silimt minnah bi-'amr-<sup>7</sup>illāh. fī wanas min-al-'arḏh, ya'ni māred bi-smi-llāhi-r-raḥmāni-r-raḥīm byitla' hay'at ḏhill, fi-l-majra-l-khilw, mithl ghābāt aw ḥrāsh aw widyān mikhliye, mā fiha nās sukkān...*, 'in the (under) ground there are inhabitants of the Jinn more than on the surface of the earth. If you wish to drive away Satan, Satan flows in (lit. with) man (i.e. with the blood circulation). As long as you chase it away by invoking the *basmala* you can be safe from it, by God's order. There is a man of (under) ground, I mean a demon — *basmala* — that comes out in the guise of a

<sup>6</sup> Within the colloquial context the *basmala* is related to the classical form. The *-i* in *-smi* is a genitive designation.

<sup>7</sup> *-i-* in *-illāh* is prosthetic.

shadow, in secluded passages, such as secluded forests, or woods, or valleys, where people do not live ...’.

- B — (Salmān) — *lā. hādha ana shuftah*, ‘indeed (lit. no), this I have seen [with my own eyes. He was 1.25m. high. I cannot describe him. He had no human form. I hit him with a stone and God saved me from him]<sup>8</sup>
- A — *lamma yitwaḥḥash minha gaḻbak, tigma āyat-al-kursi wa-ṣ-ṣamadiyya wa-l-mu’awwidhatayn. alli yinikhṭif ‘aglah bighīb ‘an nafсах arba’a w-‘ishrin sā’a. lamma yṭushsh-al-mayy b-in-nhār aw b-il-lēl ygūl: bi-smi-llāhi-r-rahmāni-r-rahīm, aw tastūr yā mbārakin, aghḻab-al-‘amraḍh taba’ bīr ya’gūb min hadhōl yimkin. khabaṭṭ ‘ala wāḥad min sukkān-il-‘arḍh-u-mā sammēt bi-smi-llāh mā silimt min adhāhum yimkin nafakh ‘alak, yimkin garaṭ ‘alak ṭurhet-iṭrāb, yimkin ḍharabak — nas’al-aḷḷāh-al-‘afw — bitmūt..., ‘whenever your heart feels desolated, fearing (demons), recite Q 2,255 (āyat-al-kursi), Q 112,2 (aṣ-ṣamadiyya), and Q 113 and 114, the last two sūras (al-mu’awwidhatān, introduced by the words a’ūdhu bi-llāh)’ (v. infra, § 4.1.1.8). When one becomes mentally deranged, one is unconscious for twenty-four hours. When passing urine in daytime or at night one should invoke the *basmala*, or [say “I ask your] permission, blessed ones”]! Most [mental] illnesses [for which one is accomodated] in Be’er Ya’akov [Mental Asylum, North of the Negev] may be caused by these (i.e. demonic spirits). If you stamp on one of the underground inhabitants without having invoked the *basmala*, you won’t be safe from their harm. One of those may puff on you; he may fling on you a handful of earth; he may smite you — God forbid (lit. we ask God’s forgiveness)— and you might die...’*
- B — (annoyed:) *fikkūna minhum-u-min sirit-hum. aḷḷa yi’widhna minhum, ‘stop that!’* (lit. release us from them and from mentioning them altogether. May God protect us from them!) (Ghānim).

Fearing to mention them, one contents oneself with invoking the *basmala*:

- A — *bas gōzi law shāfni w-ana kida*, ‘but if my husband sees me like this ...’
- B — (man) — *w-’ē-lli ḥa-ygīb gōzik hina*, ‘what the hell is going to bring your husband here?’

<sup>8</sup> Recording not clear.

A — *bala'ih uddāmi f-kulli-ḥitta zayyi-bi-smi-llāhi-r-raḥmāni-r-raḥīm*, 'I see him facing me everywhere, like — *basmala* —' (Taymūr [1952] 162).

2.3.2.3 To chase away demons and as a precautionary measure against the evil eye, one invokes the *basmala* (Brunot [1931] 93, n. 17); especially when a baby cries, one invokes also: *al-khmīs 'lĕk*, 'may the number "five" protect you!' (Brunot [1952] 254); or *mālak kida lēh? bi-smi-llāhi-r-raḥmāni-r-raḥīm*, 'why are you [crying] so? — *basmala* —' (C). '*igil ṣaḥiḥ zayy-il-'arūsa. bi-smi-llāh mā shā'a-llāh 'alēh*, 'a calf truly [as beautiful] as a bride — *basmala* — how amazing! (lit. God willing [i.e. blessing] it!)' (Taymūr, *Thalāth* 47).

2.3.2.4 When passing urine, the Negev Bedouins invoke the following alternative formulae:

- (1) the *basmala*;
- (2) the *tahlil*, or utterance of the formula *lā ilāha illā-llāh*, 'there is no God but Allah';
- (3) the *ḥamdala*, or utterance of the formula *al-ḥamdu li-llāhi (rabbi-l-'ālamīn)*, 'praise be to God (the Lord of the worlds)' (v. *infra*, § 6.12.1.);
- (4) the *istighfār*, or utterance of the formula *astaghfiru-llāha-l-'azīm*, 'I ask forgiveness of God the Almighty' (Ghānim). (v. *infra*, § 5.1.2.3[6]).

2.3.3 The *basmala* may express an exclamation of anxiety, fright, or surprise.

- (1) Anxiety: when fearing that someone has been hurt, or will go mad, or when bumping against an impassioned and excited person:  
Anxious because a boy fell down: *bi-smi-llāhi-r-raḥmāni-r-raḥīm ism-aḷla 'alĕk*, 'Oh! hope you are not hurt' (lit. — *basmala* — the name of God be on you!) (Lhēb Bedouins, Galilee);  
*bi-smi-llāhi-r-raḥmāni-r-raḥīm. raḥ tinjann yā ba'di*, 'Oh! (lit. *basmala*) I'm afraid you'll go mad, my dear (lit. who [will die] after me — since I'm ready to sacrifice myself for you!)' (J);  
(Opens one leaf of the door in order to get out... bumps against a person who enters impassionately and excitedly:) *bi-smi-llāhi-r-raḥmāni-r-raḥīm. gara ēh? mālak yā nagīb?* 'Oh heavens! what's happened? what's the matter with you, Nagib? (Ḥakīm [1956] 172).
- (2) Fright of someone who suddenly appeared from an unexpected spot, or fright of something suddenly thrown or falling: *bism-*

*llāhi-r-rahmāni-r-rahīm. ṭili' minēn da?* 'Gracious! where did this one come from?!' (*ibid.* 242);

(A stone wrapped in paper, thrown through a window, falls in the drawing room): *bismi-llāhi-r-rahmāni-r-rahīm. eh da?* 'Gracious! what's this?!' (Taymūr [1952] 162);

Alarmed of something that has suddenly fallen from above a cupboard: *bismi ... rahīm*, 'Gracious!' (J).

- (3) Surprised of seeing something belonging to someone abroad in the hands of someone else: *bə-sm-əllāh. aḷlāho kbār. hādi dyāl khōya*, 'O, no! Good Gracious! God be exalted! this is my brother's!' (Colin [1951] 16, story no. 33).

Contrarily, when refuting the idea that one is afraid of someone, one wishes God to correct the wrong idea held by the interlocutor:

A — *mā bitkhāf minno?* 'aren't you afraid of him?!'

B — *akhāf minno? aḷla yiṣilḥak*, 'me, afraid of him? may God correct you! (i.e. may He correct the wrong idea you hold [about me])' (D).

2.3.4 When winding up a visit in Algiers, the guest asks leave invoking the *basmala*:

A — *bi-smi-llāh*, 'I take leave'.

B — *ma'a-s-slāma*, 'peace be with you! (go!)'.

2.3.5 In a Lebanese village it was (and still is?) customary to support one's promise by adding the *basmala*, pronounced as *bi-smi-llē* (Frayḥa 316).

2.4 *Oaths (yamīn)*. An oath, being a statement or promise strengthened by a solemn appeal to God, cannot but imply confidence in God.

As evidenced by Q 16,38: *wa-'aqsamū bi-llāhi jahda aymānihim*, 'and they swear by Allah their most binding oaths', pre-Islamic Arabs would swear by Allah. Following are ancient Arab oaths and their variant formulae:<sup>9</sup>

- (a) *yamīnu-ḷlāh(i)*, lit. 'swearing by Allah', e.g. *yamīnu-ḷlāhi la-qad kāna kadhā*, 'I swear by God that such-and-such happened'; *aymunu-ḷlāh(i)* (*aymun* is the plural form of *yamīn*); var. (*ay*)*manu/ (ay)minu/ (iy) munu...*, or the shortened forms: *a(y)mu/ a(y)mi/ ama...*; or the shortest forms *mu/ma/mi...* (Ma'lūf, s.v. *yamīn*);
- (b) '*ammāraka-ḷlāh(u) hal dhāka...? wa-l-ma'nā 'ammartuka-ḷlāh(a)*,

<sup>9</sup> Literature on oaths, vows, etc., of pre-Islamic Arabs and their formulae is scarce. Cf. Matthews and Najramī.

*ay sa'altu-llāha ta'miraka wa-huwa ma'nā qawli-l-'amma bi-lladhī yu'ammiruka*, 'may God lengthen your life! is that ...? In other words, I ask God to lengthen your life; in the same vein the common people say: by the One Who will lengthen your life!...'; *u'ammiruka-llāh(a) an taf'ala kadhā, ay uhallifuka bi-llāhi wa-'as'aluka bi-ṭūli 'umrika an taf'alahu*, 'I adjure you by God, and entreat you by your long life to do so and so';

- (c) *qa'(i)daka-llāh(a) (wa-ma'nāhā akhṣaba-llāhu bilādaka ḥattā takūna muqīman fihā qā'idan ghayra muntajī*, i.e. 'may God fructify your land that you may stay on it abiding, not seeking pasture somewhere else!'; *al-murādu ka'annahu qā'idun ma'aka yaḥfazuka, ay sa'altu-llāha ḥifzaka*, 'the notion is as if He is staying with you, protecting you, i.e. I ask God to protect you';
- (d) *ḥarāmu-llāh(i) (ka-qawlihim yamīnu-llāh(i))*, "'by the sacredness of God" is like saying *yamīnu-llāh(i)*'; *ḥarāmu/yamīnu-llāh(i) lā af'alu kadhā*, 'by [the sacredness of] God I shall not do so and so' (Najīramī 24-26; *op.cit.*, s.v., *passim*);
- (e) *'amra-llāhi*, or *'amraka-llāha*, or *la-'amru-llāhi*, 'in the name of God' (Hava, s.v.);
- (f) *wa-ḥajjati-llāh(i) (lā af'alu)*, 'by the pilgrimage to Allah (I shall not do so and so)' (Ibn Manzūr, s.v. 'lh).<sup>10</sup>

Modern forms of swearing by *aḷlāh* are *walla*, *w-aḷlāhi* and *wi-hyāt aḷla*, 'by the life of God'; *w-rabbīna*, 'by our Lord'; of conjuring: *b-aḷla* and *b-aḷlāhi* < CA *bi-llāhi*, and *aḷla* 'alēk, or inversely 'alēk *aḷla*.

To affect eloquence, Iraqi Muslims use the following forms for swearing by *aḷlāh*. In Bagdad: *wallāhi bi-kasri-l-hā*, '[I swear with emphasis] *wallāhi* [in its full classical form:] with *h* followed by the vowel *i* [ending the word]' (Ḥanafī 28); in Hit: *w-kasri-l-hā*, '[I swear] by the [ending vowel] *i* following the *h* [i.e. by the full form]' (*ibid.* 31); in Bagdad and Ḥilla: *w-aḷla thumma w-aḷla*, 'by God and again by God' (a strengthened oath) (*ibid.* 27; 69); in Ḥilla: *w-aḷla-w-t-aḷla*, 'by God by God' (*ibid.* 69); or *w-aḷla w-b-aḷla-w-t-aḷla wi-th-thalātha sm-aḷla*, 'by God [triple oath], wherein the name of Allah has been mentioned three times—severally and jointly (*loc. cit.*). Bagdadi Muslims swear also: *w-illi gāl ana-llāh*, '[I swear] by Him Who says "I am *aḷlāh*"' (*ibid.* 28); a bilingual oath is *aḷlah bīr*, 'Allah [Arabic] is One [Turkish], e.g. *aḷlah bīr lāzīm arūh-il-yom*, 'by God, the One, [be what may] I must go today' (*op. cit.*).

<sup>10</sup> For further study, cf. Fischer (1948).

The Arab does not consider it a lack of respect to swear by Allah, provided he does not perjure himself. The phrase [*w-aḷḷa*], '[I swear] by God' is commonly mixed with statements.

In addition, the formula is often associated with the name of a near and dear person, or of the interlocutor, by the life of whom one swears, e.g. one's child, father, mother or brother, or by the life of one's own eyes, most dear to one (Hamady 163).

The most binding guarantee for a promise is to swear by the name of Allah or to read the *Fātiḥa* (Ammar 75).

Yet oaths should be taken with the following reservations (Q 2,224-225): 'And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower'. 'Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement'.

The Prophet has been quoted as saying regarding oaths *lā taḥlif bi-llāhi lā ṣādiqan wa-lā kādhiban*, 'do not swear by God when truthful or otherwise' (Ḥanafī, *op. cit.* 23).

According to the Ḥadith, it is forbidden (some say 'most detested') to swear by the *amāna*, 'faithfulness' of God; yet this is common in the Middle East in current usage except in Egypt (cf. *infra*, § 4.5).

Swearing by God: *w-aḷḷa w-aḷḷa in mā jīt-il-lēle baḥkīsh ma'ak*, 'by God, if you won't come tonight, I'll not talk to you [any more]' (J); ending a sentence: *mush balf abadan w-aḷḷa*, 'this is no bluffing at all, by God!' (Ḥakīm [1956] 191); *w-aḷḷāhi-l-'azīm ma 'indīsh*, 'by God Almighty, I don't have' (J); *wi-hyāt aḷḷa*, 'by the life of God' (J); *w-rabbīna*, 'by our Lord' (C).

*waḷḷa* and *w-aḷḷāh* have also secularized usages:

When one is told something exciting or astonishing, he generally exclaims *w-aḷḷa|w-aḷḷāh?* 'really?' (Hamady, *op. cit.*).

In a Bedouin market in the outskirts of Beersheba:

A — (vendor) — *ilḥagu-z-zabīb*, 'come and buy raisins before it's too late!'

B — (buyer) — *zayy ma ḥakēna*, '[I'll buy for the price] like we (i.e. I) said'.

A — *wala yumkin*, 'impossible!'

B — *w-aḷḷa?* 'really?'

A — *la, w-aḷḷa*, 'no, by God!'

Used as a dummy word:

A — *ismi maḥmūd*, ‘my name is Maḥmūd’.

B — *w-aḷḷa w-in-ni‘im wi-sab‘it-in‘ām*, ‘my pleasure!’ (lit. by God, with pleasure and sevenfold) (Amman).

Host to guest after having been seated:

A — *w-aḷḷa salāmāt, salāmāt*, ‘welcome!’ (lit. by God, peace [pl.], peace!).

B — *bikum yā sīdī*, ‘thank you! (lit. on you), Sir!’ (Amman).

When having no clear answer:

A — *wēn hēk ya zalame?* ‘where to in this direction, man?’

B — *w-aḷḷa*, ‘Um...’ (Nazareth).

Initial *w-aḷḷāhi*, like ‘well, ...’ (in English) is used as a preliminary to further speech, especially when organizing one’s thoughts, not having a prompt answer: *w-aḷḷāhi-r-riḥle kānat mnawwa‘a*, ‘well, the journey was mixed’ (Rice-Sa‘id, Unit 24).

When Bagdadi women treat what they hear with scorn, they say: *w-aḷḷa khōsh*, ‘by golly, isn’t it nice?’ (Ḥanafī 66); its variant in Jerusalem and Damascus is *w-aḷḷāhi ‘āl*, or *b-aḷḷa*, ‘really?!’, said ironically in a rising-falling tone.

In Bagdad, whenever using a proverb to scorn someone’s behaviour, one says: *lā w-aḷḷa gaḷbi ya ‘yūni*, ‘by golly!’ (lit. no, by God, my heart, O mine eyes!) (*loc. cit.*).

An emphasized affirmative answer in CA is *īy w-aḷḷāh*, or *īy w-aḷḷa*, ‘yes, indeed!’ (lit. yes, by God!) (Ma‘lūf; Wehr, s.v. *aḷḷāh*).

Following are dialectal variants:

A — *šidig tiḥchi?* ‘indeed?’

B — *ī w-aḷḷa*, ‘yes, indeed!’ (BM)

A — *ḡil‘u wlād ḥalāl*, ‘they have grown up to be decent fellows’.

B — *ē w-aḷḷa* (var. *ī w-aḷḷa*, or *ī bi-llāh*), ‘indeed!’ (Amman).

The affirmative answer *ē w-a* (D); *ay w-a* (J); and *iy w-a* (Upper Egypt) ‘yes’ are all shortened forms of *ē w-aḷḷa*, *ay w-aḷḷa*, and *iy wa-ḷḷa* respectively. Usages of *aywa*:

(a) *aywa* is used in narrative as a pause for ‘marking time’ before resuming speech: *šār biddu ymuwt. aywa w-huw yunqur fiyha, khaḷḷaḷḷa, ...* ‘he was about to die. as (!) he was carving in it, he finished it...’ (Blanc 96, l. 4 from bottom); *la-ha-s-sabab, aywa, qarrar abūh inno y‘allmo*, ‘for this reason, his father decided to teach him’ (J);

(b) When trying to remember (in suspended intonation): *aywa ya sīdī...aywa ya sīdī...*, ‘let me see!...’; *aywa, wēn wšilna?* ‘where

- was I?’ (Amman);
- (c) When remembering eventually, after some hesitation (in a high-low intonation): *shu bagēt bidī agūl?...aywa!* ‘what was I going to say?... Oh, yes!...’ (Amman);
- (d) Encouraging interlocutor: *aywa. hēk bikūnu l-iwlād l-ikwayysīn*, ‘bravo! that’s how good boys should behave!’ (J); *aywa. brāw!* ‘well done! bravo!’ (J); *aywa. aywa. aywa. aywa. min ha-n-nagham ha-n-nā‘im-il-ḥilw!* ‘very well! go ahead! [let’s hear] this delicate and sweet tune!’ (Amman).
- A — *ana širt-il-mudīr*, ‘I am now the director’.
- B — *hēk-il-khabariyyāt. aywa*, ‘that’s good news!’ (lit. this is how the news [should be]! my compliments!) (J); *aywa. kida*, ‘well done!’ (C);
- (e) *aywa* is expressed by an interlocutor (in suspended intonation) as a sign of paying attention to speaker:
- A — (wife to husband:) *ēsh ra’yak fiha? li’anni ya’ni mlāḥiḏtak...*, ‘what’s your opinion about her? because, how shall I put it? I see that you...’
- B — *aywa...*, ‘yes’... (J)
- A — *w-ana jāy ‘ala-ḏ-ḏariq ...*, ‘as I was coming, on my way...’
- B — *aywa...*, ‘yes’...  
 A — *laqēt ṣaḥibna*, ‘I met our friend’ (Nazareth).

When a guest takes leave, in Bagdad, or when thanking someone for a service or otherwise, one says *ē w-aḷḷa*, ‘thanks!’ (Ḥanafī, *op. cit.*).

When entreating someone, one says: *bi-llāh ‘alayk*, ‘I (adjure) entreat you’ (Hirschfeld 53); *b-aḷḷa ‘lēk*, ‘(as above)’ (BJ); *b-aḷḷāhi (‘alēk)*, ‘(as above)’, (J); *b-aḷḷāhi yā maḥmūd innak-itsōlif-ilna sōlāfe zghayyre*, ‘please, Maḥmūd, do tell us a short (lit. small) story!’ (Amman); *bti‘rif-itsāwi ‘a-l-mijwiz b-aḷḷa yā ḥamdān?* ‘can you play the double flute? I adjure you, Ḥamdān!’ (Amman); *a‘ṭini-l-ḥakīm b-aḷḷa*, ‘can I talk with (lit. give me) the doctor, please?’ (D).

When conjuring someone, one says *‘alēk aḷḷa*, or inversely: *aḷḷa ‘alēk* ‘by God [do or don’t do so and so]!’ (Ḥanafī, *op. cit.* 32).

Similarly in Sudan: *‘alēk aḷḷāh*, ‘for God’s sake’ (Hillelson 50).

Rwala Bedouins hate to shed blood and therefore spare the lives of their enemies as much as possible. When repulsing an attack and pursuing an enemy, they urge him to surrender.

- A — *rudd-ha ‘ala rqubtak meṭūli anfa‘ak*, ‘yield it (i.e. thy mare, camel, or arms) for thy neck as long as I can help thee’.

B — *hoṭṭ* ‘*aleyysi aḷḷāh*, ‘lay God on me!’

A — ‘*alēk aḷḷāh*, ‘God on thee!’

B — *raddēt*, ‘I yield’ (Musil [1928] 448).

## 2.5 Summary of the system of meanings centering on anxiety and confidence.

Following are the semantic fields of anxiety and confidence interrelated in context:

A — Anxiety — extreme impatience — troubled mind — perplexity — fear of (a) demonic and evil powers; (b) superstitious fears. The prophylactic invocation (and prayer) against fear is itself an expression of anxiety: (a) against demonic and evil powers, one’s invocation is seeking God’s refuge (and one’s prayer is the recitation of *āyat al-kursiyy* [Q 2,255], *aṣ-ṣamadiyya* [Q 112,2], and *al-mu’awwidhatān* [Q 113 and Q 114]); (b) against superstitious fears one’s invocation is the *basmala*, ‘naming God’.

B — Confidence — fear of God (v. *supra*, § 1.2.4) — remembering and naming God — trust in God — seeking God’s refuge and protection.

If hope implies the fear of God; if hope implies confidence in future events, then the fear of God implies confidence. Where one is expected to act according to one’s “conscience” in order to have peace of mind, in order to act morally, one is motivated here by *taqwā*, ‘fear of God’, ‘piety’.<sup>11</sup>

Confidence is sought in being contingent on God, in remembering and naming God on every occasion, with every emotion. and in every mood. By so doing, one finds remedy for one’s soul, a blessing and a reward from God.

Confidence in God gives man power and resoluteness. God is with him. God is sought for His preventive measures in the face of anxiety and evil, for mercy on the live and the dead, for relief and comfort in the face of restlessness and lack of peace of mind, for reclaiming one’s soul in resignation to one’s destiny.

---

<sup>11</sup> Piety may include a negative meaning: it may be identified with naivete, innocence, and lack of sophistication; it may be a cover for incapability and impotence if a menacer uses it as a pretext for not executing his threat declaring that this relinquishment is a result of his ‘fear of God’(!).

## CHAPTER THREE

### MAN'S CONTINGENCY ON GOD

3.1 *Man's Contingency on God (jira, jiwār)*. Man is contingent on God, apprehensive of His neglect of him. He dreads being thrown as a burden on fellow-man. He needs God's support, always to stand by him.

Woman, being weak, is apprehensive of becoming a widow: *aḷla lā yirmīni-n-shā-ḷla*, 'may God not throw me as a burden, God willing!' (Diyārbekr); when lighting an oil lamp with cotton wicks on the Sabbath eve, a Ḥabbāni [Yemenite] Jewish woman invokes: *yā ḥayy wa-gayyām lā tihmilna wa-lā trammalna*, 'O Living and Everlasting [Hebrew], do not neglect us and do not make me (lit. us) a widow!'

Man is apprehensive of God's desertion: *rūḥ, aḷla ywa''ef ma'ak*, 'go! may God stand by you!' (J); at a reception, when a host has not met a guest of his for a long time, he says:

A — *awḥasht(a)na*, 'you have made us feel lonesome', or *hājart(a)na*, 'you have deserted us (i.e. it is long since you last visited us)'.

B — *awḥash(a)na uns(u)kom*, 'it's your amiable company that we have been missing'.

A — *lā awḥashkom allāh*, 'may God never make you feel lonesome!' (Harfouche 214).

Soothing a worried person, one says: *illi khalaqak mā tarakak*, 'He who created you shall not forsake you' (Canaan [1962] 7), or *mā tihkil (!) (< CA 'kl) hamm-u-fōq rāsak rabb*, 'don't you worry as long as the Lord takes care of you' (lit. while on your head there is a Lord) (*ibid.* 6).

When entreating someone, an Algerian says: *mā 'andi ghēr enta w-rabbi*, 'please!' (lit. I have none but you and my Lord) (Daumas 91); a [Negev] Bedouin entreats: *'alēk al-jire*, 'please!' (lit. I seek your protection) (Ghānim), to which the interlocutor may respond: *aḷla yijirak*, 'God protect you!' (Musil [1908] III, 356).

Having paid a visit, a guest taking leave at a late hour of the night, is supposed to walk back home in the dark all alone. The host wishes him God's protection, literally God's neighbourhood. Using the first person plural modestly, one takes leave saying:

A — *btismaḥ-ilna ya-bu maḥmūd, khallīna nrawwiḥ. tiṣbaḥ 'ala khēr ya-*

- bu maḥmūd*, 'allow me (lit. us) Abu Maḥmūd, let me (lit. us) go home. May you be well [when you wake up] tomorrow morning!'
- B — *tlāqi-l-khēr*, 'may you find well!', or *w-inta min ahl-il-khēr*, 'and you are one of the good people', or *w-inta min ahlu*, 'and you are of those people (referring to *khēr*, "the good")' — all variations echoing *tisbaḥ 'ala khēr*. They are optionally followed by *jirt aḷḷa*, or *ma' jirt-illāh*. *ma'-is-salāme*, '[may you be] under God's protection. Good bye!', (lit. with God's neighbourhood, with peace [i.e. peace be on you!]) (Amman); *aḷḷa yjirkom*, 'God protect you!' (J).

A Bedouin host asks a passer-by in the desert:

- A — *hādha wēn*, '*ala jirt-illāh?* 'where to? God protect you!'
- B — '*ala ḥadd hāna*, 'I wish to be your guest' (lit. up to here!) (*ibid.* 355).

When wishing to get rid of an irritating person or situation, one says: *aḷḷa yjirna minnak*, 'God protect me (lit. us) from you!' (D; BM); *ajārak aḷḷāh min dōl*, 'may God rid you of these [brutes]!' (C); *aḷḷa yjirna min naḥs ha-n-nhār, yā rabb!* 'may God protect us from bad luck today, O Lord!' (D).

When expressing fear of illness or danger: *aḷḷa yjirak, fulān fih ṣar'*, 'God protect you! So-and-So is epileptic' (Reinhardt 295); *la'ūni 'a-darb hōni zāmra. aḷḷa-l-mujir*, 'I met on the way here a band [of robbers]. God protected me' (Feghali [1935] 24).

3.1.1 A basic element in all monotheistic religions is the belief that God is *with* man (Genesis 39, 2 and 21), protects him, takes him under His wing, stands by him and aids him. It is to this that the Qur'ān alludes *qāla-ḷḷahu innī ma'akum*, 'Allah said: Lo! I am with you' (Q 5, 12). This belief may be illustrated by the following situation where a proposal to stay with someone who is lonely (otherwise, to accompany someone) is rejected:

- A — *a'ud ma'ākum?* 'shall (or may) I stay with you?'
- B — *rabbina ma'āna*, 'no, thanks!' (lit. our Lord is with us) (C).

In Palestinian proverbial lore one finds the following maxims referring to security gained by God's company: *kūn ma' allāh wala t-hāb*, 'be with God and do not fear!' (Canaan [1962] 2); *kūn ma' allāh wala tbāli*, 'be with God and do not mind [anything which may happen]!'; *kūn ma' allāh tara allāh ma'ak*, 'be with God and you will see that God is with you'; *allāh ma' al-faqīr tā yi tber-il-ghani*, 'God is with the weak(!)

to make the rich think and consider' (Canaan [1934] 64); *illi allāh ma'ū lā tkhāf 'alēh*, 'do not be concerned about the person who is cared for by God' (*ibid.* 69).

To an impatient person one says:

A — *uṣbor. inna-llāha ma'a-ṣ-ṣābirin*, 'be patient! Lo! God is with the patient people', to which one agrees with reservations, echoing a conditional clause:

B — *iza ṣabaru*, 'if they are patient. [I am not!]' (J).

It is told that Christians and Muslims in Mandatory Palestine did not in bygone times use the phrase *as-salāmu 'alaykum*, 'peace be with you!' They would say instead:

A — *aḷḷah ma'kum*, 'God be with you (pl.)!'

B — *aḷḷa yihfaṣkum*, 'may God guard you (pl.), or: keep you safe!', or *aḷḷa ysallimkum*, 'may God keep you in good health!' (Barghūthi 188).

Note that whereas *aḷḷa ma'ak*, 'God be with you!' is a wishful blessing, *aḷḷa yākhḏak*, 'may God take you [to heaven]!' is a curse.

*aḷḷa* (or *rabbina*) *ma'ak* is used in the following instances as a salutation:

(1) A general salutation at any hour of the day:

A — *aḷḷa ma'ak*, 'good day [may your day be happy]!' (lit. God be with you!) (Spoer-Haddad 159).

B — *aḷḷa yihfaṣak*, 'may God protect you!' (Bauer 224).

(2) A (Lebanese) Christian salutation of guest on being welcomed by host:

A — (host) — *aḥlan wa-saḥlan*, 'welcome!'

B — (guest) — *aḷḷa ma'ak*, 'thank you!' (lit. God be with you!) (Beirut).

(3) A general salutation of host to guest following the termination of a visit, also in residential areas:

A — (guest) — *khāṭrak*, '(I beg) your leave'.

B — (host) — *aḷḷa ma'ak*, 'good bye!' (lit. God be with you!) (Bloch-Grotzfeld 146); *aḷḷah ma'akum*, or *aḷḷah wiyyākum*, 'God be with you (pl.)!' (Hawley 30); *ma' alfi-salāma... rabbina ma'āk*, 'good-bye! (lit. with a thousand securities: hyperbole)... God be with you!' (C); var. *ma' jirt-illāh*, '[may you be] under God's protection!' (J).

Jerusalem Christians:

A — (*y*) *massikom b-il-khēr*, 'good night!' (lit. [may God] let you [pl.] pass the evening/night well!).

B — *aḷḷa ma'kom. aḷḷa yjirkom*, 'good-bye!' (lit. God be with you! may God protect you!) (J).

Jerusalem Muslims:

A — *bkhāḫrak*, 'with your permission'.

B — *b-il-'amān*, 'under the protection [of God],' or *fi amān-illāh*, 'under God's protection!' (J).

(4) A family salutation to man going out to work: *aḷḷa ma'ak*, 'God be with you!' (J); *aḷḷa wəyyāk. tiji b-is-salāma*, 'God be with you! may you come [back] in safety!' (Başra; Baḫrein). Husband (or son) going to work does not respond.

(5) A salutation to someone setting out on a journey:

A — *aḷḷa ykūn ma'ak wi-ywaşşlak 'ind ahlak b-is-salāme*, 'may God be with you and bring you back to your family safely!'

B — *aḷḷa ysallmak*, 'may God keep you!' (Rice-Sa'id [1960] 265).

A — *aḷḷa wəyyāk. b-is-salāma*, 'God be with you! in safety!'

B — *msallim 'alēkam*, 'I bid you farewell' (Başra).

Jews invoke *aḷḷa wiyyāk*, but Sunni Muslims — *rabbāna ma'āk* (Baḫrein); *rabbina ma'āk* (C).

Man is not lonely (nor alone), not even for a moment. Closing a broadcast transmission: *naltaqī ma'akum thāniyatan fi-s-sā'ati... fa-ḫattā dhālika-l-ḫin natrukukum fī ri'āyati-llāh wa-s-salāmu 'alaykum wa-raḫmatu-llāh*, 'Good bye now!' (lit. we shall meet again at... So until then we leave you under God's custody, and peace be on you and God's mercy!).

3.1.2 God's Existence is alluded to in man's contingency on Him. In soothing a worried person one says 'God exists!', the ontological argument implying that the worried person is cared for by God, that his condition is God's will:

A — *ash-asawwi?* 'what shall I do?'

B — *aku aḷḷa*, 'God exists!' (B).

A — *a'mil-ēh?* '(as above)'

B — *rabbina mawgūd*, '(as above)' (C).

Another way of soothing a worried person is to tell him *lak-aḷḷa*, 'you have a God; He is on your side; you are not alone' (i.e. don't worry!) (BM). A Jewish version is partly Hebrew, partly Arabic: *khalliya şōb-ish-sham* (< *shēm*, Hebrew tr. of *ism*)-(y)itbarākh (=yatabārah), 'leave it [the matter] beside the Name [of God], blessed be He!' (BJ).

*ilak* (f. *ilik*) *aḷla*<sup>1</sup> is an elliptic sentence signifying 'God is (or be) your (Witness)', the word 'Witness' being understood. God is Witness to the truth of what one tells one's interlocutor regarding a fact, an action or an event. It means 'believe me!', 'honest!': *haḏḏhḏhum ilak aḷla biflig-il-ḥajar*, 'believe me, they have a very good luck' (lit. their luck [is so strong], God is your Witness, it breaks stone)' (Amman); *ilak aḷla bid-hummesh yiḡil'ūni* 'believe me, they don't want to release me' (J).

God as Witness is metaphorically referred to as 'being between one and one's interlocutor'. For if a seller tells a buyer *aḷla ma bēni w-bēnak*, 'God is between you and me' (Rice-Sa'id, Unit 13), he implies that the buyer will not be cheated. Otherwise the seller will deserve God's punishment; *bēna-u-bēnak allah*, 'God be our Witness!' (Schmidt-Kahle [1930] 32, n. 4).

When alienating oneself from something, one says: *bayni-w-baynak allāh*, 'be it far from me!' (Spoer-Haddad 183); *ana badūkh bi-ḡ-ṭayyāra. bēni w-bēn-iḡ-ṭayyāra aḷla*, 'I feel nauseated in the plane. Be it far from me!' (Amman); *ḥadd-aḷla ma bēni wi-bēnak*, 'we have nothing in common' (lit. may the boundary of God be between you and me!)' (C); when a middle-aged man standing in the aisle of a crowded bus in motion declines a young man's offer to take his seat, the older person thanks and says: *ḥadd-aḷla*, 'no, thanks! (lit. God's boundary [divides between you and me])' (J). *ḥadd-aḷla* is also expressed when declining an offer of payment for service, or price of tickets (bought for a friend), etc. (J).

3.1.3 When one is being treated wickedly, himself being weak, helpless, or slandered, he exclaims either in the presence of the wicked or in his absence (fearing his oppression) resigning himself to God, the elliptical sentence 'from you (or him) to God' *minnak* (or *minno*) *la-'aḷla* or *lillāh*, signifying that God will take care of the injustice, iniquity, or maltreatment befalling him, and He will pay the wicked what he deserves.

<sup>1</sup> *ilak* (f. *ilik*) *aḷla* < CA *laka* (f. *laki*)-*llāhu*. It is first recorded in the *Ḥamāsa* of Abū Tammām in a verse by the pre-Islamic poet Ibn al-Dumayna: *laki-llāhu inni wāšilu mā wašaltini*, etc. According to the commentary of Tibrīzī (ed. Freytag, p. 599) *laki-llāhu* may be elliptical of either a wish *iḥsānu-llāhi laki*, '(may)|God (give) you...', or an oath signifying '(I swear) to you (by) God' (cf. Fischer 88). Fischer (*ibid.*) adds that *laka* (pl. *lakumu*)-*llāhu* (*shāhid*) lit. 'God (is a witness) for you', or of the optative sentence *laka* (pl. *lakumu*)-*llāhu* (*ḥāfiḡ*) '(may) God (be a protector) of you!' The complementary sentence *inni wāšilu mā wašaltini* signifies 'I shall keep my love ties with you as long as you will'.

Man is supposed not to overpower a weak creature, for God punishes the menacer.

A — *iṭla' barra*, 'get out!'

B — *minnak lillāh*, 'God will take care of you!' (C).

A — *minnak lillāh*, '(as above)'.

B — *ighfir-li ya bahgat*, 'pardon me, Bahgat!' (Sālim 116).

A — *in-nās bigūlu...*, 'people gossip'.

B — *minhum la-'alla*, 'God will take care of them' (Amman).

3.2 *Man's Refuge (dakhil)* (cf. *infra*, § 4.1). Man cannot find refuge but with God (Q 72, 22). *dakhil-alla*, 'God's protégé'. *dakhala*, 'to enter'; *dakhil* 'a stranger [who has entered into > ] living within a tribe; a guest' (Ibn Manẓūr s.v. *dkhl*). We base *dakhil alla* on Q 7, 151: *wa-'adkhilnā fī raḥmatika wa-'anta arḥamu-r-rāḥimīn*, 'bring us into thy mercy, Thou the Most Merciful of all who show mercy'. *dakhil alla!* would thus signify: 'may [I] be brought into God's mercy!; may [I] be His protégé!' (cf. *infra*, § 3.6).

In CA *ṭunub* (pl. *aṭnāb*), 'rope of a tent'; *iṭnāba*, 'tent'; *muṭānīb*, 'neighbour next to a tent' (Hava s.v.). *man ta'allaqa bi-ṭunubin min aṭnābi baytī fa-huwa āminun fī dhimmatī*, 'whosoever attaches himself to a rope of my tent is safe under my protection', The dictionaries of CA do not record the entry *ṭanīb* (pl. *ṭanāyib*), 'neighbour' (Schmidt-Kahle [1918] 30, 1. 19; 48, 1. 5); 'one who begs, one who seeks, protection' (*ibid.* 60, 1. 12), on which Denizeau, for the first time, bases his dictionary entry of colloquial *ṭanīb* ('*ala [a]llāh*)<sup>2</sup>.

It was customary to say in the southern Arab villages of Mandatory Palestine when escaping a blood revenge and asking protection and refuge.:

A — *ana ṭanībak flān abu flān*, 'I am your protégé, So-and-So father of So-and-So!', or *ana dakhil ṣāhib-id-dār-u-'amūd-id-dār*, 'I am under the protection of the host, the "pillar" of the house'.

Whereupon the protector would respond:

B — *wṣilt*, 'you arrived' (i.e. you are under my protection) (Stavsky 356).

In bedouin life, when a Bedouin enters a tent seeking refuge he invokes: *ana dakhīlak. dakhīl allah*, 'I am your suppliant. I enter upon God's pardon' (Dickson 233).

<sup>2</sup> On the technical meaning of *dakhil*, cf. Jaussen (1908) 208-215; on *ṭanīb*, cf. *ibid.*, 215-218, and Schmidt-Kahle (1918) 172, s.v. *ṭnb*.

When a person is maltreated by a tyrant or robber and can neither protect nor defend himself, he implores them with the words: *dakhil allah. dakhil rabbak*, 'I take refuge in God. I take refuge in your Lord' (Canaan [1934] 74).

Crying out in pain and asking the help of a woman: *āh. dakhil-aḷla-w-dakhlek*, 'I beseech God and you' (Khūrī 43); *āni b-dakhil-aḷla w-dakhlich* '(as above)' (BM); *yā qarāybi ana ṭanīb 'ala-ḷlah w-'alēchim*, 'O relatives of mine! I invoke the protection of God and of yours' (Schmidt-Kahle, *op. cit.* 60, l. 12); *ana ṭanibak*, 'I'm your protégé' (Bauer 232); *dakhil 'ala-ḷlāh w-'alēk*, 'I invoke the protection of God and yours' (Schmidt-Kahle [1930] 26, l. 13).

When entreating someone or appealing for help, one seeks God's and/or someone's generosity and mercy, *fī 'arḍ.... 'arḍ <CA 'irḍ*, '(female) honour'; *ana fi 'arḍak*, 'I throw myself on your mercy! I implore your protection! Have mercy on me!' (Spiro s.v. 'rḍ); *dakhlak yā ṣuḷṭān mishān aḷla, fi 'arḍh aḷla*, 'we beg you, ṣuḷṭān, for God's sake, in God's honor' (Blanc 84, l. 5); *fi 'arḍhak, fi dakhlak*, 'āwidni miṭraḥi, 'I beseech you, do let me go back to my place!' (Schmidt-Kahle, *op. cit.* 6, l. 13); *āna f(i) 'ār(ḍh)-aḷlah-u-'ār(ḍh)ak*, 'please!' (lit. I am under God's protection and yours) (Morocco); *ana f-'arḍi-rabbina, or -n-nabi*, 'have mercy on me!' (lit. I implore the protection of our Lord, or: of the Prophet) (C).

A prophylactic formula against mentioning an illness: *ḥna f-'ar aḷla u-sidi aḥmed l-khadir*, 'we are under the protection of God and of Sidi Ahmed el Khadir' (Brunot [1931] 101-102).

Throwing oneself on God's mercy is also a defence mechanism against a moment of impatience, when losing one's wits, when one can take no more, of resentment, annoyance or displeasure, or of disapproval of someone's attitude: *uff! dakhil aḷla. ṭawwal*, 'Ugh! My God! he's late!' (J); losing one's wits: *dakhil-il-malāyke. dakhil aḷla rah (a)jinn ana*, 'for the angels' sake, for God's sake, I'm going mad!' (D); disapproval: *dakhil-aḷla! hū illi biḥuṭṭ ḥājte 'ind-in-nās, ma bōkhidh-hāsh?* 'for God's sake! whoever entrusts his belongings to people, does he not ask them back?!' (Schmidt-Kahle, *op. cit.* 110, l. 27).

3.3 *Invoking the name of God* is the expression of man's contingency. The Mohammedan tribesmen who dash into battle shouting the name of *aḷlah* are compressing into a single symbol an enormous number of inarticulate demands upon themselves, upon the Unbeliever and upon *aḷlah* himself (Lasswell 24).

The Qur'ān, however, is articulate in saying: *wa-qāla rabbukum-id'ūnī astajib lakum*, 'And your Lord hath said: Pray unto me and I will hear your prayer' (Q 40, 60).

3.3.1 The name of God in the vocative is optionally expressed with the initial vocative particle *yā*, 'O...!', except CA *aḷḷāhumma* (used in prayer) meaning *yā aḷḷāh*, where (the bound morpheme) *-mma* functions as a substitute for (allomorph of) *yā*. In certain situations, however, the initial *a* of *aḷḷa/aḷḷāh* is reinforced by (prosthetic) *h*: *haḷḷa/haḷḷāh* which may be repeated.

The alternate vocatives (1) *yā aḷḷa/yā aḷḷāh* (initial *a* of *aḷḷa/aḷḷāh* being pronounced — disjunctive *hamza*), and (2) *ya-ḷḷa* (the long vowel *ā* of *yā* being shortened, and initial *a* of *aḷḷa*, the shortened variant of *aḷḷāh* being omitted — conjunctive *hamza*) expressing different connotations in modern colloquial Arabic, are anchored in CA, attested in Lane (*lex.*, s.v. 'lh): 'al [of *aḷḷah*] is pronounced with the disjunctive hemzeh (!) in using the vocative form of address *yā aḷḷāh*, because it is inseparably prefixed as an honourable distinction of this name (q.v. *Tāj al-'Arūs; Ṣiḥāḥ*, s.v. *aḷḷāh*), or because a pause upon the vocative particle is intended in honour of the name. Sibawayhi mentions this pronunciation in *yā aḷḷah*, and Tha'lab (author of the *Faṣiḥ*) mentions the pronunciation of *yā-ḷḷāh* [as *yā-ḷḷā* also] with the conjunctive hemzeh(!)'.

The above mentioned alternate vocatives are semantically affected in colloquial Arabic by the intonation in which they are invoked, subject to situational context. Their lexical variants are: *aḷḷāhumma* (for *yā aḷḷāh*), 'O God!', (*yā*) *ilāhi* 'my God!', *yā rabb(i)* 'O (my) Lord!' and *yā salām*, 'O God (lit. Soundness)!' *yā aḷḷa* and *yā salām* may be followed by a prepositional phrase introduced by the preposition 'ala, governing the 'object' of exclamation.

3.3.1.1 (*h*)*aḷḷa*, (*h*)*aḷḷāh* (cf. *yā salām*, *infra*, § 3.3.2.1-2) is an exclamatory reaction expressing various feelings, pleasant or unpleasant, or a reaction to sudden events.

Pleasant feelings are: (1) delight in human constitutional characteristics (e.g. sweetness of voice); (2) delight in mental characteristics (e.g. talent); (3) delight in the senses (e.g. smell and taste); (4) elation, fascination, and (5) reminiscing about good old days.

Unpleasant feelings are: derision, resentment, yearning, impatience, disapproval and distrust.

God's name is invoked in reaction to sudden events, such as surprise, wonder, shock, and... a sneeze (of interlocutor or someone else present).

## (1) Delight in human constitutional characteristics:

Sweetness of voice. Listening to well recited verses of the Qur'ān: *allāh, aḥsant yā si-sh-shēkh*, 'wonderful, wonderful, O Sheikh!' (Ḥakīm [1956] 109).

Encouraging a singer after a good performance one claps hands saying: *allāh. allāh. kamān*. 'go on, go on! some more!' (Ḥakīm [1960] I 24).

On hearing coquettish laughter of a female who wishes to be fondled: A — (laughingly:) *la*, 'no!'

B — *allāh 'ala diḥkitik di*, 'Goodness! how [sweet] is your laughing?' (Ḥakīm, *op. cit.* 99).

## (2) Delight in mental characteristics:

Talent: When listening to vocal and/or instrumental music: *allāh* or *allāh allāh* (J); *haḷḷāh haḷḷāh. aywa ya-khūy*, 'Oh, Oh! go on, dear!' (lit. yes, brother!) (J); *allāh, yā rabābe, allāh*, 'wonderfull, [one stringed] fiddle, wonderful!' (Amman).

## (3) Delight in the senses:

(a) Smell: *allāh. riḥto ḥilwe*, 'what a gorgeous smell!' (lit. 'O God! its [the perfume's] scent is sweet) (Ḥakīm, *ibid.* 107); *allāh 'ala-r-rawāyih-il-gamila*, 'how sweet (lit. beautiful) are these scents!' (*ibid.* 113).

## (b) Taste:

A — *dū*, 'taste (this)!'

B — *allāh allāh*, 'wonderful!' (C).

(4) Elation: *haḷḷa haḷḷa ya-l-wazīr*, 'welcome! welcome! the Vizier has come!' (B).

Fascination: When Egyptian peasants listen to stories, they usually greet every point with *allāh allāh* (Ayrout 102).

## (5) Reminiscing about good old days:

A — *yā sa'a-ḷḷa 'ala ayyamāt zamān*, 'may God freshen as with rain the days of old!'<sup>3</sup>

B — *allāh*, 'Oh!' (J).

Expression of unpleasant feelings:

## (1) Derision:

A — *jabū-lo waṣfe*, 'they brought him a quackery medical prescription'.

B — *haḷḷāh haḷḷāh*, 'dear me! Goodness gracious!' (D).

(2) Resentment: A woman resentfully relating to her husband hear-say that he was seen in public with a beautiful lady:

<sup>3</sup> Cf. Lane *Lex.*, s.v. *sqy*.

A — *khabbaratni innak kunt ma' sitt hilwe*, 'she told me you were with a beautiful lady'.

B — *haḷḷāh haḷḷāh haḷḷāh*, 'Goodness gracious!' (J).

A — *ismaḥ-li a'ul-lak ya ḥadrit inni dī a'māl gubn*, 'allow me to tell you, Sir, that these are actions of cowardice'.

B — *aḷḷāh aḷḷāh. istanna, bass. ḥilmak*, 'hold it, hold it! wait a minute! patience!' (Ḥakīm [1956] 629).

(3) Yearning:

A — *haḷḷāh haḷḷāh 'ala ayyām zamān*, 'where are they gone the good old days?'

B — *isma' isma' a-tgūmesh titwajjad 'ala ayyām zamān*, 'listen you! don't you be passionate for the old days!' (Amman).

(4) Impatience: *imshi uddāmi, aḷḷāh*, 'come on!' (lit. walk in front of me! my Goodness!) (C); *shūf shughlak, aḷḷāh*, 'mind your own business! my Goodness!' (C); *mīn? ... aḷḷāh, ma ulna mīn*, 'who is it? ... gosh! I said, "who [is knocking at the door]?"' (C). (*aḷḷāh* is expressed in a rising tone).

(5) Disapproval: *aḷḷāh! ḥa-g'ud wayyāk a'mil ēh*, 'dear me! you wish me to stay with you, doing what? [O, no!]' (Abul-Fadl 163, l. 14).

(6) Distrust:

A — *ig-gawāz da ma tammish*, 'this marriage [you are referring to] has not been consummated'.

B — *yā salām. haḷḷa haḷḷa haḷḷa*, 'very funny! I suspect it' (C).

Reaction to sudden and unexpected events, or to events contrary to expectation: surprise, wonder, shock, and... reaction to a sneeze.

(1) Surprise: A superior unexpectedly knocking at the door of an inferior's humble home:

A — *iftaḥ ya wad*, 'open, boy!'

B — *aḷḷāh. sa'att-il-bēh*, 'Goodness! Your Grace the Bey!' (C). *aḷḷāh. rayiḥ fēn?* 'Goodness! where are you going?' (Ḥakīm, *op. cit.* 627); *aḷḷāh. gara ēh? mā lik ya faṭma hānim?* 'Goodness! what's the matter? what is it Fatima? why are you angry?' (*ibid.*).

(2) Wonder: *aḷḷāh. di amal rig'it maṣri-tāni*, 'Goodness! Amal has returned to Cairo' (C); *aḷḷāh. inta mish ḥa-titghadda ma'āna?* 'Oh! aren't you going to have lunch with us?' (C).

A — *ana mish ha-r'uṣ-il-lēla*, 'I'm not dancing tonight'.

B — *aḷḷāh, izzay da?* 'I wonder why' (lit. 'God! how is this?') (C).

(3) Shock: When shocked by one's relative having dropped dead:

*aḷḷāh, maḥrūs!* 'O God! Maḥrus!' (C); when shaken by someone falling or bumping against a wall, slipping, losing foothold, etc.: *aḷḷa*, 'Oh!' (J).

*aḷḷa* is invoked as a blessing for one when sneezing: '*atas-il-fār al-lo-l-uṭṭ aḷḷa. al-lo ana in slimt minnak slimt min aḷḷa*, 'a mouse sneezed, and a cat invoked *aḷḷa!* The mouse said instantly: If I escape you, I'll be well thanks to God' (proverb: telling someone not to make a hypocritical show) (J).

The vocative *yā aḷḷa/yā aḷḷāh*, initial *a* of *aḷḷa/aḷḷāh* being pronounced, is basically a prayer, a devout petition to God. It is invoked in the following situations:

- (1) In a critical situation involving anxiety, fear, danger, calamity, trouble, oppression, misfortune, distress, weakness, helplessness, grief, sorrow, pain, or when being pestered, or annoyed. It is resorted to in order to mentally 'overcome' the specific critical situation.

Whenever one complains about a mishap, illness, poverty and the like, one instantly adds *ish-shakwa la rabbi*, 'the complaint is submitted to God' (lit. my Lord), since God and not man can relieve one (Gabes, Tunis). One may say instead *ish-shakwa la-l-khlā*; or *shkwa l-l-khlā* 'may [your] complaint [go] to the void of heaven!' (Wahran, Morocco). On failing to add this, the interlocutor himself interrupts adding it, lest the subject of complaint strike him in turn, thus making ineffective the complainer's evil eye.

- (2) Prior to doing an action, asking for God's blessing and help (Frayḥa 316), e.g. when about to lift a heavy load (Ghānim).
- (3) When wondering where something has gone or forgetting something, in pursuance of the Qur'ānic order: *wa-dhkur rabbaka idhā nasīta*, 'and remember (or mention) thy Lord when thou forgettest' (Q 18, 25).

*yā aḷḷa*, the shortened form is, in addition, an expression of pleasant or unpleasant feelings, as well as a reaction when shocked:

- (a) Expression of a pleasant feeling, such as a delight in one's beauty, etc.: *yā aḷḷa mā aḥlāha*, 'Oh, how sweet she is!' (Amman).
- (b) Expression of unpleasant feelings, such as impatience and resentment: (1) Impatience: When provoked by an irritating action or event and not willing to lose one's temper, one invokes *ya aḷḷa*, calling for forbearance (J). (2) Resentment: *yā aḷḷa lēsh inti hēk*,

*yā?* 'Goodness! Why do you (f.) behave like that? Ugh!' (Amman);  
*yā alla shū rōḥak nikde*, 'Goodness! How bad tempered you are!' (Amman).

- (c) In reaction to a sudden and unexpected event, as when shocked on hearing of an accident befalling someone (J).

Variant exclamations are: *yā ilāhi*, 'O (my) God!' and *yā rabb(i)*, 'O (my) Lord!'

3.3.1.2 The vocative *ya-lla*, (initial *a* of *allāh* omitted) may be repeated, and like its alternates *ilāhi*, 'my God!' (without *ya*) and *yā rabb(i)*, 'O (my) Lord!' may, specifically in Palestinian Arabic, precede the imperfect form of a verb to express a wish in optative mood. When *ya-lla* precedes the imperfect in the first person plural, the verb expresses the cohortative mood, where the speaker proposes to his interlocutor(s) to do the action expressed by the verb jointly with him.

Since the optative mood expresses a wish, a performance not yet achieved, it is just a step forward for *ya-lla* preceding the imperfect to denote 'hardly', which implies a narrow margin for performance.

To sum up, *ya-lla* is invoked: (a) When referring to oneself: to speed oneself, to express promptness, or... to comply with a situation; (b) when suggesting to someone: to hasten someone, to urge, to propose to do something, to appease, or... to deride, or dismiss someone; (c) to express a wish; (d) to say that a performance is hard, functioning as an adverb of manner: 'hardly'; when repeated, it may also function as an adverb of frequency: 'consecutively', 'without interruption', or [in Bagdadi Arabic] as an adverb of time: 'eventually'.

Following are some examples:

- (a) to speed oneself: *ya-lla biddi a'ūm*, 'well, I want to get up' (J);  
 to express promptness to do something:  
 A — *ibrahīm!* 'Ibrahīm!'  
 B — *ya-lla, hayyni jāy*, 'O.K., I'm coming' (J);  
 to comply with a situation: *ya-lla ma'lēsh*, 'well, never mind!' (J).  
 (b) to hasten someone: *ya-lla*, 'quick!' (Spoer-Haddad 182); *ya-lla, dī, b-il-'ajal*, 'come on, quick!' (BJ). *ya-lla* (pl. *ya-llāho*), 'let's go, quickly!' (W. Marçais 503).

Rem.: An imperfect form of a 'verb' in the second person, singular has been constructed in Arabic dialects from the word *ya-lla* following the inciting particle *ma*: *ma tya-lla*, 'hurry up!' (C, B); to urge someone to do something: *ya-lla bīna*, 'come on!' (C); *ya-lla ya 'abdo*, 'come on, 'Abdo [sing!]' (Amman);

- to propose to do something: *ya-lla niṭla' barra*, 'let's go outside!' (J);  
 to appease someone: *ya-lla ma'lēsh*, 'take it easy, never mind!' (D);  
 to deride someone: *ya-lla (ya-lla)*, *balāsh maskhara*, 'go on! don't take me for a fool!' (J);  
 to dismiss or expel someone: *ya-lla barra*, 'out you go!' (J); *ya-lla imshi*, 'go away!' (Taymūr, *Thalāth* 8).
- (c) to express a wish: *ya-lla ykūn 'indi maṣāri*, 'I wish I had money!'; *ilāhi mā ni'dimak yā maḥmūd*, 'O (my) God, may we not lose you, Maḥmūd [you are so dear to us]!' (Ḥakīm, *op. cit.* 564); *aḷḷāhumma (y)ṭawwilik yā rūḥ*, 'God! give me patience!' (lit. may God lengthen you, O spirit!) (C); *yā rabbi tmaḍḍi ha-n-nhār 'ala khēr*, 'O (my) Lord, may you let this day pass in peace (lit. well)!' (D).
- (d) Functioning as an adverb:  
 'hardly': *ya-lla ylā'u zbūn*, 'hardly will they find a customer' (J);  
 'consecutively': *jābet 'ālam. jābet ya-lla ya-lla*, 'she gave birth to many (lit. she brought a world). She gave birth consecutively (without interruption)' (Lewin 18);  
 'eventually': *ya-lla ya-lla shiftu shighil*, 'eventually, I found work' (BJ).

3.3.2 Before referring to the invocation *yā salām*, we shall dwell on the lexical meanings of *salām* and its divine connotations.

*salām*, verbal noun from *salima*, 'to be sound, intact, uninjured, unharmed, unimpaired, safe, secure, etc.' is used as substantive in the meaning of 'soundness, intactness, well-being, unimpairedness; peace, peacefulness; safety, security'. In other words, *salām* conveys the meaning of 'health, well being; wholeness; calmness, quietness, tranquility, and freedom from: injury, damage, defect, decay, disease, fracture, ailment; mental disturbance; disturbance, war, hostilities, disorder, confusion, commotion, unrest; risk, and danger'. *salāma* is a dialectal variant of *salām*, signifying 'to be safe and sound, unharmed, secure'. The verb *salima (min)* signifies 'to escape from danger' (Lane *Lex.*, s.v. *slm*).

*salām* (pl. *salāmāt*) signifies 'salutation' (cf. Latin *salus*, 'health') i.e. addressing someone with expressions of good will, respect, etc., and 'greeting' i.e. act or words of one who greets; addressing someone with some form of salutation, or receiving with demonstrations of welcome or expression of pleasure.

Islamic tradition condemns the greeting formulae of the Jāhiliyya and aims at putting the *salām* greeting in their place. It is therefore an anachronism when philologists transmit the *salām* greeting from pagan times (Goldziher [1967] 239 [p. 264 in the original]).

*salām* is regarded a religious 'obligation' *wājib*, for the Qur'ān (24, 61) commands: 'When ye enter houses, salute one another with a greeting from Allah, blessed and sweet'. To him who says *as-salāmu* '*alaykum* Allah would record ten good deeds, twenty for *wa-raḥmatu-llāh*, 'and God's Compassion', and thirty for *wa-barakātuh*, 'and his blessings' (Hamady 160). The Qur'ān proceeds commanding: (Q 4, 86) 'When ye are greeted with a greeting, greet ye with a better than it, or return it'.

In Islam, (*as-*)*salām* has a divine connotation. In the Qur'ān (59,23) (*as-*)*salām* is one of the 'ninety-nine names' of God: *huwa-l-maliku-l-quddūsu-s-salāmu...*, 'He is the Sovereign Lord, the Holy One, Peace (!) [Soundness], ...'; in the Ḥadīth: *inna-llāha huwa-s-salām*, 'God, verily, is Soundness' (Bukhārī, *Adhān* 148, in Wensinck, *Concord.* I, 83). I have preferred to translate *salām* as 'Soundness' in accordance with the following citations: (*as-*)*salāmu-smu-llāhi li-salāmatihi min-al-'aybi wa-n-naqsi wa-l-fanā*', '(*as-*)*salām* is the name of God, because He is free from fault, deficiency, and annihilation' (Ibn Manzūr s.v. *salām*); *as-salāmu ay dhū-s-salāmati min kulli naqšin fī dhātihi wa-ṣifātihi wa-'af'ālih*. '(*as-*)*salām* 'means the One who is free from any deficiency in His essence, His attributes, and His actions'.<sup>4</sup> *salām* has even been taken to mean Allah in the formula *al-salām* '*alaykum*, though *salām* was already in use as a greeting before Islam.<sup>5</sup> Al-Kalā'i [13th cent.] (p. 80) adds: *wa-qawluhum as-salāmu 'alaykum yurādu-smu-s-salāmi 'alaykum. yuqālu-smu-llāhi 'alaykum... wa-yajūzu an yakūna-s-salāmu 'alaykum, wa-lakum. wa-ilā hādihā-l-ma'nā yadhabu man qāla salāmu-llāhi 'alaykum*, 'and (their) saying *as-salāmu 'alaykum* signifies "the name (*as-*) *salām* be on you" i.e. "the name of God be on you". *as-salāmu 'alaykum* may mean "peace on you" and "well-being for you". This is referred to by saying *salāmu-llāhi 'alaykum*, "The peace of God be on you!"

We shall now turn to the invocation *yā salām* referring to God, as an exclamatory reaction expressing, like (*h*)*alla*, (*h*)*allāh*, and *yā allāh*

<sup>4</sup> 'Abdul-'Azīz Yahyā, *al-Durru al-Manthūru fī Tafsiri Asmā'i-Llāhi al-Ḥusnā bi-l-Ma'thūr*, Cairo 1348 H., pp. 14-15.

<sup>5</sup> Goldziher, *ZDMG* xlvī, 22ff, quoted by Van Arendonk in *EI*, 90b.

(cf. *supra*, § 3.3.1), pleasant or unpleasant feelings, or a reaction to sudden events.

Specifically, *yā salām* expresses delight in mental characteristics such as courage, bravery, ability, eloquence, intelligence, logic and thought, as well as delight in emotional characteristics, and delight in sight. *yā salām* is also expressive of admiration of personality and character, of profession and action, and pleasure. Unpleasant feelings expressed by *yā salām* are: disgust, incapability, fear, fright, pity, censure, dismay and pain. It is also expressive of astonishment in reaction to a sudden event.

3.3.2.1 Expression of pleasant feelings such as delight, admiration, elation and pleasure:

(1) Delight in human constitutional characteristics:

(a) Beauty: *yā salām*, 'how beautiful!' (Spoer-Haddad 182); *yā salām* 'a-gamalha, 'Oh what a beauty (she is)!'; *yā salām*, *ḥilwa b-shakl*, 'how sweet she is!' (C); *yā salām*. *gamāl eh da?* 'Wow! how beautiful!' (lit. beauty of what is this?) (Ḥakīm, *op. cit.* 665); *yā salām* 'ala kida, 'Wow!' (to a beautiful lady walking by a man and shaking her body) (Ḥakīm [1960] I, 46); *yā salām sh-gadd ḥalwa*, 'Oh, what a beauty!' (BM); *yā salām* 'ala 'enēh, 'Oh, what beautiful eyes he has!' (Taymūr, *Thalāth* 74); *yā salām ishlon* 'yūn, 'Oh what eyes!' (BJ).

(b) Sweetness of voice:

A — *wi-smi'ti šot-ha min arīb?* 'and did you hear her voice from a short distance?'

B — *yā salām*, 'beautiful!' (Ḥakīm [1956] 99).

(2) Delight in mental characteristics:

(a) Courage and bravery: *yā salām*, *amma zābet shujā'*, 'Fantastic! what a brave officer!' (J).

(b) Ability:

A — *ya'ni bti'dar taṭla' min ha-sh-shabbāk?* 'you mean you can get out through the window?'

B — *ṭab'an*, 'sure!'

A — *yā salām*. 'Wow!' (D).

(c) Talent and eloquence:

When admiring a hairdresser's coiffure: *yā salām* 'ala ha-t-tasriḥa, 'boy! what a coiffure!' (J).

When listening to vocal and/or to instrumental music: *tidu'* 'a-n-nāy? *yā salām*, 'can you play the flute? wonderful!' (C); *aywa*, *aywa*. *yā salām*. *yā 'ēni*, 'go on! go on! wonderful!' (lit. yes! yes!)

[i.e. go on playing the lute!] O Soundness, O eye of mine [that sees this!] (D); *yā salām. ana ‘abdak ‘ala ha-l-gašide-l-ḥilwe*, ‘Oh! how I admire this poem of yours! [recited with or without melody]. (lit. I [consider myself] your servant, [honouring you] for this beautiful poem) (Amman).

Listening to a fascinating story, one says to the story-teller: *yā salām yā ānse shū shawwa’tīna*, ‘Oh, how fascinating, Miss!’ (lit. how you fascinated us!) (J); *yā salām. yā ‘ēni ‘a-l-balāgha*, ‘wonderful! Wow! what an eloquence!’ (ir.)<sup>6</sup> (D).

- (d) Intelligence, logic and thought: *yā salām ‘ala-n-nabāha*, ‘Oh, how intelligent!’ (ir.) (Ḥakim, *ibid.* 576); *yā salām ‘ala-l-manḥi’-is-salīm*, ‘Oh, what a sound logic!’ (ir.) (J); *yā salām ‘ala afkārak*, ‘how wonderful your thoughts are!’ (ir.) (C).

- (3) Delight in emotional characteristics:

*yā salām addēsh ana mabšūṭa*, ‘Oh, how delighted I am!’ (ir.) (J); *yā salām ‘alēk*, ‘you are so nice!’ (ir.) (D;C); *yā salām ma aḥsano*, ‘how nice he is!’ (ir.) (J).

- (4) Delight in senses:

- (a) Taste: *yā salām. eh-iṭ-ṭa’m-il-lazīz da?* ‘wonderful! what is this delicious taste?’ (C); *yā salām ‘alēha-l-ḥalāwe addēsh ṭa’imha lazīz*, ‘how wonderful is the halvah! how delicious (it tastes)!’ (J).

A — *n shā-ḥla alf hana*, ‘good appetite!’ (lit. God willing, a thousand delights).

B — (tasting.) *yā salām. mumken shawyyet mileḥ?* ‘delicious! may I have some salt?’

A — *tikram ‘ēnak*, ‘please! (lit. may your eye[s], [i.e. you] be honoured [by God]!)’ (D).

- (b) Sight: *‘ajbatni l-iḥdiyye yā salām*, ‘I like the present. How nice!’ (D); *yā salām mā aḥlāh*, ‘Oh, how beautiful (it is)!’ (J); seeing a brand new car: *yā salām*, ‘Wow!’ (C).

Following is an extract from a version of the story of Aladdin and the Lamp in Egyptian colloquial Arabic:

A — *buṣṣ*, ‘look!’

B — *aḥlā. da dahab ṣaḥīḥ. yā salām*, ‘my God! this is real gold! isn’t that gorgeous?’

<sup>6</sup> Emotional expressions may be ambiguous, depending on contextual restrictions. When relevant, the symbol ‘(ir)’ — ‘ironical’ is added to denote rhetorical ambivalence.

A — *umṣāl fakirni baḍḥak 'alēk ?* 'what then? do you think I am pulling your leg?' (C).

Admiration of personality, of free profession, of real or hypothetical action.

- (1) Admiration of personality and character: *yā salām 'alēki yaṣṣma*, 'how I admire you, mother!' (J); *yā salām. yā 'ēni. yā rōḥi 'ala wlād-il-'aṣel*, 'Oh, how delighted I am!' (lit. 'O Soundness! O eye of mine! O soul of mine!) with you, people of noble descent!' (D); *yā salām 'ala ha-l-akhlā'-il-'ālye*, 'Oh, how noble [your] manners are!' (D); *yā salām 'ala zō'ak wi-luṭṭfak*, 'Oh, what a good taste and how kind of you!' (Ḥakīm, [1960] I 64); *umṣāl ya-khti. yā salām. huwwa-l-khēr w-il-baraka*, 'sure, sister! he is so nice!' (lit. 'O Soundness! He is the best and the blessing') (*ibid.* 126); *sī 'ali, hu fī zayyu? yā salām. aḷḷa yhanniki bih*, 'Mr. Ali [your husband], is there anyone like him?! what a nice fellow! happy marriage to you!' (lit. 'may God make you happy with him!' (Ḥakīm, *op. cit.* 550); *yā salām. yā nas 'ā-l-'insaniyya w-iḏ-ḏarf*, 'Oh, whoever hears me (lit. O people!), how nice and charming [this man is]!' (C).

A — *u'ud yā mahrūs*, 'sit down, dear!' (lit. you, guarded [by God]!).

B — *yā salām 'a-l-'insaniyya*, 'how nice [of you]!' (C).

A — *mush 'awza tishrabi sharbāt ?* 'don't you feel like drinking sherbet?'

B — *yā salām. yā mḥammad. bi-kulli-mamnuniyya*, 'how very thoughtful, Muḥammad! with grateful obligation!' (C).

- (2) Admiration of free profession:

Admiration of success of a medical doctor (following a visit to his clinic) *w-il-'iyāde shū malāne yā salām*, 'how full was the clinic, my God!' (lit. and the clinic, how full [of patients], O Soundness!) (D).

Admiring the law profession: *yā salām yā ni'mat lamma tkūni inti muḥāmi. yāh*, 'how great, Ni'mat, to see you (lit. when you are) a lawyer! Wow!' (Ḥakīm [1956] 585).

- (3) Admiration of action:

(a) Real:

A — *zurt... w... w...*, 'I've visited... and... and...'

B — *yā salām*, 'really!' (Mitchell 138-139).

(b) Hypothetical: *yā salām ya fayza law btisma'i-l-kalām*. 'how great, Fayza, if you comply with (lit. hear) [my] words!' (C).

- (4) Pleasure: A coquette to a flirting man: *yā salām 'alēk, yā Murād*,

'O, no! (!), Murād!' (C).

### 3.3.2.2 Expression of unpleasant feelings:

- (1) Disgust: *yā salām 'ala-g-gahli-bitā'kum da*, 'I'm disgusted with this ignorance of yours' (Taymūr [1952] 166).
- (2) Incapability: *yā salām ma aṣ'abo*, 'Goodness! how hard it is!' (J).
- (3) Fear. Fear of the effect of the evil eye: *min 'enēh yā salām*, 'I fear the effect of his evil eyes' (lit. from his eyes [I ask] God[']s security)) (Amin 478).

A — *inta lissa wā'if?* 'are you still standing?'

B — *yā salām, ya bēh. awāmīr sa'adtak 'ala rāsi di*, 'I, I, Sir! I am at your service, Your Grace!' (lit. ... the orders of Your Grace are on this head of mine) (Ḥakīm [1960] I, 42); *yā salām law ṭabbīt 'alēna samīra hānim*, 'dear me! what if lady Samira takes us by surprise?' (C).

- (4) Fright. When frightened, one asks for security by God. A guest is sitting in a coffee-house. Suddenly a bottle of narghile (hookah) falls on him; frightened, he invokes: *yā salām, sallim*, 'Gracious me!' (lit. O Soundness [God], save [me]!) (Ḥakīm, *ibid.* I 30; Amin, *op. cit.* 478).

#### (5) Pity:

A — *kunt kamān-il-yōm mā rāh āji*, 'even today I wasn't coming'.

B — *lēsh, min ghēr sharr?* 'why? I hope it's not serious'.

A — *kān ma'i rajfe*, 'I have been shivering'.

B — *yā salām*, 'Oh! sorry to hear that' (lit. O Soundness [God]!) (Beirut).

#### (6) Censure:

A — *yā salām. gara ēh fi-d-dīnya? eh da*, 'I really don't know what's the matter with everything nowadays' (lit. O Soundness! what has happened in the world? what is this?).

B — *mālik? ḥaṣal ēh? za'lāna lēh kida?* 'what's the trouble with you? what's happened? why are you so cross?'

A — *ma-z'alsh izzāy? ...il-ḥagāt... tighla ziyāda w-id-dīnya ba'it zay-iz-zift*, 'why shouldn't I be cross? ...prices are going up... and things are worse than ever' (lit. ... the world has become like pitch) (Mitchell 134-135).

*yā salām, ya waḥīda hānim tinsi kulli-da 'ala shān ghalṭa waḥda?* 'I really don't understand, lady Waḥīda. To forget all this [what I have done] for the sake of one single mistake?!' (Taymūr, *Thalāth* 13).

## (7) Disapproval:

A — *ḥaḍritak 'ayēz ēh?* 'what do you want, Sir?'

B — *'āyez salamtak w-il-filūs*, 'I want your health (i.e. I wish you well and the money).'

A — *salamti w-il-filūs... ṭayyib... khud-in-nahar-da salamti. heh! w-il-filūs, ib'a ta'alā khud-ha ba'dēn*, 'my health and money... alright! take my health today; here you are! and the money, come and take it later!'

B — *yā salām, yā bēk*, 'O, no, Bey!' (Ḥakīm [1956] 579); *khamsa w-talatīn ginēh urūsh wi-malalīm? yā salām. la, la la... shēk aḥsan*, 'thirty five Egyptian pounds in coins, piastres, and thousandths of a pound?! Goodness gracious! no, no, no! better a check!' (*ibid.* 581).

A girl reproving her boyfriend for not having torn up an 'ugly' photo of hers is answered disapprovingly:

A — *yā salām. ana a'ṭa' ṣurtik?* 'Goodness me! tear up your photo?'

B — *ma dām wiḥsha*, 'as long as it is ugly'.

A — *wa-law!* 'you don't say!' (Taymūr, *op. cit.* 67).

## (8) Distrust:

A — *ig-gawāz da ma tammish*, 'this marriage [you refer to] has not been consummated'.

B — *yā salām. haḷḷa. haḷḷa. haḷḷa*, 'very funny! I suspect it' (C).

## (9) Dismay:

A — *ana fāhim... ganābak tikrah-il-ḥisāb... lākin mā b-il-yaddi-ḥīla*, 'I understand that you hate calculation... but you can get nowhere'.

B — *yā salām-u(!)-sallim*, 'Oh dear!' (lit. O Soundness [God] and [!] save [me]! [how can I get rid of this calculation?]) (Ḥakīm, *op. cit.* 236).

(10) Pain: An ill person expresses his pain by exclaiming *yā salām*, 'O!' (lit. O Soundness [God]!) (Amin, *op. cit.* 478).

## 3.3.2.3 Reaction to sudden events, such as surprise, astonishment, wonder, and shock:

(1) Surprise: *yā salām 'ala kida*, 'Goodness! (regarding such-and-such)' (*ibid.*).

## (2) Astonishment:

A — *dammi ma ajāsh 'ala dammo*, 'I do not sympathize with him' (lit. my blood is not in accord with his).

B — *yā salām*, 'is that so?!' (J).

A young man being confused by the queer question of his girlfriend:

A — *'ajabtak?* 'do I appeal to you?'

B — *yā salām. səkkar-imdawwab,* 'Oh dear! and how! dissolved sugar!' (D).

Astonished by a thoughtless question:

A — *huwwa ḥa-yifḍal hina?* 'is he going to stay here [overnight]?'

B — *yā salām, mush gōzi?* 'Oh dear! is he not my husband?' (C).

Astonished when asked to pay a dear price:

A — *tamanha kām,* 'how much is it [the chicken]?'

B — *sittin irshi-sāgh,* 'sixty piastres'.

A — *yā salām. hiyya kām raṭl?* 'good heavens! how many pounds is it?' (Mitchell, *op. cit.* 138-139).

A — *batrajjāk tiftaḥ-ir-rādyo,* 'please turn on the radio!'

B — *yā salām! yamm hēk? lā ṣabāḥ khēr wa-la masa khēr?* 'good heavens! right so? without greeting?' (lit. no 'good morning', no 'good evening'?) (J).

(3) Wonder: *yā salām. addēsh-il-wa't burkod,* 'Goodness! how quickly time passes!' (Amman); *yā salām addēsh t'aththar,* 'Oh, how excited he was!' (D); *yā salām. ṣārat-is-sē'a sitte w-lissa ma ajāsh,* 'strange! it's already six o'clock and he hasn't come yet!' (J).

(4) Shock:

A — *anṣaḥak-iṭṭalla'ha,* 'I suggest you divorce her'.

B — *yā salām,* 'good heavens!' (C).

3.3.3 The dialectal form (*i*)*sm-aḷla*, 'the name of God' is an exclamation of agitation or excitement, apprehension, wish, surprise, admiration, or reverence. It is presumably invoked to calm down an excited person, especially a baby or a child, when frightened or stirred up, when roused from sleep, or when crying, belching, or sneezing. (*i*)*sm-aḷla* is ironically invoked when deriding someone's behaviour or talk.

As an exclamation of agitation or excitement, when seeing someone, especially a child, fall down suddenly, or stumble. Alternative invocations: *yā sāter* (cf. *infra*, § 4.2.1.4), and *aḷla!* 'God!' (Bauer-Spitaler 392). (*i*)*sma-aḷla 'alēk,* 'the name of God be on you!' (i.e. God protect you!) (C;J;D); '*alēk* alternates in this context with *hōlak*, or *ḥawalēk* 'around you' (J).

In this situation, Arabic speaking Jews of Jerusalem may add: (*e*) *liyāhu-n-nabī ma'ak*, 'Elijah the Prophet be with you!'; Bagdadi Jews add instead: '*ezra-s-sofēr*, 'Ezra the Scribe!'; Baṣra Jews invoke: (*i*)*sm-*

*aḷla. ndalaq el-məḷḷh*, 'the name of God! It's alright!' (lit. salt [that burns the evil eye] has been poured: allegory).

As an exclamation of apprehension. When apprehending a fatal fall of an acrobat swinging high up in the air, with bated breath, one invokes (*i*)*sm-aḷla* (J).

When apprehending the stirring of the grudge or punishment by demonic powers, or when apprehending death, one invokes (*i*) *sm-aḷla* as a prophylactic (B).

If demonic powers are mentioned in the presence of someone in Bagdadi Jewish circles, he invokes: (*i*)*sm-aḷla l-ə'zēr*, 'the name of God! [may] Ezra the Scribe [plead on my behalf]!'. *l-ə'zēr* is the dialectal form of *al-'uzayr* the Qur'ānic form of Ezra<sup>7</sup>.

Şindor (Turkey) Jews take care not to spill hot coffee or tea, in order not to stir the grudge of or punishment by demonic powers, because these are believed to be hurt by hot liquid. If spilt accidentally, one invokes (*i*)*sm-aḷla* to obstruct their harm.

(*i*)*sm-aḷla* is an invocation of obstruction meaning 'may it not befall you!' when a moribund state, death, burial, the dead, mourners, etc. are mentioned or alluded to: *kunt-ism-aḷla msabbil 'inēk, wa-la fish wa-la nafas bi-l-kulliyya... ana sa't-ism-aḷla ma shuftak ya si shahin-il-wishsh-işfarr wi-n-nafas ma'tū'...*, 'you were, good Lord, closing your eyes, and you couldn't breathe at all. Good Lord! when I saw you, Mr. Shahin, with a pale face and without breath, ...' (Ḥakīm [1956] 155); (*i*)*sm-aḷla 'alēk waqa' w-inqatal*, 'may it not befall you, he dropped dead' (BJ); *difnōnu. (i)sm-aḷla 'lēki*, 'they buried him, may it not befall you! (BJ); after having mentioned the dead, when calling someone by name, one invokes (*i*)*sm-aḷla*, e.g. *mazzāl! (i)sm-aḷla 'lēki siddēnu-l-bāb*, 'Mazzāl (i.e. Fortune, name of a female Jew), God's name be on you, close the door!' (BJ). In Jerusalem, the alternative parenthetical clause is *id-da'w(e) barra*, 'may the subject be out!' (J); *idha fad wēhid (i)sm-aḷla 'lēk qē'əd bi-s-sabət-t-iyyām...*, 'suppose one is mourning within the seven days [following the death of the deceased] may it not befall you!...', (BJ); when referring to a visit of condolence, one says: (*i*)*sm-aḷla 'lēk ana kəntu 'ənd-(i)flān*. 'may it not befall you, I have been to So-and-So [condoling] (Başra).

When wishing someone that mishap may never befall him:

A sick man wishing his visitor that illness may not befall him: (*i*)*sm-*

<sup>7</sup> Cf. *wa-qālati-l-yahūdu 'uzayruni-bnu-ḷlāh*, 'and the Jews say: Ezra is the son of Allah' (Q 9, 30). Ezra is the scribe of the Law of the God of Heaven (Ezra 7, 11-21).

*aḷla* 'lēk, 'may it not befall you!' (lit. God's name be on you!) (Başra).

When speaking of beggars: 'illi *yğaddi sm-aḷla* 'lēk *yqūl faqīr*, 'a beggar, may it not befall you, cries: [I'm] poor!' (BJ).

As an exclamation of surprise, wonder, and amazement, (*i*)*sm-aḷla* is ironically used with the notion of: 'you don't say!', 'you don't mean it!': (*i*)*sm-aḷla* 'alēk-u-'ala 'a'lak. 'āmel ḥālak *mush fāhem?* 'you don't mean it! (lit. the name of God be on you and on your brains), pretending you don't understand!' (J); *naḡḡāra*, (*i*)*sm-aḷla*. *ti'mal biha 'ēh?* *in kunti-ti'raf ti'ra wi-tiktib kunna ulna ti'ra biha-g-garanil*, (to an illiterate person:) '[Wearing] glasses? you don't say! what for? if you could read and write, we would say they were for reading papers!' (Ḥakīm [1960] I, 139).

A — *wēn-il-walad?* 'where's the boy?'

B — (*i*)*sm-aḷla* 'ala *nażarak hayyo hināk*, 'may your sight be well! there he is!' (J).

With a sense of dissatisfaction: *ism-aḷla* 'alēha *layla hānim*, *ma idrit-shi-tfāḥak bi-l-ḥa'i'a*, 'O Mrs. Layla! couldn't she disclose the truth to you?!' (Ḥakīm [1956] 564).

As an exclamation of admiration, to ward off the evil eye: In Lebanese villages one invokes (*i*)*sm-aḷla*. Other variants are: *yā dhikr-aḷla*, 'O, (the mentioning of) God!' *yitmajjad/yitbārak-ism-aḷla*, 'exalted/blessed be the name of God!', *mā shā-ḷla*, '[this is] what God willed!', *lā samah-aḷlāh*, 'God forbid [the influence of the evil eye]!' *aḷla yrudd 'annak*, 'may God avert [the evil eye] from you!' (Frayḥa 293-294); *ibnak salim-ism-aḷla* 'alē *ṣār shabb*, 'your son, Salim, God bless him, is already a young man' (Amman); *da-smāḷla ahō rāgil*, 'this one, God bless him, is now a man!' (Ḥakīm [1960] I, 71).

As an exclamation of reverence, for the dignity of one's interlocutor, when referring to dogs, donkeys and dung: *kalb ēh ya-khūya? sm-aḷla* 'ala *ma'āmak*, 'what dog, brother? may God's name be on your dignity!' (i.e. I pay reverence for it) (Ḥakīm [1956] 609); *da-na mā khallēt shi illa garrabto*, *lahadd-ism-aḷla* 'ala *ma'āmak labkhit sablit li-ḥmār-is-suxna*, 'there is nothing I have not tried [as medicament]; even — I pay reverence for your dignity — hot poultice of donkeys' dung' (Ḥakīm, *op. cit.* 51).

Invocation of (*i*)*sm-aḷla* to calm down an excited person, especially a baby or a child:

- (a) when frightened or stirred up: (*i*)*sm-aḷla* 'alēki, 'don't be afraid!' (C); (*i*)*sm-aḷla* 'alēk. *elyāhu-n-nabī ma'ak*, 'calm down! may

- Elijah the Prophet be with you!' (J)<sup>8</sup>; midwife to a woman giving birth to a child: (i) *sm-aḷḷa* 'alēki. in *shā-ḷḷa ṣabi*, 'calm down! hope it's a boy!' (J).  
*bi-smi-llāhi-r-raḥmāni-r-raḥīm wa-ḷḷāhi-l-'aẓīm na''aztni w-ana aghanni*, 'Oh boy! by God Almighty you stirred me up (frightened me) while I was singing' (J).
- (b) when being roused from sleep: *yā-flān-ism-aḷḷa*, 'O So-and-So! calm down!' (Musil [1908] III 313); *salīm-ism-aḷḷa* 'alēk. *iṣha. iṣha-ya ibni. ūm. ūm*, 'Salim! God's name be on you! wake up, wake up, my son! get up, get up!' (Amman); When passing a sleeping baby to its own bed: (i) *sm-aḷḷa* 'alēk, 'God's name be on you!' (J).
- (c) when crying, belching, or sneezing (children only): (i) *sm-aḷḷa*, 'God's name!' (Şindor, Turkey; BJ).

In derision of someone's behaviour or talk (i) *sm-aḷḷa* 'ala... is ironically invoked: *w-'ammti-sm-aḷḷa* 'lēha nāṭre kilme *w-mā* 'ādet fakket, 'and my aunt, God bless her, was anxious to hear [me say] a word, and [when I gave her a chance] she wouldn't stay off any more' (Khūri 17); (i) *sm-aḷḷa* 'alēk, 'don't think you are wise!' (J).

In Jerusalem one hears non-Jews use the following related invocations: *asāmi aḷḷa*, 'the names of God!'; *wi-ḥyāt-ism-aḷḷa*, '[I swear] by the life of "the name of God"'.

Christians swear: *bi-smi-ṣ-ṣalīb*, 'by the name of the Cross!' (J); *sim'at kilmit mār* 'abda-l-əmshammir *ālat-is-salām* 'ala ismo, 'on hearing the word[s] "St. 'Abda l-əmshammir", she said: "peace be on his name!"' (ibid. 24).

Muslims invoke: *ism-n-nabi ḥarsak*. 'ēni 'alēk barda, 'may the name of the Prophet guard you! may I always be happy for you!' (lit. may my eye be cold on you! [as against 'hot eyes', metonymy for 'crying']) (Ḥakim [1960] I, 12).

3.4 *God's Preventive Measures (kiḫāya, etc.)*. Related to the theme of *satr* 'cover', 'protection' (v. *infra*, § 4.2) is the theme of 'prevention' expressed in various ways: *kiḫāyat-* (or *qaṭ'*) *ash-sharr/as-sū*, 'turning away or repelling evil'; *ṭard, ifrāj, daḥr*, 'driving away', *ṣarf*, 'averting of evil'; *ib'ād al-balā*, 'driving away misfortune'; *radd al-'ayn*, 'restraining of the evil eye'; *'adam as-samāḥ*, 'forbidding', *'adam al-jazā* *bish-sharr*, 'not to pay in evil', *'adam al-'iṣāba bi-makrūh*, 'not to afflict with mishap'.

<sup>8</sup> Jewish.

The Ḥadīth says: *wa-man tawakkala 'ala-llāhi kafāhu-llāh*, 'whosoever trusts in God, God repels [evil] from him' (Ibn Mājah, *Zuhd* 14, in Wensinck, *Concord.* VI 47b). Accordingly, one prays *allāhumma ḥfazna wa-kfinā-s-sū*, 'O God, protect us and repel evil from us!' (Ḥakim, *op. cit.* 31). *alla yiṭrud-ish-sharr 'annak*, 'God protect you!' (lit. may God drive away evil from you!) (BM); *alla yadḥar*, 'may God drive away [evil]!' (Lethem 326); to someone who has removed something from one's beard or head or clothes one says: *ṣarafa-llāhu 'ankas-sū*, 'may God avert evil from you!' (Nawawī 137).

God's preventive measures listed above are sought in situations where God's 'protection' or 'covering', *ṣatr*, is sought, namely when seized by intra- and interpersonal fears, when fearing the occult, spiritual and superstitious fears, the fear of death, disease, and physical and moral injuries.

#### 3.4.1 Intrapersonal fears. Fear of changing one's way of life:

A — *lēsh ma tghayyir-il-ma'īshi w-tuskun bēt ḥajar?* 'why don't you change your way of life and live in a house of stone?'

B — (Bedouin) — *lā samaḥ-alla*, 'God forbid!' (Galilee).

Fearing of occult, the 'hidden', the future: *allāhumma kfīna sharr-il-mikhabba yā rabb*, 'O God, repel from us the evil of that which is hidden (i.e. unknown) O Lord!' (C); *ilāhi yikfiki sharr-il-mustakhabbi*, 'may (my) God repel from you the evil of the unknown!' (C); *alla yakfikum sharr-al-min hina wi-jāy*, 'may God turn from you the evil that may come!' (Trimingham 171); *ḥaṣal ḥāga lā samaḥ-allaḥ?* 'something happened, God forbid?' (Ḥakim [1956] 564).

Fearing the unknown cause of a piercing scream:

A — (screaming and saying:) *ya-hni-l-'ēh!* 'you son of a...!'

B — *kafa-alla-sh-sharr. gara ēh?* 'Gracious me! (lit. may God repel evil). What's it?'

A — (referring to the lousy head of Katkūt, panicking:) *ma t'arrablūsh*, 'don't you go near him!' (Taymūr [1952] 184);

Fearing darkness: The darkness of the night fills the wakeful with terror, and the Rwala Bedouins cry out: *allāh yechfīna shar(!)-az-ḥalma w-az-ḥālmīn*,<sup>8a</sup> 'God save us from the evil of the darkness and of those who walk by night(!)' (Musil [1928] 4); *il-lēl ghaddār ya waladi w-galbi bikhāf minnu*, 'night is treacherous, son, and my heart fears it' (Upper Egypt).

<sup>8a</sup> Oppressors.

Fearing bad news: *khēr ya-bu maḥmūd. kafa-lla-sh-sharr*, '[hope it's] good [news], Abu Maḥmūd, may God repel evil [from you]!' (Amman).

Fearing calamity, misfortune, mishap, and disaster: *ma fiṣh lā samaḥ-aḷlāh maṣāyib*, 'there are no calamities, God forbid!' (Ḥakīm, *op. cit.* 229).

A — *in-nahār da kām fi-sh-shahr?* 'what's the date today?'

B — (fearfully:) *lēh ba'a. aḷla lā ysi'ak?* 'why? dear me!' (lit. may God bring no calamity on you!).

A — *la'. ma fiṣh ḥāga. ma tkhafsh*, 'cool it! (lit. no!) it's nothing! don't be afraid!'

B — (anxiously:) *ma-ntish gāyib warāk muṣiba-n-nahār da?* 'haven't you brought any calamity along today?' (*ibid.*).

A wish for a beloved person: *ilāhi mā ni'dimak... wa-la ywarrina fik sū' abadan*, 'O (my) God! may we never be deprived of you [dear So-and-So], and may He never show us calamity by your suffering!' (*ibid.* 564).

Courteously answering someone asking about one's family:

A — *kēf ha-l-'iyāl warāk?* 'how is the family (you maintain)?'

B — *aḷlāh lā ywallik sayya'*, 'thank you, well!' (lit. may God not let calamity overrule you!) (Musil [1908] III, 355). *rābbi yib'id 'layna(!) -l-blā*, 'may God drive away misfortune from us!' (Abribat 318).

When departing from an ill person:

A — *aḷla lā ywarrīku makrūh*, 'may God not show you mishap!'

B — *ma'a-s-salāme. aḷla yihfazak*, 'good bye! God protect you!' (Galilee).

When visiting an ill person who has recovered:

A — *l-ḥamd-illa 'a-s-salāme. rāḥ-ish-sharr. (i)n shā-lla mā bitshūf makrūh*, 'praise God for your recovery! I'm happy that you are well (lit. ... hope that evil is no more). God willing, you will not witness mishap any more'.

B — *aḷla ysallmak-u-yihmik min-il-maṣāyeb*, 'God keep you healthy and well, and protect you from calamities!' (J); *rabbina-l-ḥāfiẓ min kulli-makrūh*, 'our Lord is the Protector from all mishaps' (Taymūr, *op. cit.* 164).

When condoling with the bereaved:

On entering:

A — *in shā-lla ākhir aḥzānku, w-in shā-lla minshūfak b-il-'afrāḥ*, 'God willing [this is] your last grief, and God willing we shall see you on happy occasions!'

B — *wa-la tshūf makrūh*, ‘and may you not witness mishap!’ (Galilee).

On leaving:

A — *aḷla lā yṣibku b-makrūh*, ‘may God not afflict you with mishap!’

B — *wa-la inti*, ‘nor you!’ (*ibid.*).

A — *as-salāmu ‘alaykum. aḷla lā ysi’ku*, ‘goodbye! (lit. peace be on you!). May God not bring calamity on you!’ (*ibid.*).

When condoling, on the third and last night:

A — *in-shā-ḷla bikūn ma’ṭū’-is-saww ‘ankon*, ‘may calamity be severed from you!’

B — ‘*anna w-‘ankon*, ‘[may it be severed] from you and from us!’ (Feghali [1935] 49).

Jewish condolences may be expressed in Hebrew or in Arabic:

A — *min-(h)a-shamāyim tenuḥamū*, ‘may you be comforted by Heaven!’ [Hebrew]. *qaṭ’-ish-sharr yikūn*, ‘may it be severing of calamity!’ (Siverek, Turkey).

A condolence in Hebrew may be responded to in Arabic:

A — *tenuḥamū min ha-sh-shamāyim*, ‘(as above)’, *lō tōsifū le-d’avo ‘ōd*, ‘may you grieve no more!’ [Hebrew].

B — *lā jizītum bi-sh-sharr*, ‘may God not pay you in evil!’ (Şan‘a).

Fear of fire. When squatting by the fire and referring to it, or when lighting a match or a cigarette for someone, one says:

A — *yikfīk sharrha*, ‘[God] repel its evil from you!’

B — *wa-la tqāsi ḥarrha*, ‘and may you not suffer from its heat!’ (Bauer 231).

Spiritual and superstitious fears. Reference to fire of hell: *hādha lammin shāf ha-sh-shōfe-l-‘ūdḥ b-illāh, aḷḷāh lā ywarrīha la-makhlūq, lā la-ṣāhib wa-la la-‘adaww, aḷḷa yichfīna sharr nārhim*, ‘when this one saw this sight, God forbid! may God not show it to a creature, be it friend or foe! may God repel the evil of their fire from us!’ (Schmidt-Kahle [1918] 200, 1.9).

The evil eye: *yradd-el-‘ēn ‘annak*, ‘may [God] ward off the evil eye from you!’; *lā samah aḷḷāh*, ‘God forbid [the affliction of it]!’ (Frayḥa 294).

Bad omen:

A — *iza rafa’ ‘aleyysi sikkīne*, ‘if he threatens me with a knife’.

B — *kish barra. shu ‘am tiftaḥ ha-l-fālāt? yēy! lā samah-aḷḷāh*, ‘throw out [of your mind]! why are you telling [bad] omens? gosh! God forbid!’ (D).

## Fearing death:

A — *khayfa yimawwitūni*, 'I'm afraid they'll kill me'.

B — *yimawwitūki lēh? kafa-lla-sh-sharr*, 'why should they? God repel evil [from you]!' (C).

*lā (y)kūn nsahaq b-siyyāra lā samaḥ-aḷḷa*, 'I'm afraid he's been run over by a car, God forbid!' (BM); *mathalan lā samaḥ-aḷḷāh wāḥad mit-waffi*, 'for instance, one is dead, God forbid!' (Galilee).

A — (anxiously:) *iftakarna-l-'adu wa-lā samaḥ-aḷḷāh. sharri-barra wi-bi'id*, 'we thought you were dead (lit. we thought [may] the enemy [be dead (:taboo)]), and God forbid! may bad omen stay out and far!'.

B — (relative of A) *aṣli-l-ustāz-in-nahār da-ṣ-sobḥi-kān fi ḥāl yi'lam biha rabbina*, 'you see the master was this morning in such a condition, God knows how!' (Ḥakim, *op. cit.* 155).

Fearing disease, when visiting the sick: *mā-lak yā 'abdalla. kafa-lla-sh-sharr? bi'id-ish-sharri-'alēk*, 'what's the matter, Abdallah? God repel evil! may evil be far from you!' (C); *'ayyāne? kafa-lla-sh-sharr. salāmtēk min-il-'aya*, 'are you (f.) ill? God repel evil! may you be free from illness!' (D).

Fear of accidents (physical injury): When a bull did a great irreparable damage, one exclaimed: *lā ḥawla wa-lā-quwwa. allāh yikfīna sharr-al-'awāriḍ*, 'there is no strength nor power [save in God]. The Lord protect us from evil!' (lit. accidents) (Hillelson 48).

A — *ḥaṣalit-lu ḥadsa min muddit nuṣṣi-sā'a*, 'an accident has occurred to him half an hour ago'.

B — *ḥadsit ēh la samaḥ-aḷḷāh?* 'what accident? God forbid!' (Ḥakim, *op. cit.* 194).

*iza kān ṣār shī la-marati lā samaḥ-aḷḷāh il-mas'ūle bitkūn ḥamāti*, 'if something happens to my wife, God forbid! my mother in law will be held responsible' (D); *w-in lā samaḥ-aḷḷāh ṣār ma'ak shī 'a-ṭ-ṭarī*, 'and if, God forbid! you'll have an accident on the way?' (Nazareth); *allāh lā yismaḥ*, 'may God not allow [it]!'; *allāh lā yqadder*, 'may God not decree (it)!' (Canaan [1934] 69). ...*yinzil 'alēh aḷḷāhumma ḥfazna w-ikfīna-s-sū*, '[imagine it] falling on him impetuously'. The adverb 'impetuously' complementing the verb *yinzil 'alēh* is here replaced literally by the invocation: 'O God, protect us and save us from evil!' (Ḥakim [1960] I, 31).

Fear of moral injury: When in distress, grief, and sorrow, one invokes *bifrijha aḷḷa* (J); *yifrig-ha aḷḷa* (C), 'God will drive it away [as a cloud]'.

It may be an expression of soothing, consolation, and comforting when expressed by one's interlocutor.

In distress:

A — *dabbrūni*, 'settle my case! I need your moral help!'

B — *khēr ya-bu maḥmūd. kafa-lla-sh-sharr*, '[hope all is] well, Abū Maḥmūd. God Protect [you] from evil!' (Amman).

Fear of hurting feelings:

A — *fikrak ana 'āwiz atgawwiz li-gharaḍ-il-filūs? lā*, 'do you think I want to marry for the sake of money? no!'

B — *la'. mish aṣḍi abadan. la samah-aḷḷāh. ana 'ārif akhlā'ak kuwayyis*, 'no! I have no intention at all. God forbid! I know your character well' (Ḥakīm [1956] 617).

A — *yib'a ana kaddāb*, 'so I'm a liar'.

B — *ya bēy. la samah-aḷḷāh. ma ḥaddish āl kida*, 'O Bey! God forbid! nobody said that' (C).

A — *magnūn walla ēh?* '[am I] nuts or what?'

B — *lā ya 'amm. la samah-aḷḷāh. inta-lli 'ā'il w-iḥna-lli maganīn*, 'O no! God forbid! you are the one sane in mind, and we are the nuts' (C); *al-lo inte lā samah-aḷḷāh ṣāybak junūn*, 'he said to him that you have gone mad. God forbid!' (D).

A — *il-ḥikāya fawḍa?* 'do you think you are free to do what you please?' (lit. is the matter a chaos?).

B — (astonished:) *lēh. ya sa'adt-il-bey? kafa-lla-sh-sharr?* 'why [do you think so], Your Honour! may God repel evil!' (C).

### 3.4.2 Interpersonal fears:

Fearing evil of man: *aḷḷāhumma kfīna sharri-wlād-il-ḥarām*, 'O God, protect us from the evil of the wicked!' (C); *aḷḷa subḥāno w-ta'āla ykiff 'anku sharr-il-ashrār*, 'God, praised be He and exalted! protect you from the evil of the wicked!' (J); *yikfīni sharrak*, 'may [God] repel your evil from me!' (J); when setting out on a voyage: *rabbina yikūn ma'ak fi-l-barri-wi-l-baḥr wi-yikfik sharri-wlād-il-ḥarām*, 'may our Lord accompany you on land and sea, and may He repel the evil of the wicked from you!' (Tantavy 105).

Reserving oneself from someone's allegedly odd conduct or behaviour: *huwa-ḥna la samah-aḷḷāh bini'mal ḥāga tighḍib rabbina? imḍi ya shawkat*, 'are we, God forbid! doing something exasperating our Lord? sign [it], Shawkat!' (Sālim 72); *iza kān lā samah-aḷḷāh ijrām binsammī ijrām*, 'if it is a crime [that he has committed], God forbid! we call it a crime!' (Galilee); *mush tisra'ithum lā samah-aḷḷāh*, 'don't you (f.) steal them, God forbid!' (C).

Apprehension of evil conduct:

A — *rāyih 'a-l-maḥkame-sh-shar'iyye*, '[I'm] going to the religious courts'.

B — *fī ishi lā samaḥ-allāh?* 'is there something ?God forbid!' (J).

A — (policeman) — *wēn sākin fulān?* 'where does So-and-So live?'

B — (anxiously:) *lēh? la samaḥ-allāh*, 'why ?God forbid!' (C).

3.5 *God's Reclamation of Man's Soul (istirjā')*. God reclaims the soul of the dead. The 'reclamation', *istirjā'* is grounded on the Qur'ānic verse *innā li-llāhi wa-'innā ilayhi rāji'ūn*, 'Lo! we are Allah's and Lo! unto Him we are returning' (Q 2, 156). A Palestinian popular variant: *innana minka wa-'ilayka rāji'ūn*, 'we come from you and to you we return' (Canaan [1959] 97).

The 'reclamation' is alluded to in resignation to destiny when hearing about someone's death, when passing by a bier, or in a state of emergency; in self-surrender when 'misfortune strikes the steadfast Muslim', on discharge from work, when paying money unwillingly, when reconciling one's mate with resentment following a fight, when a pious Muslim is charged with impious accusation, etc.

(1) When hearing about someone's death:

A — *innā li-llāhi wa-'innā ilayhi rāji'ūn*, 'we all belong to God and are returning to him'.

B — *ad-dawām wa-l-bigā lilāh (!)*, 'eternity and existence is God's' (Hawley 55-56).

When passing by a bier (C); in a state of emergency, in time of war, or on hearing non-stop shooting (Amman).

(2) When 'misfortune strikes the steadfast Muslim': *wa-bashshiri-lladhīna idhā aṣābat-hum muṣibatun qālū innā li-llāhi wa-'innā ilayhi rāji'ūn*, '... but give glad tidings to the steadfast, who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning' (Q 2, 155-156).

When discharged from work: *əja l-mudīr 'əmel ḥsābi ma' fər'et ləmnassaqīn-- inna lillāhi wa'inna ilayhi rāji'ūn*, 'the director included me in the discharged group. What can I do?' (Bloch-Grotzfeld 38, ll. 14 f.).

When paying money unwillingly:

A — *aḥsan ʔari'a tidfa' la-khrīsto irshēn min aṣl-il-maṭlūb-u-nirga'-lu... ma'lesh*, 'the best thing for you to do is to pay Christo(pher) two piastres (i.e. a small sum) of the sum required and we'll go back to him... never mind!'

B — *innā li-llāhi wa-'innā la-khrīsto(!) rāgi'ūn*, 'well, if you say so' (Ḥakīm [1956] 203).

When reconciling one's wife with resentment, following a quarrel:

A — *riḡi't la-mrātak tāni?* 'you went back to your wife?'

B — *inna li-llāhi wa inna ilayhi rāgi'ūn*, 'well, yes!' (C).

When a pious Muslim is charged with impious accusation, e.g. not knowing a card game:

A — *wa-mā huwa-l-kankān?* 'and what is 'kankān'?'

B — *iṭla' min dōl. ba'a kamān ma ti'rafsh-il-kankān?* 'come on! you mean you don't know what 'kankān' is?'

A — *innā li-llāhi wa-'innā ilayhi rāji'ūn*, 'O my Lord!' (*ibid.* 119).

3.6 *God's Mercy (raḥma)*. The first verse of *al-Fātiḥa* reading *bi-smi-llāhi-r-raḥmāni-r-raḥīm*, 'In the name of Allah, the Beneficent (the Compassionate [Sale 1]), the Merciful' includes two of the 'most comely names' of Allah, referring to his 'beneficence', 'compassion', and 'mercy', *raḥma*. God is *arḥam ar-rāḥimīn*, 'the Most Merciful of those who show mercy' (Q 12, 64), and *rabb-ir-raḥma*, 'the Lord of Compassion' (Ḥanafī 140).

God's mercy is sought for the living and the dead alike. The Muslim holds that he is to be admitted to heaven only by the mercy of God, on account of his faith, and to be rewarded in proportion to his good works (Lane [1883] 5). Abū al-Ḥasan 'Alī al-'Ash'arī (873-935) was the first Muslim to give forceful formulation in doctrine to his overwhelming sense of utter dependence upon God's mercy, so utter that he intellectualized this in terms of a divine sovereignty uncomplicated by human initiative (Smith 306, n. 4), though the tendency in modern Islam has been to stress man's freedom (*loc. cit.*).

Speaking of predestination, one refers to God's mercy: *illi m'addaru 'alēna rabbina aho ḥa-nshūfu. wa-kāna-llāhu bi-n-nāsi ra'ūfan raḥīmā*, whatever God has predestined for us we will see, for God is full of pity, Merciful toward mankind' (C),<sup>9</sup> but, say the Moors, 'God has excluded women from His mercy': *n-nsa nsāhum llah men raḥāmtu* (Westermarck 338).

Following are references to God, the Compassionate and the Merciful.

Host and guest of the Compassionate: The Bedouins in the Negev and in Jordan refer to their host as *mḥilli-r-raḥmān*, 'a host [whose generosity and favour are due to] of the Compassionate':

<sup>9</sup> The original version in Q 2, 143, Q 22,65 is *inna-llāha bi-n-nāsi la-ra'ūfun raḥīm*.

A — (to household:) *sawwu la-ḏh-ḏhēf gahwa w-ana waddi asawwi-leh 'ashā*, 'let the guest have a cup of coffee and I shall prepare supper for him'.

B — *yā mhilli-r-raḥmān ana mrayyḥak*, 'don't bother yourself!' (lit. O host [whose generosity and favour are due to] the Compassionate, I wish you rest) (Ghānim).

A guest is referred to as *ḏhēf-ir-raḥmān*, 'a guest of the Compassionate':

A — *illa ya ḏhēf-ir-raḥmān mā 'allamtna b-ismak*, 'by the way, guest (of the Compassionate) you haven't yet introduced yourself'.

B — *ismi...*, 'my name is...' (Amman).

In Egypt, dervishes frequenting shops and coffee houses fumigate with aromatic smoke (*bakḥkhūr*, 'incense') to ward off the '*afārīt*, 'demons'. When inviting them in, one says: *ya ḏēf-ir-raḥmān ib'id 'anna-l-gānn*, 'O guest (of the Compassionate) drive away the jinnīs from us!' (Shammās).

Pilgrims visiting Mecca, *hujjāj*, are qualified *in situ* as *ḏhuyūf ar-raḥmān* (lit. guests of the Compassionate) (Jidda).

When a Bedouin host invites his guest to eat, after the guest has washed his hands, he says:

A — *sammi bi-r-raḥmān*, 'pray!' (lit. call in the name of the Compassionate!) i.e. recite the first verse of the Qur'ān!

B — (recites) (Bauer 232).

To a person setting out on a journey: *b-ḥirz-ir-raḥmān*, '[go] under the Compassionate's custody!' (BM).

Referring to a woman who has gone astray:

A — *in shā-lla bihdiha-r-raḥmān*, 'hope that the Compassionate shows her the right way (the straight path)' (cf. Q 1).

B — *āmin*, 'Amen!' (Amman).

'God willing', *in shā-lla* (v. *infra*, § 7.3) may be paraphrased as *bi-mashi'ati-r-raḥmān*, '[depending] on the Compassionate's will': *bi-mashi'ati-r-raḥmān mush ḥa-tinzil*, 'God willing [the bombs] will not fall [on us]' (Taymūr [1952] 173).

In Shawbak (Jordan) one hears the following phrase: *in shā'a-llāhu-r-raḥmānu-r-raḥīm*, 'if God the Compassionate, the Merciful wills...'

God is Merciful towards a person who has sworn. He forgives him and does not punish him (v. *supra*, § 2.4):

A — *inta magnūn? mustaḥīl. wa'a' minni yamīn*, 'are you nuts? it's impossible. I've sworn already'.

B — *inna-llāha ghafūrun raḥīm*, ‘Lo! God is Forgiving, Merciful’ (C).<sup>10</sup>

3.6.1 In the following situations God’s mercy is sought for the living or the dead, depending on context: When entreating or thanking someone, when approving something said, or when toasting or cursing someone.

Entreating: *yərḥam abūk*, ‘please!’ (lit. [God] have mercy on your father!) (Bahrein).

Thanking (cf. merci! < mercy, in French): *raḥme ‘ala əmki w-‘abūki*, ‘thank you!’ (for having offered a cup of water) (lit. mercy on your mother and father!) (Şindor, Turkey).

A — *itfaḍḍal. ādi muftāh-il-hōsh*, ‘here you are! here’s the key of the courtyard’s [gate]’.

B — (hurrying and kissing her hand) *rabbina yirḥam wāldēki yā m‘al-lima*, ‘thank you so much (lit. our Lord have mercy on your parents), lady!’

A — *yā rāgil, il-‘afw, astaghfir-aḷlāh*, ‘O, don’t mention it!’ (lit. pardon, man! I ask God’s forgiveness) (C).

A beggar thanking for almsgiving: *aḷla yirḥam biha wāldēk*, ‘God have mercy on your parents for it!’ (Rossi 61).

Approving something said: (*aḷla*) *yirḥam wāldēk*, ‘I wholeheartedly agree with what you have just said’ (lit. [God] have mercy on your parents!) (Amman); *yirḥam ahlak*, ‘[God] have mercy on your relatives!’ (Amman); *yirḥam abūk*, ‘well spoken!’ (lit. [God] have mercy on your father!) (Amman); *yərḥam bayyak*, ‘(as above)’ (D).

A — (referring to oneself:) *l-‘ādmī lāzəm yiḥchi-s-sudug*, ‘one should tell the truth’ (i.e. ‘truly’...).

B — *rah(i)m-aḷla wāldēk. zēn tgūl*, ‘absolutely right! (lit. God have mercy on your parents!), well said!’ (BM).

Toasting someone: *raḥme ‘ala əmmək w-abūk*, ‘to your health!’ (lit. mercy on your mother and father!) (Şindor, Turkey).

Cursing: *lā yirḥam abūk*, ‘may [God] not have mercy on your father!’ (Bauer 230).

When referring to a person one has not seen for long, one says: *aḷla yirḥamu w-yirḥam amwāt-il-muslimin in kannu māt*, ‘God have mercy on him and on the deceased Muslims, if he has died!’ (Galilee).<sup>11</sup>

<sup>10</sup> Q 9,99.

<sup>11</sup> According to Rabbi Joseph Caro’s *Shulḥān ‘Arūkh* (16th. century), ‘On the blessing *She-heḥeyyānū* [“Who has kept us alive...”], etc.’: ‘Whoever meets his friend after the lapse of twelve months [not having heard from him by correspondence

3.6.2 God's mercy for the living: God pities him who pities others. God's mercy is preferred to one's being entrusted to oneself. God's mercy is sought when apprehending death or danger: air raid, winds, etc., when afflicted with misfortune, when passing a critical moment in one's health, when sneezing, when calling Muslims in the nights of Ramadan, and last but not least when responding to *as-salāmu 'alaykum*, 'peace be on you!', an allday Muslim salutation. When condoling, Jews wish Jewish mourners God's mercy.

God's pity and man's pity: *wa-'innamā yarḥamu-llāhu min 'ibādihī-r-ruḥamā'*, 'however God has mercy on His merciful servants' (Bukhārī, *Janā'iz* 32, in Wensinck, *Concord.* II, 235b); popular version: *irḥam-illi dūnak, byirḥamak-illi fōqak*, 'pity the one below you, and you'll be pitied by the One above you!' (Canaan [1962] 8). *lā yarḥamu-llāhu man lā yarḥamu-n-nās*, 'God does not pity him who does not pity mankind' (Bukhārī, *Tawḥīd* 2, in Wensinck, *op. cit.* I, 81).

A furious person being provoked refuses to calm down and denies forgiveness (lit. mercy): *lā barḥamo wa-la bakhalli min yirḥamo wa-la bakhalli raḥmit alla tintel 'alē*, 'neither do I, nor will I let anyone even God (!) have mercy on him' (J).

Following is a *wird*, a traditional private prayer: *aḷḷāhumma raḥmataka arjū fa-lā takilnī ilā nafsī ṭarfata 'ayn*, 'O God, I seek your mercy; do not entrust me to myself, not even for a twinkling of an eye!' (Draz 175, n. 7).

When apprehending death. After having covered a grave with earth, one invokes: *al-ḥamdu lillāh yā raḥmān yā raḥīm. irḥamna yā aḷḷāh*, 'praise God, O Compassionate, O Merciful! have mercy on us, O God!' (C).

When apprehending danger, air raid, winds, etc. Having survived an air raid, one wishes God's mercy:

A — *byi'ūlu 'ishrīn bēt*, 'it is said [that] twenty houses [have been crashed by the raid]'.  
 B — *rabbina yirḥamna b-raḥmitu*, 'God have mercy on us!' (Taymūr [1952] 144).

---

or otherwise] blesses God saying: "Blessed art Thou, O God, our Lord, King of the world, Quickener of the dead, *meḥayyē ha-m-mētīm*", (CA *al-muḥyi-l-mawtā*), because in the meantime one's friend "has been forgotten as a dead man out of mind, like a broken vessel" (Psalms 31, 13) — and one does not bless *She-heḥeyyānū*'. Cf. Moshe Israels' Commentary *Mishnā B<sup>e</sup>rūrā*, *Torah la-'Ām* edition, Jerusalem 1960, Vol. 2, Ch. 225, p. 141 [Hebrew ciphers]/281.

Winds stirring up: *allāhumma j'alhā raḥmatan wa-lā taj'alhā 'adhāban*, 'O God, let it be mercy and do not make it a punishment!' (Nawawī 82).

Apprehension of sun or moon eclipse: A superstitious belief common among Muslim villagers in Judea and Samaria which has faded by the turn of the century was that the moon eclipse was effected by its being swallowed by a whale. On the occasion, they would walk through their village in procession holding tin containers, beating them and bidding the whale to let go the moon: *yā ḥūt dashshir qamarna*, 'O whale, let go our moon!'; on the occasion of a sun eclipse the procession would be led by the Imām who would invoke:

A — *yā raḥīm irḥamna*, 'O Merciful, have mercy on us!'

The community would follow him invoking:

B — *yā laṭīf. yā 'azīz. yā ḥalīm. yā ghafūr. yā ḥafīz*,! 'O Kind! O Mighty! O Patient! O Forgiver! O Keeper!' (Stavsky 343).

When being inflicted by misfortune. Consoling a person who has been inflicted by misfortune, who has lost money, or who has been injured, one says: *baddha raḥmit alla. shu byi'dar yi'mal-il-'ab(i)d?* 'it needs God's mercy. What can man (lit. God's servant) do?' (Frayḥa 352).

When feeling desolate or helpless: *ana fēn-u-mīn hadōl-in-nās? yā rabbi rḥamni yā rabb*, 'where am I and who are these people? O Lord, have mercy on me, O Lord!' (J); *yā rabbi qurbānak. inta rḥamni b-raḥmātak*, 'O Lord, I beseech you! pity me in your pities!' (Şindor, Turkey).

When criticizing unfitting cheap imitation of Western manners, dress, furniture, etc. by Bedouins or Arab villagers who have been living a traditional life, one exclaims: *yirḥam abā* 'Ugh!' (lit. may [God] have mercy on the father [of the criticized person!]), as if it were a misfortune for him to have his son shun a traditional way of living (J).

When passing a critical moment in one's health. A midwife assisting a woman at childbirth: *rḥam an-nfīsa yā-llāh*, 'have pity on the woman in childbed, O God!' (Jouin 347); a woman asking God for the recovery of her ill son: *yā rabbi qurbānak. tərḥam 'ala dha-l-walad yqūm b-salāme*, 'O Lord, I beseech you (lit. [I'm] your offering), pity this boy that he may recover!' (Şindor, Turkey).

When visiting an ill person who has recovered, Tunisian Bedouins say:  
A — *el-ḥamdu lillāh shfāk rebbi*, 'praise God, the (lit. my) Lord has restored you to health'.

B — *rebbi krīm u-lā yyās el-wāhed min rahmat-allāh*, 'God is Generous and no one should despair of His mercy' (Dornier, *IBLA* 16, 399).

When sneezing: Sneezing is considered a sign of good health. According to Ḥadīth, and in obedience to an injunction by the Prophet, a sneezer must praise God by invoking *al-ḥamdu lillāh*, 'praise be to God!' On hearing him sneeze, one should immediately utter a prayer for him that he may shun a state in which his enemy might rejoice at his affliction. This prayer is called, accordingly, *tashmīt al-'āṭis*.<sup>12</sup> It is expressed by *yarḥamka* (pl. *yarḥamkumu*)-*llāh*, 'may God show you his mercy!', whereupon the sneezer responds *yahdikumu-llāh wa-yuṣliḥu ḥā-lakum*, 'God conduct you and bring you good luck!' (Bukhārī, *Ṣaḥīḥ* IV, 40).<sup>13</sup> Nowadays a sneezer may keep silent, may praise God, or — usually a Bedouin — may ask God to show him His mercy, or may invoke the formula '[I testify that] God is necessarily existing by His own essence', *alla ḥagg* (CA *ḥaqq*). On hearing the sneeze, (if the sneezer has not praised God in obedience to the injunction of the Prophet, one asks him to give glory to God and) one utters the *tashmīt al-'āṭis* asking God to show His mercy to the sneezer, to conduct him, and give him health. Whereupon the sneezer responds in praying to God to bring good luck, or to recompense or reward the interlocutor, or let him enter paradise, and to show mercy and/or to forgive, conduct, and give health both to his interlocutor and himself.

Following are selected instances:

A — (sneezes)

B — *yarḥamkumu-llāh*, 'may God show you His mercy!'

A — *ājarakumu-llāh*, 'may God recompense you!' (Tantavy 103); or *athābakumu-llāh. rahmatu-llāh 'ala wāldēkom*, 'may God reward you! may God have mercy on your parents!' (Meissner 110).

<sup>12</sup> For its formulae, cf. Tirmidhī 41, 3 in Wensinck, *Handbook*, 219.

<sup>13</sup> Bukhārī, *ibid.* quotes that two men sneezed in the presence of the Prophet. The Prophet uttered a prayer, *shammata*, for one and disregarded the other; being asked why, the Prophet said: 'The first one praised God, the next did not'; another quotation: 'The Prophet said: "God likes sneezing but hates yawning, for if the sneezer praises God, it is incumbent on every Muslim hearing him sneeze to utter a prayer for him, whereas yawning is due to Satan; let one therefore ward the yawning to the best of one's abilities, for if one ejaculates *hā* (yawns), Satan laughs at him"'. Nawawī (122) says: '...let one cover one's mouth with one's hand to prevent Satan from entering'. Nawawī (119) adds an extended alternative version to the invocation of the sneezer: *al-ḥamdu li-llāhi 'alā kulli ḥāl*, 'praise be to God in any case!', which according to Nawawī is more common than *al-ḥamdu li-llāhi rabbi-l-'ālamīn*, 'praise be to God the Lord of the inhabitants of the world!'

A — (sneezes and invokes the Muslim creed or doctrinal formula:) *ashhadu an lā ilāha illā-llāh...*, 'I testify that there is no god but God'.

B — *yarḥamka-llāh*, 'may God have mercy on you!'

A — *ghafara-llāhu lī wa-laka*, or — *lana wa-lakum*, 'may God forgive you and me, or: you (pl.) and us!' or, *ghafara-llāhu dhanbak*, 'may God forgive your sin[s]!' (Amin 112-113); or *yudkhilkumu-l-janna*, 'may He let you enter paradise!' (Abribat 206).

A — (sneezes and invokes:) *al-ḥamdu lillāh*, 'praise be to God!'

B — *yirḥamak aḷḷah*, 'may God show you His mercy!'

A — *yirḥamna w-yirḥamkum aḷḷah*, 'may God show you and us His mercy!' (Rossi 52).

A — (sneezes)

B — *raḥimakumu-llāh*, 'may God show you His mercy!'

A — *yahdikumu-llāh wa-yuṣliḥu bālakum*, 'God conduct you and bring you good luck!' (Galilee).

A — (sneezes and invokes:) *al-ḥamdu lillāh*, 'praise be to God!'

B — *yarḥamkumu-llāh*, 'may God show you (pl.) His mercy!', or *raḥamak-aḷḷāh*, 'may God show you (sg.) His mercy!' (Mitchell 188).

A — *yahdīna wa-yahdikumu-llāh 'ala-ṣ-ṣirāṭi-l-mustaqīm*, 'may God conduct you and us on the right path!' (Malinjoud II, 153).

With the Ṣukhūr tribe:

A — (sneezes and invokes:) *al-ḥamdu lillāh*, 'praise be to God!', or *irḥamni yā aḷḷāh*, 'have mercy on me, O God!'

B — *raḥimaka-llāh*, 'may God have mercy on you!', or *ghafar lak-aḷḷāh*, 'may God forgive you!' (Musil [1908] 313).

A — (sneezes and invokes:) [*ashhad anna*] *aḷḷāh ḥagg*, '[I testify that] God is necessarily existing by His own essence'.

B — *raḥimaka-llāh*, 'may God show you His mercy!'

A — *yarḥamna wa-yarḥamkum*, 'may He show you and us His mercy!' (Ghānim).

With the Abū Kishk tribe (formerly in Samaria):

A — *ashhadu-l-ḥagg*, 'I testify to the Truth'.

B — *raḥimaka-llāh*, 'may God show you His mercy!'

A — *naḥnu wa-'iyyākum ajma'in*, 'you and us together!' (Abū Kishk).

Referring to Tunisian Bedouins, Dornier records a tripartite stimulus-and-response formula. Following the first sneeze one is complimented:

A — *estahmed. yerḥamek allāh*, 'give glory to God, and He will show you His mercy!'

B — *yerḥamna-u-yerḥamek allāh*, 'may God show mercy to you and to us!'

Following the second sneeze:

A — *yehdīk allāh*, 'may God conduct you!'

B — *yehdīna-u-yehdīk allāh*, 'may God conduct you and us!'

Following the third sneeze:

A — *shfāk allāh*, 'may God give you health!'

B — *yeshfīna-u-yeshfīk allāh*, 'may God give health to you and to us!' (Dornier, *IBLA* 57, 44-45).

... 'if one sneezes (in Egypt), those present invoke spontaneously *yarḥamka-llāh*, 'may God show you His mercy!', because in ancient times man believed that sneezing drove away evil spirits from one's body. It is said that if two pregnant women sneeze simultaneously they will bear daughters, but if two husbands sneeze simultaneously they will have sons' (*al-Ahrām*, 28.8.70 p. 13).

Non-Muslim formulae in Arab society, relating to sneezing:

A — (sneezes)

B — (Christian:) *ṣaḥḥa*, 'health [to you]!' (Malinjoud, *op. cit.*); (Jewish:) *t'ish*, or *rāḥ-ish-sharr*, 'may you live!', or: 'evil has departed' (J); (Jewish) to an adult sneezer *ghaḥma* (CA *rahma*), '[God's] mercy [on you]!'; to a child *tattū* (baby talk) (Baṣra); (Jewish) to a Jewish sneezer *tizkē* [Hebrew], 'may you win the right [to live to see the Messiah]!'; to a Muslim sneezer *tshepp* (CA *tashibb*), 'may you restore to youthful vigour!' Jews and Muslims in Arabia believe that sneezing is healthy and rejuvenating. Contrariwise, it was believed in ancient times that sneezing was a sign of imminent death to the sneezer (Ḥabbān, Yemen).

North African Jewry uses Hebrew and Hebrew-Arabic formulae on the occasion:

A — (sneezes and invokes:) *li-yeshu'ātekhā qiwwītī ha-sh-shēm*, 'to [find] your salvation, I hope, O name [of God]!' [Hebrew].

B — *ḥayyim ṭōbīm*, '[may you live] a good life!' [Hebrew].

A — *we-yosifū lekḥā shenōt ḥayyim*, 'and may years of life be added to you!' [Hebrew] (Shwera, Morocco).

Hebrew-Arabic formulae:

A — (sneezes and invokes:) *li-yshū'ātkhā qivvītī ha-sh-shēm*, '(as above)'.

B — *ḥayyim ṭovīm*, '(as above)', or *t'is(h)*, 'may you live!'

A — *y'ayys(h)ik*, 'may He let you live [long]!' (Gabes, Tunis).

When calling Muslims in the nights of Ramadan, a caller, *musahhir-āti*, ‘waking up Muslims [to eat the last meal] before daybreak’ exclaims: *yarḥamna wa-yarḥamkumu-llāh. yā nāyim waḥhid-id-dāyim*, ‘God have mercy on you and on us! O sleeper, [wake up and] declare that the Eternal is One!’ (J;D); *imsāk. imsāk. yirḥamkum alla*, ‘it’s time to begin the Ramadan fast (bis)! God have mercy on you!’ (BM).

When answering a salutation:

A — *as-salāmu ‘alaykum*, ‘peace be on you!’

B — *wa-‘alaykumu-s-salām wa-raḥmatu-llāhi wa-barakātuh*, ‘and on you be peace, and God’s mercy and blessings!’ (Bauer 225).

When condoling, Arabic speaking Jews seek God’s mercy for the bereaved, before departing:

A — *t’ishu w-titraḥḥamu*, ‘may you live and may you have [God’s] mercy!’ (J); Moroccan Jews invoke: *yəḥlob ‘alēkom-ir-raḥamim*, ‘may he (i.e. the deceased) ask God’s mercy for you!’ (*raḥamim*: Hebrew word for *raḥma*).

B — (silent).

3.6.3 God’s mercy for the dead: A euphemistic way of saying that someone ‘has passed away’ is *irtaḥam*, lit. ‘ha has/had God’s mercy’; for ‘deceased’, one says *marḥūm*, ‘having God’s mercy’. Seeking mercy for the dead one says *alla yirḥamo*, ‘may God have mercy on him!’, or *raḥmatu-llāhi ‘alē*, ‘God’s mercy be on him!’, or *raḥmāt alla (tinzel) ‘alē*, ‘may the mercies of God (dwell) on him!’ (J); *rabbina yirḥamu*, ‘may our Lord have mercy on him!’ (C), or *alf raḥma tirḥamu*, ‘may a thousand mercies have mercy on him!’ (C); *ghaḥma ‘ala ghūhu*, ‘mercy on his soul!’ (Başra).

When entreating or swearing in, or thanking someone, one says *yirḥam amwātak*, or *yirḥam rōḥ mayytīnak*, ‘(God) have mercy on your dead, or... on the spirit of your dead!’ (Bergsträsser 104); *ghaḥma ‘ala myātīk*, ‘[God] have mercy on your dead!’ (BJ); *raḥma ‘a-l-māt lak*, ‘mercy on whoever died of your relatives!’ (BM).

The exclamation *yā raḥmān yā raḥīm* (‘ala...), lit. ‘O Compassionate, O Merciful (on So-and-So)’ expresses the feeling that So-and-So is done away with; it’s his end, cf. CA *quḍiya ‘alayhi*, lit. ‘it has been destined [by God] against him’ (i.e. he’s done away with) (v. *infra*, § 6.1).

*iza ḥa-yi‘mal fi... zayyi-ma ‘imil fi... ūl ‘alēna yā raḥmān yā raḥīm*, ‘if he’s going to do to... as he has done to..., it will be our end’ (Taymūr [1952] 126); *ra’yak yā mawlāna nisallim ma‘tafa l-ahli-gozha ‘ala-shān ma yidbahūha?... ma hū ma dām akhadūha khalāṣ. yā raḥmān yā raḥīm*

'*alēha*, 'are you, Sir, of the opinion that we should surrender Ma'ṭafa to her husband's family that they may slay her? it's certain that if they have her, she's done away with; it's her end' (*ibid.* 192).

One may swear by the dead: *wi-rahmit-il-marhūm waldak*, '[I swear by (the mercy on) your late father' (C); *w-rahmit immi*, 'by (the mercy on) my late mother' (J).

Announcing someone's death:

A — *flān a'ṭāk 'umro*, 'So-and-So has died (lit.— has given you [whatever he lost of] his life)'.  
 B — *aḷla yirḥamo. lā ḥawla wa-la*, 'May God have mercy on him!'

There is no power and no [strength save in God]' (i.e. one is helpless in this situation) (Amman) (v. *infra*, § 6.2.2).

Other versions of announcing: *il-ba'iyye* (or *il-bā'i*) *bi-ḥayātak*, 'the remainder is for your own life', or *yislam rāsak min flān*, 'may your head (synecdoche) be safe from [the death of] So-and-So!', or *salāmit rāsak*, '[I wish] safety for your head [following the death of So-and-So]' (J).

Announcing the death of one of their co-religionists Ṣan'āni Muslims and Jews say: *ḥayāt flān* (mentioning his name), *aḷla yirḥamo*, '[I announce] the death (lit. the life: euphemism) of So-and-So. God have mercy on him!', while Jews announcing to Jews the death of a Muslim say *ḥūṣ mi-k-kebōdhōkh. lō yeḥayyē rōshō'*, 'saving your honour, He [God] preserveth not the life of the wicked'<sup>14</sup> [Hebrew] (Ṣan'a).

When being announced, one reacts saying: '*aẓẓom allāh mṣibat el-mūt. rahmat-allāh 'alīh. huwa m-es-sābqīn w-aḥna m-el-lāḥqīn*, 'God has aggravated the calamity of death. May God have mercy on him! he is one of [our] forerunners, and we — of [his] followers', or *allāhu akbar mā idūm kān wejḥ-allāh*, 'God is the Greatest. Nothing endures but His face', or *allāh el-ḥayy ed-dāyim*, 'God is the Living, the Eternal' (Dornier, *IBLA* 65, 99); or

A — *aḷlah yarḥamu wa-yaghfir lihu*, 'may God pardon and forgive him!', or *aḷlah yaḥillu (wa-yabiḥu wa-yarḥamu)*, 'may God release him (and pardon him); or *aḷlah yaghfir dhunūbu*, 'may God forgive his sins!'.  
 There is no need to respond to this, but the following reply may be used:

<sup>14</sup> Cf. Job 36, 6.

B — *ad-dawām wa-l-bigā lilāh(!)*, 'eternity and existence is God's' (Hawley 55-56).<sup>15</sup>

In popular Islamic conception and in common Arabic language instead of saying I do so-and-so for nothing, for no compensation, for no reason, or without express condition, one says: I do so-and-so *lilla*, 'for God', for Allah fills all nature.

In the context of a story: *t'awwaq ha-sh-shēkh. ḥass inno ha-l-ūqa mish lilla, qāl la-ḏhēfu qūm ta-nshūf*, 'the old man had been delayed. [The host] felt that the delay was not for no reason. [Thereupon] he said to his guest: let's go and see!' (Mu'in Hallūn, Mt. Carmel).

In common language, doing something *li-wajhi-llāh*, for God's Countenance' means 'for God's sake', 'regardless of any reward in this life', 'for nothing', 'gratis'.

The countenance (face) of Allah is used in the sense of the favour or the person of the Deity: men can spend money 'seeking the face of Allah' [*li-wajhi-llāh*]; every thing on earth will perish, and only the face of Allah remains (Margoliouth 70).

*i'ti'ni li-wajhi-llāh*, 'release me for God's sake!' (Ḥakīm [1960] I, 87); *faddu li-wajhi-llāh*, 'make ransom for the sake of God!' (Jaussen [1908] 362).

Two of the 'most comely names' of God are 'Quickener', *muhyi*, and 'Killer', *mumit*. Consider the following oaths common in Iraq: *wa-l-muhyi-l-mumit*, '(I swear) by the Quickener, the killer' (Bagdad) (Ḥanafī 30); *wa-lladhī qādir 'ala an yimiyyitni b-hādhi-s-sā'a*, '(I swear) by the One Who can kill me at this moment' (Mosul) (*ibid.* 92).

Condolences: God's mercy is sought for the dead. For the mourners however, one wishes the following: longevity, patience, overcoming the situation, solace from heaven, reward, seeking God's mercy for the dead; one thanks God for their safety, in compensation for the death of their beloved; one wishes that the deceased be made ransom of his family; one solaces the bereaved by saying that life in this world comes to an end, that everyone including the consolers shall die, that were it not for death human beings would have ravished one another, that whoever has offspring is not considered dead.

Following are formulae exchanged in condoling:

A — *yirham ma-ntu fāqdīn*, 'may [God] have mercy on the one you have been bereaved of!'

<sup>15</sup> What to say when hearing that someone has died, cf. Zayd Ibn 'Alī's *Majmū' al-Fiqh*, by E. Griffini, Milano 1919, 1 vol., 8<sup>o</sup> No. 960 (Wensinck, *Handbook*, 53).

- B — *yirḥam-imwātak*, 'may He have mercy on the dead [in your family]!' (Galilee).
- A — *yirḥam-il-faqīd-u-salāmt-il-mawjūdīn*, 'may [God] have mercy on the deceased, and may those present be safe!'
- B — *aḷḷa yirḥam amwātak*, '(as above)' (*ibid.*).
- A — *aḷḷa yirḥamo*, 'may God have mercy on him!'
- B — *aḷḷa yirḥam amwātak*, '(as above)' (*ibid.*).
- A — *aḷḷa yirḥam-il-faqīd*, 'may God have mercy on the deceased!'
- B — *yirḥam amwātak. id-dāy(i)m aḷḷa. mā bidūm illa wijhu*, 'may [God] have mercy on your dead! the Eternal is God. Nothing is eternal but His Countenance' (*ibid.*).
- A — *salāmt-ilḥāku w-rabbna ykūn b'ōnku*, 'may your beards (synecdoche) be safe, and may God come to your aid!'
- B — *aḷḷa yirḥam amwātak*, '(as above)' (*ibid.*).
- A — *salāmt-i'mārku. in shā-ḷḷa bikhallif-ilku ḷūlt-il-'umur*, 'may your lives be safe! God willing the deceased will leave longevity behind for you!'
- B — *aḷḷa ysallmak-u-yirḥam amwātak*, 'may God keep you safe, and may He have mercy on your dead!' (*ibid.*).
- A — *id-dinya fānyi. aḷḷa ykhalli-l-bāqyīn. illi khallaf mā māt*, 'life in this world comes to an end; may God keep the rest alive! whoever has offspring is not considered dead' (*ibid.*).
- A — *aḷḷa ykhalli wlādu. hayātku-l-bāqyi. fdāku*, 'may God keep his children alive; your life is the remaining; may he be made your ransom!'
- B — (silent) (*ibid.*).
- A — *aḷḷa yirḥamo*, 'God have mercy on him!'
- B — *yerḥam mawtākon*, '[God] have mercy on your dead!' (D).
- After drinking unsweetened bitter coffee:
- A — *aḷḷa yirḥam illi hī min ajlu*, 'may God have mercy on the one for whom it (i.e. the coffee) has been drunk!'
- B — *yirḥam amwātak*, '(as above)' (Galilee).
- After drinking sweet lemonade or coffee, or after smoking a cigarette:
- A — *aḷḷa yerḥam il-hī min ajlon*, '(as above)'.
- B — *t'ishu w-tərḥamu mawtākon*, 'may you live and seek mercy for your dead!' *et passim* (Feghali [1935] 47 [Indian ciphers]).
- A — *t'ishu w-titrahḥamu*, 'may you live and have God's mercy!'
- B — (silent) (J. Jews).
- A — *aḷḷa yirḥamo w-yij'alo min sukkān-il-janne*, 'may God have mercy on

him, and may He consider him as one of the dwellers of paradise!’

B — (silent) (J).

A — *rabbina yṣabbarak*, ‘may God give you patience!’, or *kullina li-l-mōt*, ‘all of us unto death’ (Tantavy 108).

A — *il-mrēya mātet*, ‘the woman has died’.

B — *aḷla. nmūtu-l-kull* (or *il-kull nmūtu*). *subḥānu huwa-d-dāyim. raḥmatu-ḷlāh ‘lēha*, ‘O God! all of us shall die. Praise be to Him! He is the Eternal. May the mercy of God be on her!’ (Stumme 69).

A — *lū kān rebbi ma dayirsh-il-mūt, lū kān nākulu ba’ḏna ba’aḏ*, ‘had God not invented death, we would have eaten one another’.

B — (silent) (Daumas 112).

A — *ghaḥma ‘ala nshamtu*, ‘[God’s] mercy on his soul!’ (*neshamā*, ‘soul’, Hebrew word for *rūḥ*).

B — (silent) (BJ).

Condolements in the Ḥadīth: *kāna ṣal’am idhā ‘azzā qāla: yarḥamuhu-ḷlāhu wa-yu’jirukum*, ‘whenever the Prophet condoled he would say: may God have mercy on him and reward you!’ (Nabhāni 147); *raḥimahu-ḷlāhu wa-’innā li-llāhi wa-’innā ilayhi rāji’ūn*, ‘God have mercy on him and verily, we are God’s and to God we will return’ (Ibn Mājah, *Janā’iz* 53, in Wensinck, *Concord.* II, 235b).<sup>16</sup>

Addressing victims, one says: *fi raḥmit-illāh yā ḏaḥāya ḏamir mish mawgūd*, ‘God have mercy on you (lit. in God’s mercy), O victims of non-existing conscience!’ (C).

At a cemetery. When taking leave after having buried the deceased, either at the cemetery or in the home of the deceased, the condolers say to the bereaved:

A — *il-’awaḏh b-salāmitku*, ‘the compensation, may it be in your safety [from death]!’

B — *aḷla ysallmak-u-yirḥam amwātak*, ‘may God keep you safe, and may He have mercy on your dead!’ (Galilee).

When preparing oneself to go to a cemetery:

A — *ṭal’in il-fara’na nzūr illi saba’ūna*, ‘we are going to [the cemetery site of] al-Farā’(i)na to visit those who left us behind (euphemism for ‘dead’)’.

B — *rabbina yiddiki ṭūlt-il-’omr yā m’allima kullina ḥa-nmūt. ma ḥaddish byi’ammār abadan ghēr il-’amal-il-kuwayyis*, ‘may our Lord grant you longevity, lady (lit. woman teacher)! all of us are going to die. None preserves save a good deed’ (C).

<sup>16</sup> For *istirjā*, cf. Q 2, 156.

When approaching a tomb, one says: *rahāmkum allāh*, 'may God have mercy on you!' (Brunot [1931] 7; 14) and recites the *Fātiḥa* (Q 1).

At the cemetery, weeping on a grave and talking to the dead: *alf rahma tirhamak yā ḥagg hāmid... yā khusāra... il-mōt ma yakhudshi illa-sh-shāfir*, 'may a thousand mercies [of God] have mercy on you, Ḥagg Hāmid!... What a loss!... death does not take but the smart one' (C).

In the course of a conversation, referring to the dead:

A — *kān li bint allā yirhamha*, 'I had a daughter, God rest her soul!' (lit. God have mercy on her!).

B — *t'ishi ya khālti*, 'may you live (long), aunt!'<sup>17</sup> (J).

### 3.6.4 Referring to God's mercy or to death in other situations:

If someone entering your room has forgotten to shut the door behind him, you allude to it, saying *allah yirham-in-najjār*, 'shut the door, please!' (lit. God have mercy on the carpenter!) (Daumas 521) (i.e. why did we go all the trouble and ask the carpenter to make the door? It's as if he's dead).

When drinking a cold lemonade, one says: *yirham-il-'amwāt*, 'God have mercy on the dead!' (Bergsträsser 103); Metaphorically, when reminiscing about the good old days one personifies, saying *allā yirham (ek ya) ayyamāt zamān*, 'God have mercy on (you), (good) old days!' (Nazareth); *allā yirham ayyām zamān*, '(as above)' (C). A common metaphor in the same sense: (*yā*) *ša'a-lla 'ala hadik-il-'ayyam*, 'O those good old days!' (lit. may God freshen as with rain those days!).<sup>18</sup>

In Algiers, one is wished a death under cover, a death that leads to paradise, a death on a bed of submissiveness, a death of a martyr riding a good horse as a chief of one's tribe: *allāh ymiyytek mestūr*, 'may God let you die with a blameless record!' (lit. under cover) (Daumas 86); *allāh ymiyytek fel-jenna*, 'may God let you die a death that leads to (lit. in) paradise (*ibid.* 87), said also to a Muslim father on the occasion of the circumcision of his son (*ibid.* 125); *allāh ymiyytek 'ala ferāsh ṭā'a*, 'may God let you die on a bed of submissiveness (*ibid.* 88); *allāh ymiyytek 'a-sh-shahāda-u-rukūb-il-khēl-u-l-qiyāda*, 'may God let you die as a martyr, riding a good horse, as a chief of your tribe!' (*ibid.* 89).

3.7 *Relief by God (faraj)*. When in trouble, anxiety, grief, illness, crisis, or when sneezing, man asks God 'relief' and 'comfort', *faraj*,

<sup>17</sup> A form of address to an elderly woman.

<sup>18</sup> Cf. *saqā-llāhu 'aṣra-sh-shabiba*, 'may God freshen as with rain the times, or mornings, or afternoons of youth, or young manhood! (Lane *Lex.*, s.v. *sqy*).

It is sought for others in encouragement, or for alleviating anxiety.

Seeking relief for oneself: *aḷḷa yefraja* 'alayna, 'God relieve us!' (Feghali [1935] 17); *yā rabb tifrija*, 'O Lord, dispel it!' (D); *yā faraj 'ali* 'ind-al-maḍiq, 'protect me, Thou Who hast saved 'Ali from greater dangers (!)' (Tantavy 101); *qālu la-l-ḥarāmi ihlif. qāl qirib faraj-allah*, 'when it was said to the thief 'swear!', he said: 'God's release is nigh' (proverb) (Canaan [1962] 11).

Seeking relief for someone, in encouragement: *aḷḷa bifrija*, 'God will relieve you from it!' (D; Nazareth); or *aḷḷa bihawwinha*, 'God will make it easy!', or *bi'inak aḷḷa*, 'God will help you!' (Nazareth); *bukra rabbina yifrig-hi*, 'soon (lit. tomorrow) God will relieve you from your condition' (Upper Egypt); *u'ud la-haddi-ma yifrig-ha-l-karīm*, 'stay [here] until the situation changes for better!' (lit. until the Beneficent relieves you from it) (Ḥakim [1956] 205); *min ḥin la-ḥin bifrija rabb-il-'ālamīn*, 'time changes for better' (lit. from time to time the Lord of the Worlds drives away a bad situation) (Canaan, *op. cit.* 2).

Seeking relief for the sick:

A — *rebbi yeb'at-esh-shfā*, 'may God send [you] good health!'

B — *allah yferrej 'alina w-'alik-u-ykheffef ma nzel*, 'may God ward off [sickness] from you and from us, and may He lighten what has befallen!' (Dornier, *IBLA* 16, 399).

Wishing recovery for a sick boy: *rabbi yferrej 'lēk ā wāldi wə-tqōm 'la khēr. nkūn kuppāra 'lēk. mā tkhāf ḥattā bās. dāba yafrej aḷḷah*, 'may my Lord comfort you, my boy, and may you recover in good health. May I be your ransom! (*kuppāra* < *kappārāh*, 'expiatory sacrifice', Hebrew word for *kaffāra*, 'atonement') Don't fear evil! God will instantly release you' (Shwera, Morocco).

When visiting an ill person who has recovered:

A — *il-ḥamd-illa 'a-s-salāmā. ma-ḥla-sh-shiddā w-ba'd-ha-l-faraj*, 'praise God for [your] recovery. How sweet is suffering followed by relief!'

B — *aḷḷa ysallmak-u-yihfazak*, 'may God keep you healthy and well, and may He protect you!' (Nablus).

Alleviating anxiety: *lā tihsib. aḷḷa yifrija*, 'don't worry! God will change it for better!' (Mosul); *mā-ku shī mā yifrāj. mā ḏhḏhiq alla tifrāj*, 'there's nothing that does not end well. It's not long before discomfort is followed by comfort' (Baṣra).

A — (sighing out of anxiety)

B — *yfarrij-aḷḷa*, 'may God dispel [your anxiety]!', or *faraj-aḷḷa qrib*, 'God's consolation is near'.

A — (a) *rābbi yfarrij 'alik*, 'may my Lord dispel [your anxiety]!' or (b) *ma'-il-'usr yusr*, 'hardships are followed by pleasant circumstances'.

B — (answering A [b]:) *aḷla ybārik fik*, 'God bless you!' (Abribat 206).

Seeking relief for a bachelor or a spinster to find a suitable mate, or wishing progeny for a sterile man or a barren woman: *aḷla yaḫraja 'lēk* (f. *'lēki*), 'may God release you from your present condition' (Bašra).

A beggar asking alms says: *aḷla yfarrij 'alayk*, 'may God drive away your grief and worries!' (Rossi 62).

Having experienced a crisis, one says: *ḫarajha aḷla*, 'God has driven it away' (BJ).

Thanking God for a rainy season following a drought: *l-ḥamd-illa-illi aḷla faraj*, 'praise God for having released [us] from suffering' (Ifaynish-Tiyāha tribe, Northern Negev); *aḷla faraja 'lēna*, 'God released us from suffering' (Mosul).

When sneezing, one invokes: *ya-ḷla-l-faraj*, 'O God! [I wish] relief' (Llhēb Bedouins, Galilee); *yā rabbi farajak*, 'O my Lord! [I wish] to be relieved by You' (Mghār, Galilee).

3.8 *God's Soothing* (*ṭam'ana*, etc.) Being anxious by nature, man is restless. God is sought to soothe him and calm him down, that he may not worry or fear. God is wished to give man 'peace of mind', *ṭam'ana*; He is wished *tahdi'at al-bāl*, 'to set one's mind at rest' when one is mentally disturbed, when angry, fearful, distressed, or... insane; or in courtesies, when exchanging congratulations on festive occasions at leisure, on holidays, or when moving to a new house, or a new apartment.

When being anxious for information:

A — *w-in-nabi ib'a ṭamminni i'mal ma'rūf*, '[I adjure you] by the Prophet, do [inform me] let my mind be quiet [when you know], please!'

B — *rabbina yiṭammin il-gamī' ya sitti-'azīza. kattir khērik*, 'may God free all of us from disquietude, Mrs. Aziza. Thank you!' (C); another version:

A — *'ayza aṭṭammin 'ala mirātu wi-'iyālu*, 'I want to be quiet regarding his wife and children'.

B — *rabbina yibārik fiki*, 'may our Lord bless you!' (C).

A wish to someone on his way to call on a patient: *aḷla yṭamminak 'alē*, 'may God set your mind at rest with regard to him!' (C).

Wishes to set one's mind at rest when mentally disturbed. Attempting to calm down an angry person when drinking to his health:

A — *b-hadā(w)t bālak*, '[may we drink together] when your mind is at rest!'

B — *ṣahḥa*, '(to your) health!' (Bergsträsser 72).

Attempting to calm down a girl sleeping alone in the dark: (she had imagined a strange man moving behind the screen, was frightened and screamed) *nāmi ya ḥabibti. aḷla yihdiki*, 'sleep, my dear! may God set your mind at rest!' (C).

Condoling the bereaved and distressed, on leaving:

A — *niji b-hadā(w)t-il-bāl*, 'may we come [again] when your mind is at rest!'

B — *aḷla yhaddi bālak*, 'may God set your mind at rest!' (Galilee).

Attempting to calm down an insane person in a state of frenzy, in a coffee house: *rawwah. aḷla yihdik*,<sup>19</sup> 'go home! may God set your mind at rest!' (C).

When exchanging congratulations:

On holidays. Wished by stimulant:

A — *kull sane w-intu sālmin*. '*id-il-jāy w-intu hādyin-il-bāl*, 'happy holidays! (or happy New Year!). [May we meet] next holiday when your mind is peaceful again!'

B — *w-inte sālem*, 'same to you!' (J).

Wished by respondent:

A — *kull sane w-intu sālmin. aḷla yijma' šhamilna. yā rabb*, 'happy holidays! (or happy New Year!). May God unite us again, O Lord!'

B — *w-intu sālmin. aḷla yhaddi bālkom*, 'same to you! may God set your mind at rest!' (J).

Wishes to someone moving to a new house or apartment:

A — *mabrūch. aḷla yhaddi-l-bāl ya-khūy*, 'congratulations!' (lit. blessed [be your house/apartment]! may God set the [your] mind at rest, brother!).

B — *aḷla ybārich fik. āmin*, 'Thank you! (lit. God bless you!) Amen!' (Samaria).

In Palestinian dialects one is wished *aḷla yrayyih bālak*, 'may God let you be at ease (relaxed, serene and tranquil)!'; whereas in Egyptian dialects one is wished *aḷla* (or *rabbina*) *yirayyah albak*, 'may God (or our Lord) calm you down (make you satisfied and pleased)!'. The Palestinian speaker wishes one a peaceful 'mind'; the Egyptian — a peaceful 'heart'.

<sup>19</sup> In colloquial Arabic *yihdik* is homonymous < CA *hdy* and *hd'*, the latter being referred to here.

Wish expressed spontaneously as a courtesy form, without being stimulated: *yā rabbi yikhallik wi-yirayyah albak*, 'O Lord! may He preserve you and provide you with a peaceful heart!' (Upper Egypt); *rayyahini yā m'allima. aḷla yirayyah albik*, 'give me rest (or let me rest), ma'am! may God provide you with a peaceful heart!'<sup>20</sup> (C); *bitbakhkhar-lu wi-bit'ul yā rabb rayyah albu*, 'she exposes him to aromatic smoke (incense), saying: O Lord! provide him with a peaceful heart!' (C).

When being offered accomodation:<sup>21</sup>

A — *tfaḍḍal istriḥ*, 'please accomodate yourself!'

B — *yrayyih bālak*, 'thank you!' (lit. may God provide you with a peaceful mind!) (Haifa).

To a lady:

A — *irtāhi. u'u'di*, 'accomodate yourself! sit down!'

B — *aḷla yrayyeh bālek*, 'thank you!' (lit. may God provide you with a peaceful mind!) (J).

In a Bedouin's tent:

A — *hāk-al-markā. istriḥ 'alēh*, 'here is the cushion, have it! rest on it!'

B — *aḷla yrayyih bālak*, '(as above)' (Ghānim).

Like *aḷla yrayyih bālak*, one is wished *aḷla yrawwi' bālak*, 'may God pacify your mind!'

When referring to troubles, the interlocutor may respond acquiescing: *aḷla yrawwi' bāl-il-jamī*, 'may God pacify everybody's mind!' (J).

A related curse: *mašriyyāti rāḥu. aḷla lā yrayyḥak*, 'my money is gone. May God not give you rest (the way I feel now)!' (Khūri 3).

<sup>20</sup> Asking for physical rest and wishing spiritual rest.

<sup>21</sup> Offering physical rest and being wished spiritual rest.

## CHAPTER FOUR

### GOD'S PROTECTION

4.0 *The semantic field of divine protection* covers the following partly overlapping components: refuge, cover, preservation, guardianship, custody, and safeguard.

- (1) Refuge is sought against physical, mental, and spiritual oddities, bad actions, adversities and misfortunes, demonic and evil forces;
- (2) Cover is sought in face of anxiety, and real or imaginary fear-evoking stimuli: sexual fears and taboos, changes of time, extremes, moral and physical injuries, disease and death, the occult, hell, and evil society;
- (3) Preservation is sought against apprehension of danger, superstitious fears, adversities and misfortunes, moral and physical injuries, disease and death;
- (4) Guardianship and custody are sought in face of danger, evil society, and the evil eye, or as a mere courtesy form. Ironically, they express derision;
- (5) Safeguard is sought against physical, mental, spiritual, and emotional unrest.

4.1 *God as Refuge (ma'ādih)* (v. *supra*, § 3.2). Seeking refuge in God is the prayer of human nature under the warnings of conscience and the fear of the Last Things. It is taking refuge in God, seeking His protection and recourse against Satan, evil, and man's own heart, his *nafs* — his lower self urgent to evil (Padwick [1961] 89-90).

The *isti'ādha* in CA is variable in syntactic structure: *a'ūdhu bi-llāh*, *'iyādha-llāh*, *'iyādhan bi-llāh*, *al-'iyādhu bi-llāh*, *'ā'idhan bi-llāh*, *ma'ādha-(ta)-llāh*, 'God protect/save me (or us) from that!; God forbid!'. Inasmuch as flesh 'cleaves to' *ya'ūdhu bi-* the bone, so does man 'cleave to' *ya'ūdhu bi-* God, taking refuge with him (Ibn Manẓūr, s. v. *'wdh*).

An additional popular form of *isti'ādha* is *il-'ūdih bi-llāh* (Schmidt-Kahle and Bagdad, v. *infra*). A *ta'wīdh* (pl. *ta'āwīdh*) is a suspending amulet functioning as spell against the evil eye, fear, and lunacy of bearer. Ibn Manẓūr adduces the prohibition of suspending it.

In pre-Islamic times, individuals of mankind used to 'invoke the

protection of', *ya'ūdḥūna bi-*, individuals of the Jinn.<sup>1</sup> 'Then came the revelation to the Prophet Muḥammad: Take thou refuge in Allah. Lo! He, only He is the Hearer, the Seer' (Q 40, 56). The last two chapters of the Qur'ān *al-falaq*, 'the daybreak' (Q 113) and *an-nās*, 'mankind' (Q 114) open each with the words *qul a'ūdhu bi-rabbi-...*, 'Say: I seek refuge in the Lord of...', and are therefore known as *al-mu'awwidhatān*, 'the two cries for refuge and protection'.

Wensinck (*Handbook* 114-115) lists objects against which one invokes the *isti'ādha* with pertinent references to Ḥadīth (v. *infra*).

Against blaspheming God and unbelief: *kafar wa-l-'iyādhu bi-llāh*, 'he has blasphemed God, with God [I take] refuge!' (Ḥakīm [1956] 122); against unbelief cf. Abū Dā'ūd 40, 102, in Wensinck, *op. cit.* 115.

Fearing God's anger cf. Tirmidhī 45, 51 *ibid.*

4.1.1 Against demonic and evil forces. When alluding to demons in the course of a conversation with the Negev Bedouins, the author was reproached in an apprehensive tone: *fikkna minhum-u-min sirit-hum. alla yi'widhna minhum*, 'set us free from them and don't mention them. God keep us in refuge from them!' Who are they? *l-imbārakīn* 'the blessed': euphony for *sukkān-il-'arḍh*, 'dwellers of the underground', a euphemistic usage for 'demons' (Negev).

Taking refuge in God against demonic action is enjoined for those occasions or actions which are most exposed to demonic assault, to devil<sup>2</sup> or evil. Among these are ritual situations where one fears distraction, e.g. when entering a mosque, at ablution before prayer, when introducing the reading of the Qur'ān, and in time of worship, execrated by evil powers. Other occasions for taking refuge in God are: temptation or seduction by women, entrance to privy, bath, or desolate places, yawning, or hearing detestable sounds such as braying and barking. Refuge is also taken against spiritual evils: hell, Antichrist, the evil eye, evil dreams, when going to bed; against apprehensive cosmic nature and things; against adversities and misfortunes: death, hunger, poverty, care and sorrow, etc.; against ugliness, evil character, evil behaviour, including one's own anger and evil heart, and against evil action, or when experiencing (or hearing about) untoward events.

The thought of God and of the things connected with Him should be put in mind to destroy the whisperings of the devil, for in such a

<sup>1</sup> Q 72, 6.

<sup>2</sup> Cf. Aḥmad Ibn Ḥanbal IV 216, in Wensinck, *ibid.* 114.

thought the devil can never find room (Macdonald 277). Hence the virtue of the following verse: *wa-'immā yanzaghannaka min-ash-shayṭāni nazghun, fa-sta'idh bi-llāh...*, 'and if a slander (whisper) from the devil would (reach) thee, then seek refuge in Allah' (Q 7, 200; 41, 36).

4.1.1.1 On entry to mosque: Whenever the Prophet entered the mosque he would invoke *a'ūdhu bi-llāhi-l-'azīm, wa-bi-wajhihi-l-karīm wa-sulṭānihi-l-qawīm min-ash-shayṭāni-r-rajīm*, 'I seek refuge in God Almighty, in His noble Countenance and His firm rule from Satan the outcast' (Nabhāni 146).

During ablution before prayer: *a'ūdhu bi-llāhi min-ash-shayṭāni-r-rajīm bi-smi-llāhi-r-raḥmāni-r-raḥīm.nawaytu-l-wuḍū'a li-ṭā'ati rabbi-l-'ālamīn*, 'I seek refuge in God from Satan the outcast. In the name of God, the Compassionate, the Merciful. I intend to perform ablution in obedience to the Lord of the Worlds' (D).

Introducing the reading of the Qur'ān: *fa-'idhā qara'ta-l-qur'āna fa-sta'idh bi-llāhi min-ash-shayṭāni-r-rajīm*, 'and when thou recitest the Qur'ān, seek refuge in Allah from Satan the outcast' (Q 16, 98).

In time of worship: One complained to the Prophet that the devil came between him and his prayers. 'That is a devil', said Muḥammad, 'who is called Khinzib. Whenever you feel him, seek refuge with God from him and spit thrice on your left' (Macdonald, *op. cit.*).<sup>3</sup>

4.1.1.2 When tempted or seduced by women: Women are the greatest 'temptation', 'seduction', *fitna* (Bukhārī 67, 17). On entering a public bath, a man shaken by the sudden sight of a naked woman exclaimed: *ḥarme baẓẓalṭ. a'ūzu ba'llāh ma-sh-shaṭān ar-rajīm*, 'a naked woman! I seek refuge in God from Satan the outcast' (Lewin 90); referring to the wife of the Egyptian who purchased Joseph, when desiring him: *wa-rāwadat-hu-llatī huwa fī baytiḥā 'an nafsihi wa-ghallaqat-il-abwāba wa-qālat hayta lak. qāl ma'ādha-llāhi innahu rabbī aḥsana mathwāy*, 'and she in whose house he was, asked of him an evil act. She bolted the doors and said: Come! he said: I seek refuge in Allah. Lo! He is my Lord, who hath treated me honourably' (Q 12, 23).

Against all sorts of temptations and seductions, infatuation, intrigue, madness, cf. Bukhārī 80, 35, in Wensinck, *op. cit.* 115.

<sup>3</sup> Cf. Muslim, *kitāb 5, bāb 40*, according to *Ṣaḥīḥ*, Cairo 1283 in 5 vols. 4<sup>o</sup>, in Wensinck, *op. cit.*; after *tashahhud*, 'the Muslim Creed', lit. 'testimony', cf. Aḥmad Ibn Ḥanbal II 477, ed. of *Musnad*, Cairo 1313, 6 vols., 4<sup>o</sup>, in Wensinck, *op. cit.*; at the end of prayer, cf. Tirmidhī, *kitāb 45, bāb 113*, according to ed. of *Ṣaḥīḥ*, Cairo 1292, 2 vols., 8<sup>o</sup>, in Wensinck, *op. cit.*

4.1.1.3 Entrance to privy, bath, or desolate places: *kāna ṣal'am idhā dakhala-l-khalā'a qāla-llāhumma innī a'ūdhu bika min-ar-rijsi... wa-sh-shayṭāni-r-rajīm*, 'whenever the Prophet entered the privy he would say: O God, I seek refuge in Thee from filth..., and from Satan the outcast' (Nabhānī, *op. cit.*);<sup>4</sup> *idhā dakhala-l-ḥammāma qāl: bi-smi-llāhi as'aluka-l-jannata wa-'asta'idhuka min -an-nār*, 'whenever one enters a bath one says: In the name of God! I ask thee [to enter] paradise, and I seek in Thee refuge from the fire [of hell]' (Nawawī 141); *suknit-il-gān tekūn fi-l-ḥammāmāt aw fi maḥallāt biyūt-il-'adab aw fi maḥallāt mahgūra ma ḥaddish yekūn sakinhum, ya tkūn suknit-hum fi-l-khala, ya'ni fi-l-gibāl aw fi-l-maghārāt*, 'dwelling of demons is in baths, or in water closets, or in desolate places where no one lives, or rather in the open country, I mean on mountains or in caves' (Willmore 370).

When leaving one's house: cf. Ṭay, No. 1607, 1630, in Wensinck, *op. cit.* 115; before a journey, or on a halting place during a journey cf. Tirmidhī 45, 40, in Wensinck, *op. cit.*; when getting to a place: *idhā nazala manzilan qāl: a'ūdhu bi-kalimāti-llāhi-t-tāmmāti min sharri mā khalaq*, 'when getting to a [new] place one says: I seek refuge with the Complete Words of God (i.e. the Qur'ān) from the evil of what He created' (Nawawī 101).

4.1.1.4 When yawning: Should one yawn, he puts the back of his left hand to his mouth, and then he says: *a'ūzu bi-llāhi min-ash-shayṭān-ar-ragīm*, 'I seek refuge with God from Satan the accursed', but he is not complimented on this act, as it is one which should rather be avoided; for it is believed that the devil is in the habit of leaping into a gaping mouth (Lane [1908] 210).<sup>5</sup> A Bedouin of the Lhēb tribe in Galilee conjectured why one invokes the *isti'ādha* when yawning, saying: *li'annu yikhāf iblīs yib'aṣu*, 'because he's afraid Satan may [irritate him by] thrust[ing] his finger in his behind (thus disgracing and humiliating him)'.

4.1.1.5 Hearing detestable sounds: When hearing braying of donkeys and barking of dogs, cf. Abū Dā'ūd 40, 105, in Wensinck, *op. cit.*; Nawawī 131.

4.1.1.6 Against spiritual evils: Against hell<sup>6</sup> and Antichrist, the *dajjāl*, cf. Bukhārī 92, *bāb* 26, in Wensinck, *ibid.*; against the evil eye cf. Nasā'ī

<sup>4</sup> Cf. Bukhārī I, 4, in Wensinck, *op. cit.*

<sup>5</sup> Repeated seven times, al-Ṭayālīsī, according to the ed. of *Musnad*, Ḥaydarābād, 1321, 1 vol., 4<sup>o</sup>, No. 2579, in Wensinck, *op. cit.* 114.

<sup>6</sup> Cf. Musil (1908) III, 317.

50, 37 according to *Sunan* with the commentary *Zahr al-Rubā* by Jalāl al-Dīn al-Suyūṭī, Cairo 1312, in 2 vols, 8°, in Wensinck, *ibid*. The phrase *a'ūdhu bi-llāh min-ash-sharr*, or — *min-ash-sheyṭān*, 'I seek God's protection from evil', or: — the devil' is used in the Trucial States sometimes, jokingly, as an insurance, somewhat as we use 'touch wood', the idea being that by mentioning God's name the evil spirit (or devil) will be warded off (Hawley 77); against evil dreams cf. Tirmidhi 32, 5, in Wensinck, *op. cit.*, 114; Nawawī 46; when going to bed, cf. Abū Dā'ūd, *Kitāb* 40, *bāb* 97 according to the edition of *Sunan*, Cairo 1292 in 2 vols., 4°; in the night of betrothal, cf. Padwick 87.

4.1.1.7 Every created thing is far from being neutral in respect of man, but it has in it a dual aspect, an active principle of good and an active principle of evil. The common form of *isti'ādha* in regard to this is: *as'aluka khayra(hu) wa-'a'ūdhu bika min sharri(h)*, 'I ask Thee for the good of (it) and I take refuge with Thee from the evil of (it)'. Sometimes though only refuge with God from the evil of it is mentioned.<sup>7</sup>

We have here listed citations including 'things' not fitting in a reasonable whole system, 'things' referred to in their dual aspect of good and evil: woman, slave, camel, market, village, town, land, garment, turban, and wind: 'When marrying a woman, or buying a slave, or a beast (camel), (note the juxtaposition!) one says: *aḷḷāhumma inni as'aluka khayrahā wa-khayra mā jabaltahā 'alayh wa-'a'ūdhu bika min sharrihā wa-sharri mā jabaltahā 'alayh*, 'O God! I ask Thee for the good of her/him/it and for the good of what You created her/him/it with a natural disposition or propensity, and I take refuge with Thee from the evil of etc.' (Nawawī 125); when entering a market: *bi-smi-llāhi aḷḷāhumma inni as'aluka khayra hādhihi-s-sūq wa-khayra mā fihā wa-'a'ūdhu bika min sharrihā wa-sharri mā fihā*, 'In the name of God: O God! I ask Thee for the good of this market, and for the good of what it sells, and I seek refuge with Thee from the evil of etc.' (*ibid.* 134); when seeing a village or town, or when reaching an area one wishes to move into: *aḷḷāhumma inni as'aluka min khayri hādhihi wa-khayri mā jama'at fihā wa-'a'ūdhu bika min sharrihā wa-min sharri mā jama'at fihā*, 'O God! I ask Thee for the good of this [village/town/land] and for the good of what it comprises, and I seek refuge with Thee from the evil of etc. (*ibid.* 100-101). Against the evil of earth and animals cf. Abū Dā'ūd 15, 75, in Wensinck, *op. cit.*

<sup>7</sup> Cf. Padwick 89.

When putting on a new garment, cf. Bukhārī *kitāb* 78, *bāb* 17, in Wensinck, *ibid.* 45; when wearing a (new) garment or turban: *allāhumma innī as'aluka min khayri[hi] wa-khayri mā huwa lahu wa-'a'ūdhu bika min sharrihi wa-sharri mā huwa lahu*, 'O God! I ask Thee for the good [of it] and for the good of what it serves for, and I seek refuge with Thee from the evil of it etc.' (Nawawī 11).

Against wind: *kāna ṣal'am idhā 'aṣafa-r-riḥu qāl; allāhumma innī as'aluka khayrahā wa-khayra mā fihā wa-khayra mā ursilat bihi wa-'a'ūdhu bika min sharrihā wa-min sharri mā fihā wa-sharri mā ursilat bihi*, 'whenever the wind was blowing violently, the Prophet would say: God! I ask Thee for the good of what it contains and for the good of what has been sent with it, and I seek refuge with Thee from the evil of it and from the evil of what it contains etc.' (Nabhānī 148; Nawawī 81).

Against apprehensive cosmic nature. The north wind: *kāna ṣal'am idhā shtadda-r-riḥu-sh-sham'alu qāl: allāhumma innī a'ūdhu bika min sharri mā arsalta bihā*, 'whenever the north wind was becoming strong, the Prophet would say: O God! I seek refuge with Thee from the evil of what you have sent with it' (Nabhānī, *ibid.*). It is believed that the north wind is the home of roving demons (Padwick, *op. cit.*); storms and snowflakes: *lēlit-ha ḥachmat nafsh-u-zawābi'*, *il-'ūz lillāh(!)*, 'that night snowflakes kept falling and it was so stormy, my God!' (Schmidt-Kahle I, 56, 1. 6 from bottom); before night (on campaigns) cf. Aḥmad Ibn Ḥanbal, II 132, in Wensinck, *op. cit.*; entrance to market at nightfall cf. Padwick, *op. cit.* 87; against the setting moon cf. Aḥmad Ibn Ḥanbal VI, 61, in Wensinck, *op. cit.*; against rain and clouds cf. Abū Dā'ūd, 40, 103, in Wensinck, *ibid.*

4.1.1.8 Against adversities and misfortunes: Against pain, sickness, etc. cf. Bukhārī 80, 28, in Wensinck, *op. cit.* 115.

When a woman is having labour pains, it is recommended to recite for her safety and protection *āyat-al-kursiyy* (Q 2, 255) followed by *al-mu'awwidhatān* (Q 113 and 114) (Nawawī 126). *al-mu'awwidhatān* are early Meccan *sūras*, the first being for protection from fears proceeding from the unknown; the second, for protection from the evil in a man's own heart and in the hearts of other men.<sup>8</sup> In actual life *al-falaq* (Q 113) is one of the earliest taught to children; it provides a cry for protection against night dangers and against the evil eye, whereas *an-nās* (Q 114), the last *sūra*, is used as a cry for refuge from men and devils, from

<sup>8</sup> Cf. Pickthall 454-455.

temptation and from spooks, and it is the most acceptable cry in such cases (Padwick 85).

*āyat al-kursiyy* ‘the verse of the Throne’ is widely used. Almost all pious people say it at the end of the ritual prayer... Reciting it keeps protected a house whose dwellers have gone away. It is also recited to ask God to protect a sick man (Jomier 150), as well as during cupping (Nawawī 134), or when apprehending an assault (Ḥakīm [1960] I, 117) (v. *supra*, § 2.3.2.2).

Nawawī (p. 57) adds that *du‘ā’-al-karb*, ‘prayer against fear, anxiety, grief, distress, or pain’ consists of *āyat al-kursiyy* followed by the verses sealing *al-baqara*, ‘the Cow’, the second *sūra* of the Qur’ān.

Against death: Against the trial of the punishment of the grave cf. Bukhārī 17, 7, in Wensinck, *op. cit.*; against several kinds of death cf. Aḥmad Ibn Ḥanbal II, 171, in Wensinck, *ibid.*

When about to drink his medicine, an ill person listening to the radio hears an announcement on the air: *lā tashrab-id-dawā’*. *ad dawā’u fihi summun qātil*, ‘don’t drink the medicine. It contains deadly poison!’ he threw the medicine away instinctively, exclaiming: *a‘ūzu bi-llāh*, ‘my God!’ (C); seeing a relative lying dead *hādha lammin shāf ha-sh-shōfe l’ūdhu bi-llāh aḷla lā ywarriha la-makhlūq*, ‘when this one saw this (shocking) sight, God protect us! may God not show it to any creature!...’ (Schmidt-Kahle I, 200, l. 9).

Against hunger cf. Nasā’i 50, 14-60, in Wensinck, *op. cit.*; against poverty cf. Nasā’i 50, 10 and 20, *ibid.*; against care and sorrow cf. Aḥmad Ibn Ḥanbal III, 122, *ibid.*

4.1.1.9 Against ugliness, evil character, evil behaviour, including one’s own anger and evil heart, and against evil action. At the sight of an ugly person: *a‘ūdhu bi-llāh*, ‘O God!’ (BM); unexpectedly facing an ugly giant or jinni *āh ya rabbi. inta min? a‘ūzu bi-llāh*, ‘O my Lord! who are you? O God!’ (C); disappointedly looking at one’s image in a mirror *a‘ūzu bi-llāh*, ‘O God!’; staring at a photo of oneself *a‘ūzu bi-llāh mā li ṭāl’a wiḥsha kida?* ‘O my! why do I look so ugly?’ (Taymūr, *Thalāth* 67).

Resenting someone’s character: *zalmatna-lli ḥakēna ‘anno a‘ūzu bi-llāh minno*, ‘the body we spoke [to you] about, God help us! (lit. I seek God’s refuge to escape him)’. (J); *aff! a‘ūzu baḷlāh*, ‘Ugh!’ (Lewin 90);<sup>9</sup> intolerable ignorance: *yā salām ‘ala-l-gahli-bitā’kum da. a‘ūzu bi-*

<sup>9</sup> Cf. Aḥmad Ibn Ḥanbal II, 346, in Wensinck, *op. cit.*

*llāh. ḥāga ṭīḥahha*, 'Gracious me! how ignorant you are! O God! I can't bear that' (Taymūr [1952] 166); covetousness cf. Bukhārī 80, 37, in Wensinck, *op. cit.*; cowardice cf. Bukhārī 56, 25, *ibid.*

Loathing someone's behaviour: Against the behaviour of *amirs* who are too young or too old cf. Aḥmad Ibn Ḥanbal II, 326, *ibid.*; seeing one's wife in the arms of another: *illa w-marate nāyme fi ḥuḍin ha-l-'abd-il-'ūdḥ bi-llāh*, 'suddenly he saw his wife lying in the arms of a slave. Good Gracious!' (Schmidt-Kahle I, 140, l. 19).

To cut off insisting cf. Abū Dā'ūd 40, 107, in Wensinck, *op. cit.*; intrusion: *a'ūzu bi-llāhi min-ash-shayṭāni-r-ragīm. ya'ni mush ḥa-rtāḥ minkum shuwayya?* 'Gee! can't I have some rest (from you)?' (Taymūr, *Thalāth* 46); dissension: *ma t'a''ad-hāsh ba'a a'ūzu bi-llāh*, 'don't complicate it. Ugh!' (C).

Discourtesy:

A — *basta'zin*, 'I take leave'.

B — *a'ūzu bi-llāh. wa'lla mā bitrūḥ la-tishrab finjān ahwe*, 'O no, you won't! by golly you won't go before you drink a cup of coffee' (D).

Annoying:

A — *addēsh btā'mor?* 'how much do I have to pay?' (lit. how much do you order?).

B — *a'ūzu bi-llāh*, 'Ugh!' (D).

4.1.1.10 Against one's own anger: *idhā ghaḍība qāla a'ūdhu bi-llāh*, 'against one's own anger one invokes: I seek refuge in God' (Nawawī 132);<sup>10</sup> annoyed by the cry of a kerosene seller: *a'ūzu bi-llāh. astaghfir-allaḥ 'ala ha-n-nhār hād*, 'Good Gracious! I ask God's forgiveness for [my attitude in] this day' (D).

Against one's own heart: When in the course of a conversation an interlocutor takes a stand in an issue and wishes to bring one to side with him in a way to serve his turn, he suggests a rhetorical question implying negation, or expressively states a negative proposition referring to his own frame of mind. If one keeps silent, the implication is that one finds fault in the interlocutor, or that he repudiates his deeds, whereas if one responds instantly by invoking the *isti'ādha*, one implies putting off of some evil thought or attitude, conforming with one's interlocutor and/or justifying his deeds.

A — *qabil āni chadhkhāb?* 'why, am I a liar?'

B — *a'ūdhu bi-llāh. inta maḥshūm-imm-ich-chidhib*, 'O no, God forbid!'

<sup>10</sup> Cf. Tirmidhī 45, 51, in Wensinck, *op. cit.*

you're exempt from lying' (BM).

A — *izan ana naẓariyti fīha mū khaṭa*, 'so my idea of her is not wrong'.

B — *abadan. a'ūzu bi-llāh*, 'not at all! God forbid!' (D).

The *isti'ādha* hence signifies an accentuated negation:

A — *btimzah?* 'are you kidding?'

B — *a'ūzu bi-llāh. kalām-irjāl*, 'not the least! men's talk' (D).

A — *ya'ni mā-nak fāqed zākirtak?* 'you mean you haven't lost your memory?'

B — *a'ūzu bi-llāh*, 'God forbid!' (D).

A — *ana shriḳak*, 'I'm your partner'.

B — *a'ūzu bi-llāh. ana lā 'indi shriḳ wa-la ḥad*, 'O, no! I have no partner or whatever' (J).

4.1.1.11 Against evil action: *l-qāḍe-l-bārah jbarto skrān. ḥāsha wa-me'āḍ-llāh*, 'I've met the Qadi yesterday drunken. How scandalous (and unbelievable!)' (W. Marçais 264).

Against error and injustice cf. Abū Dā'ūd 40, 102, in Wensinck, *op. cit.*

Against debts and faults cf. Bukhāri 43, 10, *ibid.*

Against gambling: *umār! a'ūzu bi-llāh*, 'gambling! Gracious me!' (Ḥakīm [1956] 85); *il-bōker maysir munkar wa-l-'iyādhu bi-llāh*, 'poker is [like] *maysir*, an ancient Arabian game of chance played with arrows without heads and feathering, for stakes of slaughtered and quartered camels, forbidden by the Qur'ān<sup>11</sup>. Gracious me!' (Ḥakīm, *ibid.* 118).

Against criminal offences. Surprised by criminal faces breaking into one's apartment: *a'ūzu bi-llāh*, 'my God!' (C); execution of crime: *atalūh. a'ūzu bi-llāh*, 'they killed him! my God!' (Taymūr [1952] 188); a slave entrusted with his lord's wife, on finding out that she has been kidnapped *ṣār khaṭra yit'awwadh bi-llāh-u-khaṭra yikhzi-sh-shiṭān*, 'he began to alternately seek refuge with God and disgrace the devil' (Schmidt-Kahle I, 140, 1. 4).

4.1.1.12 When experiencing (or hearing about) untoward events: *a'ūdhu bi-llāhi min-ash-shayṭān*, or — *min-ash-sharr*, 'I seek God's protection from the devil', or: '— from evil' (Hawley 77).

4.1.1.13 The Qur'ān and the Ḥadīth refer to God giving refuge to man also under *iywā'*: *fa-'āwākum*, 'He gave you refuge' (Q 8, 26); *awā ilā-llāhi fa-'āwāhu-llāh*, 'he sought refuge in God, and God gave him refuge' (Muslim, *Salām* 26, in Wensinck, *Concord.* I, 80b).

<sup>11</sup> Q 2,219, Q 5,90.

4.2 *God as Cover (satr)*. In face of fear evoking stimuli and situations, real or imaginary, the Muslim and the Arab by culture seek a defence mechanism, viz. divine 'cover' and 'protection', *satr*. God's *satr*<sup>12</sup> is sought for under the impact of intra- and interpersonal apprehensions and fears. Man apprehends *surūf ad-dahr*, 'changes of fortune' related to changes of time; he dreads extreme highs and depths. He is dominated by superstitious fears. He apprehends divine and transcendental secrets, hell, evil spirits and the evil eye. He apprehends the occult and hidden knowledge. He apprehends physical annihilation by disease or bodily injury. Against these the Muslim and the Arab by culture seek the 'cover' or 'protection' of God. Man is constantly in need of reassurance.

On the other hand, man apprehends society: he fears the disclosure of his own secrets and weaknesses; he apprehends being disgraced by criticism, gossip and odd behaviour of others, but God is *sattār al-'uyūb*, 'Coverer of faults'.

Divine 'cover' is sought in sexual matters in which the Muslim and the Arab by culture are secretive, though maintaining sometimes a 'double moral standard' under the 'cover' of God, keeping 'affairs' confidential. For the unmarried, however, divine 'cover' signifies 'lawful marriage'.

4.2.1 *Intrapersonal fears*. One apprehends one's intensive laughter or joy, lest it end in mishap or misfortune. Consequently, when one is attacked by a fit of laughter, one should restrain oneself and say: *yā rabb tusturni min ha-ḍ-ḍuḥkāt*, 'O Lord, keep me from this laughter (Frayḥa 319).<sup>13</sup>

4.2.1.1 *Acrophobia*. When dreading high places such as looking down from a high building or tower, a mountain crest, a cliff or precipice, or from the brink of a deep well or pool, one exclaims: *yā sāter*, 'O Protector!', or *yustur aḷla*, 'God protect (me!)' (J).

4.2.1.2 *Superstitious Fears*. Superstitious fears are common in Arab society: apprehension of divine and transcendental secrets, hell, the notion that there is no hereafter, demons and evil spirits, and the evil eye.

Apprehension of divine and transcendental secrets: *aḷla yusturna min-il-imkhabba fi ṭayy-il-ghēb*, 'God protect us from whatever is hidden

<sup>12</sup> Not mentioned in the Qur'ān.

<sup>13</sup> *ḍuḥkāt* in plural expresses intensive laughter.

from us, from what is beyond the immediate reach of the senses!’ (J).

Apprehension of hell:

A — *farā’iḏu-l-wuḏū’i wa-’arkānu-d-dīni in jahilahā jāhilun kafara wa-l-’iyādhu bi-llāh wa-kānat jahannamu wa-n-nāru mathwāh*, ‘the obligatory ritual ablutions before prayer and the pillars of religion (Islam), if an ignorant (Muslim) ignores them, he’s considered an infidel, God save us! and hell and fire are his abode’.

B — *yā sātir di-lli yig-halha, aḷḷāhumma ḥfaḏna*, ‘O my God (lit. O Protector), if one is ignorant of these, God preserve us!’ (Ḥakim [1956] 122).

God protects man from hell and from sinners: *aḷḷah ysellkek men en-nār-u-men wlād-l-ḥarām*, ‘may God protect you from hell and from sinners!’ (Daumas 86).

Apprehending the notion that there is no hereafter: *zayyi-ma ykūn-il-wāḥid fākīr innu ḥa-y’ish ‘ala ḫūl, ma fīsh akhra, yā sātir*, ‘it’s like someone thinking that he’ll go on living forever, no hereafter, O Protector [protect us from such a notion]!’ (Sālim 81).

Apprehension of demons and evil spirits: In the Arab villages of Judea and Samaria it was common until the last generation that whenever a woman approached a jar, a basket, or a sack to take food from; whenever she approached a jar or a skin water-bottle to pour water therefrom on flour to make dough; whenever she laid the leavened bread loaves in the oven to make bread, she would invoke *yā sātir*, ‘O Coverer!’, or *ism-aḷḷa*, ‘(in) the name of God!’, asking God to cover and protect her and her food supplies from evil spirits (Stavsky 341).

It is told in a fairy tale that someone who suddenly faced a jinni in the form of a giant exclaimed apprehensively:

A — *inta mīn? inta mīn? a’ūzu bi-llāh! eh da? yā sātir, yā rabb! bi-smi-llāhi-r-raḥmāni-r-raḥīm!* ‘who are you? who are you? God protect [me]! what is this? O Protector, O God! in the name of Allah the Merciful and Compassionate!’

B — *ana khaddāmak-il-muḫī*, ‘I’m your obedient servant’ (C).

Addressing demons, a Moroccan Jew says: *ḷḷa yastor ‘lēna w-’lēkom. ḥna-f-’ārkom* (< CA ‘*irḏikum*), ‘God protect you and us! have mercy upon us!’ He adds: ‘Moroccan Jews believe that Jerusalem is void of demons’ (Shwera, Morocco).

Apprehending the evil eye: When Tunisian Bedouins admire a child, they invoke: *rebbi yester*, or *rebbi yḥejjeb ‘alih*, ‘may God protect, or:

may God cover him (against the evil eye)!’ (Dornier, *IBLA* 16, p. 62).<sup>14</sup>

The North Tunisian Bedouin fears precision, especially regarding the number of his cattle and property. He keeps the number under ‘cover’ of divine protection: *ikhelliha fi ster rebbi*, ‘he keeps it under the cover of God (lit. my Lord)’ (*ibid.* 57, p. 41).

Putting off one’s interlocutor:

A — *addēsh btirbah*, ‘how much do you earn?’

B — *waḷla l-hamd-illa. mastūra*, ‘well (lit. by God), praise God! [keep it] covered!’ A variant reply of (B) may be: *barake*, ‘[it’s] a blessing [from God], (i.e. you must not know the exact sum: taboo) (J).

One does not generally reveal one’s age in apprehension of the evil eye.

4.2.1.3 *Apprehension of the occult.* One apprehends the occult, and hidden information and knowledge. When there is a loud unexpected knock at the door, late at night or early in the morning, one apprehends an inopportune visit, danger, or bad news. Instantly, one invokes *yā sattār*, or *yā sātir*, ‘O Protector!’ (J); *yā sātir, yā rabb. khēr!* ‘O Protector, O Lord! good [news, hopefully]!’ (C).

Apprehending bad news:

A — *sa’id, sa’id! ana fi ‘arḍak. jīt-u-jābak aḷla*, ‘Sa’id, Sa’id! I beg you urgently! you have been destined to come here now’ (lit. you have come and God brought you over).

B — *yā sāter, yā rabb. yamm hēk, min ghēr salām wa-la kalām?* ‘O Protector, O Lord! simply so, without salutation?’<sup>15</sup> (J).

A — *ma’i wara’it ḷalā*, ‘I hold a divorce certificate’.

B — *yā sātir, yā hāfīz*, ‘O Protector, O Preserver!’ (C)

Fearing the unknown:

A — *ana gay-lak fi mas’ala rubbama ghayyarat musta’bal ḥayātak kullu*, ‘I have come to you in a matter that may change your whole future’.

B — (sarcastic:) *yā sātir*, ‘you don’t say!’ (lit. O Protector!) (Ḥakim [1956] 131).

Fearing someone’s odd request: *lēsh, yā sattār*, ‘why, Goodness?’ (lit. O Protector!) (Schmidt-Kahle [1918] 200).

Apprehension of someone’s hidden intentions:

A — *nāwi tiḥgiz?* ‘do you intend to confiscate?’

<sup>14</sup> *hijāb*, ‘amulet’ (lit. cover) covering a person from spirits and the evil eye.

<sup>15</sup> *wa-la-kalām*, ‘without speaking’ is a redundant phrase.

- B — (mysteriously:) *nāwi-lli ana nāwi 'alēh*, 'I intend what I intend'.  
 A — *yā sātir. ustur*, 'Goodness! (lit. O Protector, protect [me]!)' (Ḥakīm, *op. cit.* 587).

Apprehending assembly of a crowd: *aḷla yustur. abṣar shu fī*, 'God protect [us]. I wonder what's going on there' (Amman).

Apprehending a sudden stop of a car beside someone: *yā sātir. aḷḷā-humma g'alu khēr*, 'O Protector, may it be good [news]!' (C); *yā sātir, yā rabb. fī ēh ya tara?* 'Goodness me! (lit. O Protector, O Lord!), what's the matter, man?' (C).

Fearing misfortune of an unlucky day, one invokes: *aḷla yjirna min naḥs ha-n-nhār. yā rabb*, 'may God protect us (lit. give us asylum [under his wing] from the misfortune of this day, O Lord!' (D).

4.2.1.4 *Apprehension of death, disease, or bodily injury.* Apprehension of death, when one's life is threatened in dangerous situations caused by nature or man, or in a context of reference to someone's passing away, to cemeteries, biers, etc.: An Egyptian tank stuck on the battlefield in the Suez Canal zone during the Arab-Israeli war in October 1973 had the following invocation scribbled on in paint by its crew: *yā rabb satrak*, 'O Lord, [cover us by] your protection!' (screened on TV)

To a sick person fearing death:

A — *rah amūt*, 'I'm going to die'.

B — *aḷla yistur. mā rah tmūt*, 'God Gracious! you'll not die!' (BM).

Apprehending air raids:

A — *yā gamā'a-l-ghārāt ha-tishtadd*, 'fellows! the raids will become heavier'.

B — *rabbina barḡu satirha, w-il-makhba' mawgūd*, 'our Lord, still, is protecting us (lit. is covering it, the mishap) and the shelter is there' (Taymūr [1952] 129).

Apprehending the disasters of war: *aḷla yistugh min ha-l-ḡaghb*, 'God protect [us] from this war!' (BJ).

Apprehending a downpour: *as-sattār aḷla*, 'the Protector is God' (Ḥujeirāt Bedouins, Galilee).

Apprehending thunderstorms, suffocation, or drowning: *yā sāter* 'O Protector!', or *yā rabb ustur*, 'O Lord, protect [me/us]!' (J).

Apprehending shooting: *yā sāter*, 'O Protector!' (Beirut); *yā sattār*, 'O Coverer!' (BM).

Implicit reference to death:

A — *wāgib inta kamān tu'ammin 'ala ḡayātak*, 'you too must insure yourself against death'.

B — *abil-ma t'ūm fi riḥla-l-'irā'*, 'before you travel to Iraq'.

C — *da ḡarūri. 'ala shān-illi yirga' minna salīm...*, 'it's necessary, for whoever of us returns safe...'

D — *yā sātir*, 'O God!' (lit. O Protector!) (Ḥakīm [1956] 703).

Reference to someone's passing away. When informed about an awful untimely death of a friend by a car accident, one invoked: *allā-humma satrak yā rabb wa-ḥusn-il-khitām*, 'O God, [cover me by] your protection, O Lord, and [may my own life] end well!' (C).

Seeing a girl crying, a man questioned her, apprehensively:

A — *yā suttār, yā bint, shū sār?* 'Gracious me (lit. O Coverer!), girl! what has happened?'

B — *wa-la yṣībak sharr. salāmit rāsak min tala wlādak*, 'may evil not inflict you! may you be safe! your children have died' (lit. may your head [synecdoche] be safe from the part of your children!) (Schmidt-Kahle, *op. cit.*).

When informed that a dead body following an accident had been rushed to a hospital where a patient was staying, he invoked: *allā yistār*, 'God shield [us]!' (BJ).

On hearing a broadcast announcement: *balaghat-il-khasā'ir fi-l-'arwah ḡatta-l-'ān*, 'the number of casualties until now has reached...', a person exclaimed: *ḡāga faḡi'a khāliṣ. yā sātir*, 'horrible! Good gracious! (lit. O Coverer!)' (Taymūr, *op. cit.* 148).

When passing by a cemetery: *yā sātir*, 'O Protector!' (J).

Referring to a bier in a story: ... *illa w-ha-n-nās wāqfin b-ha-n-na'sh. ḡāl: yā suttār, shu-d-da'wa. lēsh wāqfin?* 'all of a sudden [he saw] people halting with a bier. Said he: O Protector! what's going on? why did they stop?' (Schmidt-Kahle, *op. cit.* 92).

Apprehension of disease. Fearing the affliction of an illness: *allā yastarna min hāk al-marḡa*, 'God protect us from such an illness!' (Şindor, Turkey).

A — *illi sār sār-u-mā biṣir illa-l-imgaddar 'alēna*, 'let by-gones be by-gones, and nothing but what is predestined for us is going to happen'.

B — *ya sattār. kunno walad min-iwlādak 'ayyān*, 'O God! (lit. O Protector!) one of your children must be ill' (Amman).

Referring to insanity:

A — *hāda majnūn*, 'this fellow is mad'.

B — *yā sātir*, 'O God!' (O Coverer!) (D).

A — *akhāf 'alēha min-il-gunūn*, 'I'm afraid she'll go mad'.

B — *yā sātir*, 'O God!' (C).

When recovering from an illness, either the person who has recovered or his visitor, the interlocutor, refers to God's 'shielding' against the evil situation:

A — *l-ḥamd-illa 'a-s-salāme. ajat sahle*, 'praise God for [your] health! it has been easy'.

B — *aḷla ysallmak. satarha aḷla*, 'God keep you healthy and well! God has shielded [me] against it' (Samaria).

A — *l-ḥamd-illa 'a-s-salāme. mastūra-n shā-ḷla*, 'praise God for [your] health. It has been shielded, God willing!'

B — *aḷla ysallmak. aḷla raḥamna w-'afa 'anna*, 'God keep you healthy and well! God has had mercy on me (lit. us) and has forgiven me' (J).

Apprehension of bodily injury: *yā sātir yasturak*, 'O Protector, may He protect you!' (Hawley 75); *aḷla yisturak yā waladi*, 'God be with you (i.e. protect you) my boy!' (Hillelson 12).

On hearing about an untoward event:

A — *na'alitu-l-'is'āf*, 'he was carried away in an ambulance'.

B — *yā sātir. aḷḷāhumma ḥfaẓna*, 'O God! (lit. O Protector!) O God, keep us [from misfortune]!' (Ḥakīm [1956] 589).

On hearing a broadcast about a foreign President's car being stoned by a violent crowd, one exclaimed: *aḷḷa-l-yistagh*, 'Gracious me!' (lit. God is He who covers) (BJ).

When speeding up a car and suddenly losing control, the driver or passengers may invoke *yā sāter*, 'O God!' (lit. O Protector!) (J).

A — (fearful:) *yā nahāri. da wāḥid marmi fi-sh-shāri*, 'what a misfortune! (lit. O [black] day of mine!) It's a man lying (lit. thrown) on the street!'

B — *ṭa[yyi]b arrabi shwayya yā firdūs*, 'well get a little nearer, Firdūs!'

A — (running:) *yā sātir. ustur yā rabb*, 'O God! (lit. O Protector!) protect, O Lord!'

B — (stunned:) *aḷá. maḥrūs!* 'O God! [it's] Maḥrūs!'

C — (Maḥrūs struggling with death:) *ilḥa'ini yā m'allima* 'save me, Ma'am!' (C).

Escaping danger:

A — *wi'e'-il-'uṭumbil w-ana nāyem taḥto w-başalleḥ fi(h)*, 'the car turned over (lit. fell) while I was lying underneath, repairing it'.

B — *yā sāter, yā rabb. ṭayyeb kif mā atalak-u-kassar-i'ḍāmak?* 'O Pro-

tector, O Lord! well how did it not kill you and break your bones?' (J).

Referring to someone who escaped danger, one would say: *alla sataro. l-ḥamd-illa* 'ala salāmto, 'God has protected him. Praise God for his safety!' (J).

When a witness apprehends one's falling (acrobat, child, etc.) he invokes: *yā sāter*, 'O Protector!', or *alla yustor*, 'may God protect (him)!' (J).

When tripping up someone, a witness says: (*yā*) *sattār*, '(O) Coverer!' (Abribat 317).

When riding a beast on a rainy day, or on a slippery ground..., or when climbing a shaky ladder, one invokes: *yā sātir*, 'O Protector!', or *yustur alla*, 'may God protect!' (Stavsky 300).

Referring to a hypothetical accident: *rabbina huwa-s-sattār yā akhi. dī ḥāgāt bitā*'it *rabbina. law rabbina subḥānu w-ta'āla rayid-lak bi-ḥadsa mush ḥa-timna*'-il-*qaḏā*', 'our Lord is the Protector, brother! these are things pertaining to our Lord. If our Lord, praised be He and exalted, wills you an accident, you cannot prevent destiny' (Sālim 67).

A startled person who was unexpectedly slapped by what he thought was a statue, exclaimed: *yā sātir, yā rabb*, 'O Protector, O Lord!' ('Abd al-Ḥamid 7).

When unable to bear a bad smell, one invokes: *yā laṭif. yā sattār*, 'O my God!' (lit. O Kind, O Protector!) (Bloch-Grotzfeld 170).

When apprehending suffocation: *yā sāter*, 'O Protector!', or *yā rabb ustor*, 'O Lord, protect [us]!' (J) (v. *infra*, §§ 4.4.2; 4.4.4).

When apprehending someone's punishment: *yā sāter. yā rabb*, 'O Protector, O Lord!' (D).

When coming up against someone: *yā sāter*, 'sorry!' (lit. O Coverer [of faults and disgrace]!) (J).

4.2.1.5 More on anxiety. When complaining about one's misfortune, one adds: *busturha alla*, or — *rabbak* 'God (or: your Lord) will cover it' (i.e. put an end to it) (J).

When expressing anxiety, being unable to cope with a price that has been fixed:

A — *di b-khamsa w-talatīn girsh*, 'this costs thirty five piastres'.

B — *yā sātir*, 'Goodness!' (lit. O Coverer!) (Trimingham 123); *yā sātir. ghāli awi*, 'Goodness! it's very expensive!' (Ḥakīm [1956] 580).

When reassuring one who has expressed anxiety, one says:

A — *rabbina yustur*, ‘may God cover it!’

B — *in shā’a-llāh*, ‘God willing!’ (Mitchell 189); or *aḷla yistir*, or *aḷla lā gāl*, ‘God protect (us), or: may God not say it!’ (Rossi 51).

#### 4.2.2 *Interpersonal fears*

4.2.2.1 *Apprehension of society*. One apprehends disclosure of one’s secrets, apprehends being disgraced justly or unjustly by society, fears people’s criticism, gossip and memory, fears bad temper and odd behaviour of others.

Keeping one’s secrets for oneself:

A — *iḥkī-li* ‘*an mughāmarātak*, ‘tell me about your [sexual] adventures!’

B — *yā sīdi khalli-sh-shaghle mastūra*, ‘Sir! keep it covered [by God]!’ (D).

Apprehending public criticism, one implores in a mumble: *yā rabb, satrak. satrak, yā rabb. satraka-lladhī lā yankashif*, ‘O Lord! [I seek] Thy cover. Thy cover, O Lord! Thy cover that cannot be lifted!’ (Sālim, *op. cit.* 106).

Criticizing someone for speaking nonsense: *yā ‘amm rūḥ. aḷla yusturak*, ‘go away, old man (lit. uncle). God cover you[r shame]!’ (‘Abd-al Ḥamīd, *op. cit.* 43).

Referring to an alleged debt of someone’s relative one says: ‘*ala kulli ḥāl rabbina satar. dafa’t-il-mablagh min gebti*, ‘anyhow I escaped it (lit. God has covered it, [i.e. the disgrace]). I have paid the sum from my own pocket’ (C), thereby saving his relative from criticism.

Apprehension of gossip: *in ḥadan shāfni abṣar shu rāyih-iy’ūl. aḷla yustor*, ‘if someone sees me, [God] knows better what he’s going to say. God protect [me]!’ (J).

In the event of hearing gossip, on interrupting and expressing contempt of it, one may say: *aḷla yistor ‘a(la)-n-nās. yā rabb sitrak*, ‘God cover people[’s disgrace]! O God, I seek your protection!’ (Frayḥa 26; 346).

Apprehension of a too retentive memory: *yā sātir. da-nta ‘andak zakra awiyya awi*, ‘Wow! (lit. O Protector!) you have a very good memory!’ (Ḥakīm [1956] 577).

Apprehension of moral injury. Bad temper: ... *bahat w-imtazaj bi-l-ghaḍab w-inqalabat ‘enēh ḥumr zayy-id-damm fa-qāl ja‘far yā sattār*, ‘... he was astonished and angry, and his eyes turned bloody red. Thereupon Ja‘far said: My God! (lit. O Protector!) (Landberg [1888] 7 [Indian cipher]).

A — *ana di-l-wa'ti-l-'afarīt bitil'ab uddāmi*, 'I have lost my temper' (lit. I, now, the demons are playing in front of me).

B — *la'. rabbina yustur*, 'O, no! my Goodness! (lit. God protect [me]!)' (salutes and departs) (Ḥakīm, *op. cit.* 208).

A — *yi'ta' ha-l-'ishē. kullha ta'ab-ib-ta'ab*, 'may God cut short this life [of mine]!' (i.e. I'm fed up). It's a nuisance!'

B — *yā sāter, yā rabb. alla yusturna min ha-l-muqaddime*, 'O Protector, O Lord! God protect us from this introduction!' (J).

Dreading wife's anger *yā sāter, yā rabb*, '(as above)' (D).

When complaining about someone's odd behaviour, such as injustice, prejudice, unfairness, suppression, and the like, one adds solacing oneself: *busturha alla*, (or *rabbak*), 'God (or: your Lord) will cover it (i.e. the odd behaviour)' (J).

A man rebuking his wives who incessantly quarrel with one another: *a'uzu bi-llāh minkum. yā sātir*, 'I seek God's protection from you. O Protector!' (i.e. I'm fed up with this nonsense) (C).

When not complying with someone's laziness, one invokes: *yā sātir 'ala-l-kasal*, 'O Protector [Who covers the disgrace] of laziness!' (Ḥakīm [1960] I, 78).

Following are exemplary wishes relating to the apprehension of society:

A beggar who has been given alms blesses: *allah yistirak fi-d-dinye u-f-l-'ākhire*, 'thank you!' (lit. may God cover you [i.e. may you not feel the disgrace of begging] in this world and the hereafter!) (Rossi 61); a Tunisian son, before leaving home in the morning kisses his parents' hands, wishes them a good morning and asks for their benediction which goes: *lā ykhayyibak. barra. alla lā ykhayyibak w-yester dhurriyatak wa-la yefḍahak*, 'may [God] not disappoint you! go! may God not disappoint you and may He protect you and your posterity, and may He not dishonour you!' (Abribat 319-320).

In expressing one's unsociability, innocense and self preservation one says: *bnimshi min-il-ḥēṭ la-l-ḥēṭ-u-mā bin'ul ghēr yā rabbi-s-satra*, 'we mind our own business' (lit. we walk [beside the walls] from a wall to another and we don't say but 'O Lord! [we seek your] protection!') (D).

A lawyer sitting in a court room takes off his robe and presents it to a colleague, Shāhīn, who has forgotten his at home. Shāhīn accepts the offer:

A — *tfaddal yā ustāz*, 'please, Mr.!'

B — (Shāhīn) — *alla yusturak*, 'Thank you!' (lit. God cover you!: pun — robe/protection) (Ḥakīm [1956] 148).

4.2.2.2 *Sexual Fears*. In Muslim and Arab circles women are traditionally kept in seclusion, and are sexually disposed and susceptible to dangers and phobias. When exposed to shame and dishonour they are in great need for human, rather divine protection and safeguard, *satr*, to 'cover' and 'shield' them from a blameful record. Marriage for both sexes is considered as *satr*. On various occasions an unmarried girl is wished *satr*, divine 'cover'. Strange men not members of near kinship, are not allowed in at homes when mature male residents are absent.

A married woman in the Arab villages of Judea and Samaria is termed *mastūra*, 'covered', 'shielded', (i.e. having a blameless record) which expression is a metaphor and/or a benediction. In Bagdad a married woman invokes an oath saying *b-satri*, '[I swear] by my shield' (i.e. God) (BM); *b-satghi* (BJ). When talking to a woman, one may swear the following oath: *w-sitrich 'idd* ( < 'ind)-*aḷla*, '[I swear] by your protection by God' (Ḥanafī 15).

Following are courtesies addressed or referred to women. An old woman blesses a young woman: *aḷla isetrek men kell 'ib*, 'God protect you from all disgrace!' (Ph. Marçais 41); benediction to a lonely 'un-protected' girl: *aḷla yustur 'alēki*, 'God protect you!' (Bauer 227); in response to an unmarried girl who has congratulated a bedouin member or family in a lifecycle ceremony: *aḷla yister 'alēki*, 'God protect you!' (Musil [1908] III, 216); when expressing thanks to a woman: *rabbina ykattar min amsālik-u-yustur 'arḏik*, 'may our Lord increase the number of your like, and may He protect you!' (C).

A — *w-kif shufti-l-iwlād ya-mm ḥusni*, '*asāhum mabṣuḥin?* 'and how are the children Imm (mother of) Ḥusni? hope they are well!'

B — *l-ḥāfḏh-aḷla 'alēki w-'alēhum. ykhalli wlādik rabbna w-yustur 'alēki*, 'God keep you and them! may our Lord keep your children and may He protect your (female) honour!' (Amman).

The following benediction to a man is a formula of request, signifying 'please!'

A — *lā t'ākhiḥni*, 'excuse me (for refraining from telling you about it)!'

B — *ṭamminni, yastor ḥarīmak*, 'set my mind at rest, please!' (lit. God protect the women in your family!) (D); a variant version: *aḷla yastor 'ala ḥarīmātkom*, 'please!' (lit. God protect the women in your [pl.] family!) (Malinjoud, *Textes divers* I, 6).

When speaking highly or disparagingly of a woman (in an ironical tone) one may bless her saying: *khōsh mara aḷla yistur 'alēha*, '[she is]

a good woman, God protect her!' (BM); *kəllish khōsh magha yistəgh 'liya* (BJ); *'indo bint aḷḷa yəstor-i'lēha*, 'he has a daughter, God protect her!' (D).

A — *khālto dabbarat-lo bint nu'mān*, 'his aunt made him settle down with (i.e. marry) the daughter of Nu'mān'.

B — *aḷḷa yustor 'alēha. ma la'āsh aḥsan minha?* 'God protect her! couldn't he find a better wife?' (J).

Referring to a dissolute woman one adds: *rəbbi yəstur*, 'may my Lord (i.e. God) cover [her disgrace]!' (Boris 160).

A Ḥabbāni Jewish woman lighting the Sabbath candles on Sabbath eve prays saying: *yā ḥayy wa-qayyām testor 'alēna wa-'ala 'awāgibna*, 'O Living and Eternal, [Hebrew], protect us and our offspring' (Ḥabbān).

A dying person blesses his unmarried daughter on his deathbed: *yinkitib lik-is-satr*, 'may you be destined for [God's] protection!' (i.e. marriage) (C).

A bachelor asking God for marriage says: *yā rabbi ti'ḫini fat mara anṣətar*, 'O Lord! give me a wife to cover my (shame of loneliness) with!' (Şindor, Turkey).

A young man suggesting himself as husband to a widow's daughter justifies his step with the following argument:

A — *biddi astor 'ardkon*, '[by marrying your daughter] I wish to protect the (female) honour of both of you'.

B — *aḷḷa yəstor 'lək*, 'God protect you!' (D).

It was customary for the celebrators in wedding processions in Arab villages of Judea and Samaria when the bride was conveyed on a camel to the bridegroom's house, to follow the bride on foot in slow pace, and in order to give the procession an air of splendour and magnificence, to invoke on every step: *yā sātir. yustur aḷḷa*, 'O Coverer up (of shame, sin, etc.), God protect [the bride]!' (Stavsky 260).

In Algiers a bridegroom is blessed as follows: *tedkhol 'alik be-seter allah*, 'may she [your bride] enter your house under the protection of God!' (Daumas 120).

In accordance with the Qur'ānic prohibition 'O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof...' (Q 24, 27), it is incumbent on a stranger in pious Muslim circles before entering a house where Muslims live to announce his coming, to give the women within the household enough time to cover themselves or veil their faces, or get out of the way before he is allowed in by a mature male present. Prior to, or when knocking on the door he must call: *yā sāter*, or *yā*

*sattār*, 'O Coverer!' (Canaan [1931] 184); *yā sattār*, 'O Concealer (of our sins!)' (Snouck Hurgronje 34).

Suppose a Muslim is accompanied by someone on his way home and bids him enter, or suppose a guest meets his Muslim host while on his way home, the guest, on approaching the house asks his host:

A — *khōd ʔarīʔ wa-la-l-amer ʔalēk*, 'open the way [for me] (i.e. call the women in your household to get out of the way as we go in), please!' (lit. take a way and don't consider it an order!).

B — (to household:) *ya sāter. ya sāter*, 'here we come!' (lit. O Coverer!) (J).

A man who inappropriately wished to enter a lady's private room was obstructed: *ʔawiz tkhushshi-kida lā sātir wa-la dastūr?* 'you want to get in straightway, without permission?' (lit. without [saying] [*ya sātir*, 'O Coverer!' nor *dastūr*, '[with your] permission?') (C).

When a pious man suddenly finds himself exposed to a woman's, more generally to an adult's body organs about which one should have a feeling of modesty, the pious person invokes instantly: *yā sāтира-l-ʔawrāt*, 'O Coverer of *puḍenda!*', fearing God's punishment (Ḥanafī 15).<sup>16</sup>

In Upper Egypt where intermingling with strange women is frowned on, a pious man, surprised by a French lady tourist who fondly patted him on the shoulder, exclaimed: *alla yustur ʔarḍik*, 'God protect your (female) honour!' (C), for according to Ḥadīth: *inna-llāha ʔazza wa-jalla ḥayyun satir, yuḥibbu-l-ḥayāʔa wa-s-satr*, 'God, may He be exalted and esteemed, is Living and Protecting; He likes timidity and covering' (Abū Dāʔūd, *Ḥammām* I, in Wensinck, *Concord.* I, 83a). The Ḥadīth exhorts regarding double moral standard: *wa-ʔidhā-btulūtum fa-statirū*, 'when afflicted by trial, conceal yourselves!'

Accordingly, a naked man who was sleeping in his bed chamber with his girlfriend, was scared to death by someone who came to pay him an inopportune visit. On hearing the knock at the door, he cried: *yā sāter. afashūna*, 'O God (Coverer), we are caught up!' (D).

Referring to a girl who has been raped one says: *alla yustur ʔarḍ-il-walāya*, 'God protect the honour of women!' (C).

An unmarried woman who conceived and confidentially disclosed the matter to a male relative of the man, a person she had confidence in, begged him saying: *usturni. ustur ʔarḍi*, 'shield me! shield my (female) honour!' (C); a variant version *istir ʔalayya. alla yistir ʔalēk*, 'shield me! God shield you!' (Meissner 18).

<sup>16</sup> In synecdochic usage *ʔawrāt* signifies 'women' in bedouin language.

A police inspector refraining from disclosing the identity of an unmarried mother of a foundling said:

A — *rabbina amar bi-s-satr*, 'our Lord commanded [us] to conceal (shame and dishonour)'.

B — *rabbina yusturha ma'āk yā sa'att-in-nāzīr*, 'may God protect it (i.e. your secret) and protect you, Inspector!' (C).

4.2.3 A conception of God related to *satr*, 'cover' is His 'encompassing' or 'surrounding' with mercy, of man, implying protection. It is sought in situations included under *satr*.

When a child falls, is frightened, or has any ailment, the mother protects him by asking God to 'surround' him with His mercy: *hawwaṭ-ṭak b-allaḥ*, 'I encircle you with God[']s name and mercy' (Canaan [1934] 81).

In a Ḥadīth respecting prayer: *allāhumma ḥawālaynā wa-lā 'alaynā*, 'O God surround us, and be not against us!' (Ibn Mājah, *Iqāma* 154, in Wensinck, *Concord*. I, 532, and Bukhārī, *Jum'a* 35 *ibid.* 84a).

When one slips, falls, is frightened, or has any ailment, or when the evil eye is being apprehended, one may invoke one of the following invocations, which may also be ironically used in deriding someone: *(i)sma-lla* ('*alēk/hōlak* [-*u-ḥawalēk*]) 'God's name!'; 'God's name be on you!'; 'God's name surround you!'<sup>17</sup> (J;D).

4.3 *God as Preserver (ḥifz)*. God's 'preservation', 'guardianship' 'protection' of man, *ḥifz* is sought when expressing a personal prospective affection, namely apprehension of danger in general, of bad news, of disaster, misfortune, mishap, or misadventure; of death, disease, and bodily injury by nature or man, of moral injury, or superstitious fears and phobias including hell and the affliction of the evil eye.

God's *ḥifz* is more generally sought for someone as a retrospective sympathetic affection, when thanking someone for expressing his personal prospective and sympathetic affections such as wishes, blessings, condolences, greetings, congratulations, compliments, and questioning about one's health; for expressing his intrinsic moral affections such as honour and humility; for expressing his care and encouragement, and his acceptance of something. These expressions of thanks are responsive to the various expressive stimuli listed above. God's *ḥifz* is sought in thanking someone for having done a favour. In Tunis *ṣiyāna*,

<sup>17</sup> *ḥōlak-u-ḥawalēk* is a tautology.

'preservation' may be used as a synonym for *ḥifẓ*. God's *ḥifẓ* is grounded on the Qur'ān listing His 'most comely names' including *ḥāfiẓ* (Q 12, 64) and *ḥafīẓ*, 'Preserver', 'Guard', 'Protector' (Q 11, 57). *yā ḥāfiẓ*, 'O Protector' is a usual invocation often seen employed as a written preservative spell or charm, on houses, etc., against danger of any kind (Redhouse 21). Parents [in Egyptian villages] feel that they have done their duty towards the child's care immediately he is able to walk and talk, and the rest of his development is left to God's protection (Ammar 114). Similarly, a Jewish woman of Diyarbekr lighting Sabbath candles on Sabbath eve prays for her children saying: *alla yishmar* [Hebrew] *wlādi*, 'God protect my children'. Again, in Upper Egypt and Fayyūm when a father bidding his son farewell suggests to him to take care of himself, the son replies that he is under God's protection:

A — *ḥāfiẓ* 'ala *nafsak ya-bni*, 'take care of yourself, son!'

B — *il-ḥāfiẓ alla, yā-ba*, 'the Protector is God, father!' (Shammās).

An Egyptian woman villager recommends her son leaving by night to carry on him an amulet containing the *sūra* of Yāsīn, (Q 36), as a preservative. She says to him: *khud sūrit yāsīn 'a-shān rabbina yihfazak*, 'take along the *sūra* of Yāsīn, for our Lord to protect you!' (C). This *sūra* is regarded with special reverence, and is recited in times of adversity, illness, fasting, and the approach of death (Pickthall 314).

Apprehension of disaster, misfortune, mishap, or misadventure: *rabbina-l-ḥāfiẓ min kulli-makrūh*, 'our Lord is the Protector from all mishaps' (Taymūr [1952] 164).

If one hears of some disaster or misfortune having occurred to someone, also in the case of hearing that someone is seriously ill, one says:

A — *aḷlah yihfaḍhu min-ash-sharr*, 'may God protect him from evil!'

B — *al-ḥāfiḍh aḷlah*, 'God is the Protector' (Hawley 71-73).

Referring to divorce as a threat or *post factum*:

A — *kilma waḥda w-aṭalla'ha*, '[if she says just] one word, I shall divorce her'.

B — *yā ḥafīẓ* (or *yā laṭīf*, or *yā sātir*, or *yā rabb*), 'my God!' (lit. O Preserving!) (or: O kind!, or: O Protector!, or: O Lord!) (C).

A — *ma'i wara'it ṭalā*, 'I have a divorce certificate'.

B — *yā sātir, yā ḥafīẓ*, 'my God!' (lit. O Protector! O Preserver!) (C).

Apprehension of disease: *w-il-ḥummayāt, aḷlāhumma-ḥfazna, malya-d-dunya hināk*, 'and the fevers, God preserve us, have been spreading (lit. have filled the world) there' (Taymūr, *op. cit.* 132).

When visiting the sick:

Going in:

A — *aḷla yishfik*, 'God cure you!'

A — *aḷla yihfaḏhak*, 'God protect you!'

Going out:

A — *in shā-ḷla mā bitshūf-il-maraḏh*, 'may you not see sickness [again]!'

B — *aḷla yihfaḏhak*, '(as above)' (Galilee).

A — *birūh-ish-sharr*, 'may sickness (lit. evil) leave [you]!'

B — *aḷla yihfazak*, 'God protect you!' (J).

Apprehension of bodily injury by nature or man: When a child falls, his mother invokes *aḷla*, 'God!' (i.e. *aḷla yihfazak*, 'God protect you!') (Canaan [1962] 8-9); when an acrobat practices walking high up on a rope, one invokes: *yā ḥāfiḏ*, 'O Protector!' (Colin [1951] 130).

Referring to first aid transportation:

A — *na'liyyat-il-'is'āf*, 'first aid transportation'.

B — *yā sātir. aḷḷāhumma-ḥfazna*, 'O Protector! O God, preserve us!' (Ḥakīm [1956] 859).

Apprehension of moral injury: *dōl bi'īd 'annak a'māmak ba'u ma yinṭā'ūsh yā ḥafīz. iyyāk ti'mal zayyuhum*, 'those, your uncles, far from you! have become unbearable, O my God! (lit. O Preserver!) don't follow their behaviour!' (Ḥakīm [1960] I, 13).

Apprehension of hell, cf. § 4.2.1.2.

Apprehension of the evil eye: Laudatory expressions may attract the contrary of what they propose to say, because envy may be mixed with them... A pious formula, thought to annihilate the bad magic effect of praise accompanies the compliment: *allāh yihfazu*, 'God protect him!', or *ism-allāh 'aleyh*, 'God's name on him!' (Hamady 166). *lā. naṣḥāne, l-ḥāf(i)ḏh-aḷla 'alēki*, 'Oh, you have become healthy and full. Knock on wood!' (lit. God protect you!); *il-ma'āṣir bilāḥqinnish 'ala zetūnāti min kuthirhin, il-ḥāf(i)ḏh-aḷla*, 'the oil presses cannot cope with my olives. So much [have I to press], knock on wood! (God is the Protector)'; *nzilna 'a-s-sūq illa-l-ḥāf(i)ḏh-aḷla shillit shabāb. il-'ēn 'alēhum bārde*, 'I (lit. we) went to the market place, whereupon [I saw], touch wood! (lit. God is the Protector), a company of young men. What a pleasure to see them!' (lit. the eye on them be cold!)<sup>18</sup> (Amman).

A — *lak wlād?* 'do you have children?'

B — *l-ḥāf(i)ḏh-aḷla, rjāl*, '[yes] knock on wood! [they are] men' (i.e. grown up) (Ghānim).

<sup>18</sup> Conversely, hot eyes refer to crying and grief. Cf. p. 67, l. 13 from bottom.

*əl-'ain-lla ihafaḏna wi-ḥafaḏkum mənha*, 'the [evil] eye, God protect you and us from it!' (Brunot [1931] 6, 1. 20).

Expression of thanks. For wishes and blessings:

When taking leave:

- A — *tiṣbah 'ala khēr*, 'good night!' (lit. may you wake well in the morning!).
- B — (host) — *fi ḥifz-illāh*, or *il-ḥāfiḏ rabbina*, '[go] under God's protection!, or: the Protector is our Lord!' (C).
- A — (host) — *fi ḥifz-illāh*, 'goodbye!' (lit. in the protection of God!).
- B — *aḷlāh yihfazak*, 'goodbye!' (Mitchell 160). Bedouin version: *ḥafaḏhakum allah*, 'God guard you!' (Dickson 181).
- A — *b-il-'idhin*, 'with [your] permission'.
- B — (host) — *maḥfūḏh b-is-salāma*, 'may you be protected [by God], in peace!' (Ḥujeyrāt Bedouins, Galilee).
- A — (*bi*)*khātirkom*, '[grant me] your pleasure!' (i.e. may I leave?).
- B — (host) — *bi ḥafaḏh* (or *ḥifz-illāh*, '[go] under God's protection!' (Harfouche 225), or *maḥfūz*, '[be] protected [by God]!' (D).
- A — *widdana nkhallif*, 'I (lit. we) wish to thank you for the meal [and go]' (lit. we wish to invoke the blessing *aḷla ykahlif 'alak*, 'God recompense you').
- B — (host) — *aḷla ysahhil 'alak*, 'God make your way easy for you!', or *fi ḥifz-illāh*, '[go] under God's protection!' (Ghānim).

In Tunis, when the host is asked leave by his guest, he says: *fi ḥifz-illāh*, or *fi amān-illāh*, or *fi salāmit-illāh*, '[go] under God's protection, or: God's safeguard!' (Abribat 204).

When wishing longevity for someone, parenthetically in a conversation:

- A — *bas ya-bu maḥmūd, aḷla yṭawwil 'umrak...*, 'only, Abu Maḥmūd, may you live long!...'
- B — *aḷla yihfazak*, 'thank you!' (lit. God preserve you!) (Amman).

When wishing preservation of someone's children:

- A — *ili waladēn*, 'I have two children'.
- B — *aḷla ykhalīhom*, 'God preserve them!'
- A — *aḷla yihfazak*, 'thank you!' (lit. God preserve you!) (J).

For condolences:

- A — *in shā-lla illi naqaṣ b-'umru yizīd fi 'mārku*, 'God willing, may what he had missed in age be added to yours!'
- B — *aḷla yihfazak*, 'God preserve you!' (Galilee).

For greetings:

During the day:

- A — *nhārak sa'id*, 'good day!' (lit. may your day be happy!), or *aḷḷa ma'ak*, 'God be with you!'  
 B — *aḷḷa yihfazkum*, 'God protect you!' (Spoer-Haddad 159; Frayḥa 349).

When returning from a voyage:

- A — *il-ḥamd-illa 'a-s-salāme*, 'welcome!' (lit. praise God for your safety!).  
 B — *aḷḷa yihfazak* (or — *yisallmak*), 'thank you!' (lit. God protect you, or: — keep you healthy and well!) (Bauer 227).

For congratulations:

On the occasion of a boy's circumcision:

- A — *mabrūk-iṭ-ṭhūr*, 'blessed be the [occasion of] circumcision!'  
 B — *aḷḷa yihfazak wi-ybārik fik*, 'God protect and bless you!' (J).

When opening a new store:

- A — *in shā-ḷḷa yij'al ha-l-maḥall maḥall khēr-u-barake*, 'may God make this store a store of wealth and blessing!'  
 B — *aḷḷa yihfazak*, 'thank you!' (lit. God preserve you!) (J).

When congratulating a father:

- A — *tifrah bi-l-maḥrusin*, 'may you live to see the wedding ceremonies of your children!' (lit. of the ones guarded by God).  
 B — *aḷḷa yihfazkon*, 'thank you (pl.)!' (Bergsträsser 66).

For compliments:

- A — *aḷḷa ybārek fik*, 'God bless you' [what a friend you are!].  
 B — *aḷḷa yihfazak*, 'thank you!' (D).  
 A — *di furṣa sa'ida awi*, 'it has been a happy occasion'.  
 B — *aḷḷa yihfazak*, 'thank you!' (C).  
 A — *inte min ashṭar-il-'aṭibba*, 'you are one of the most expert physicians'.  
 B — *aḷḷa yihfazak*, 'thank you!' (D).  
 A — *it-ta'lile idha mā kān fiha ishi y'abbi-l-mukhkh, gōltak...*, 'a story that does not contain something deserving (lit. that fills one's mind), as you say,...'  
 B — *aḷḷa yihfaḏhak*, 'thank you!'  
 A — *...bitmallil*, '...it bores' (Amman).

Complimenting halfheartedly:

- A — *eh ra'yak fi sihniti?* 'what do you think of my appearance?'  
 B — *malha? mush baṭṭāla*, 'what about it? not bad'.  
 A — *mush baṭṭāla? aḷḷa yihfazak*, 'not bad [you say]? thank you!' (Taymūr, *Thalāth* 23).

When questioned about one's health:

- A — *kif-il-ḥāl?* 'how are you?'  
 B — *aḷḷa yihfazak*, 'thank you!' (J).  
 A — *in shā-ḷḷa mabṣūṭ?* 'hope you feel well!'  
 B — *aḷḷa yihfazak*, 'thank you!' (D).

Endearment:

- A — *ḥabībna abu maḥmūd*, 'our beloved Abu Maḥmūd!'  
 B — *alla yihfaḏhak. aḷḷa ykhalī aḥbābak*, 'thank you! God preserve your beloved ones!' (i.e. your family) (Amman)

To express honour. When offering one's house or shelter:

- A — *il-bēt bētak w-il-makhba' makhba'ak*, 'the (i.e. my) house is yours, and the (my) shelter is yours'.  
 B — *aḷḷa yihfazak wi-ydīmak lina*, 'May God preserve you and keep you always for us! (i.e. may you live long!)' (Taymūr [1952] 123).

For expressing humility:

- A — *ana maḥsūbak*, 'I am your protégé'.  
 B — *aḷḷa yihfazak*, 'God preserve you!' (Amman).

For expressing care:

- A — *dāyman btis'al 'anku imm yūsif*, 'Imm (mother of) Yūsif is always asking about you[r health]'.  
 B — *aḷḷa yihfaḏhak-u-yihfaḏhha*, 'God protect you and her!' (Ḥujeyrāt Bedouins, Galilee); when asking to be remembered to someone:  
 A — *salleḥ 'ala-l-wāled*, 'give my best regards to [your] father!'  
 B — *aḷḷa ysallmak*, or — *yihfazak*, 'thank you!' (lit. God keep you healthy and well, or: — preserve you!) (J).

For expressing encouragement. When encouraging a person at work:

- A — *aḷḷa y'inek*, or *aḷḷa-l-musta'ān*, 'God help you!', or: 'God is the One whose help is sought'.  
 B — *aḷḷa yihfazak*, 'thank you!' (Abribat 204).  
 A — *aḷḷa y'awwīk*, 'God strengthen you!'  
 B — *aḷḷa yihfazak*, 'God preserve you!' (Jiha 110).

For expressing acceptance:

- A — *mā nifshilak*, 'I (lit. we) won't disappoint you' (i.e. I accept).  
 B — *aḷḷa yihfazak*, 'thank you!' (Lhēb Bedouins, Galilee).

In response to having done a favour: *ḥafīzaka-ḷḷāh*, 'God protect you!', or *jazāka-ḷḷāhu khayran*, 'God bless you (for it)!' (Nawawī 124; 136-137).

Gratefully acknowledging a benefit or favour:

- A — *ilbis-ha wa-la 'ala bālak*, 'dress it and don't feel uneasy!'

B — *aḷḷa yihfaḻak*, 'thank you!' (D).

When telling a story, one attracts the attention of one's audience by addressing them and wishing them well: *hāḻḻa, yā ḥāf(i)ḻḥn-is-salāme...*, 'well, may you (pl.) be well!...' (lit. this [matter], you whose health [I wish] be kept [by God]...) (Amman); *baga, yā ḥāf(i)ḻḥ-is-salāma*, 'so, may you be well!...' (Schmidt-Kahle I, 90); *ana tjawwazet yā ḥafīḻak(!)-is-salāme, yā ḻawīlak(!)-il-'umor, gabil 'ashr-isnin...*, 'I got married, let me see! (lit. O [you] whose health be kept [by God], whose life be long,) ten years ago...' (Amman)<sup>19</sup>.

When seeing a child accompanying his father:

A — *rəbbi yḻūn*, 'God (lit. my Lord) preserve [your child]!'

B — *ḷḷāḥ ybārḻ fīḻ*, 'God bless you!' (Abribat 139).

Obituaries in newspapers are titled *fi dhimmati-ḷḷāḥ*, '(So-and-So is) under God's protection', standing for the Cross symbol in Christian Orthodox circles.

#### 4.4 *God as Guardian (ḥirāsa)*.

4.4.1 *God's 'guardianship'* and 'protection', *ḥirāsa*, is not comparable with man's, nor with guarding appliances of any kind. It is sought for someone going on a journey or staying abroad, as it is sought to obstruct the evil eye. *al-maḥrūsa*, 'the guarded', 'the protected [by God]' is an epithet after the names of cities; *al-/il-maḥrūs*, declined for number and gender refers to one's child (Wehr, s.v.); in Lebanon, to any relative. When used ironically, it expresses derision. When complimenting someone's action or expression, one says *yuhros dīnak* 'bravo!' (lit. [God] guard your religion!) (J).

The name of the Prophet may also guard man.

In scorning recourse to appliances, for domestic defence such as door bolts:

A — *gibū-li-l'addūm w-il-masamīr*, 'get me the hammer and the nails!'

B — *w-'ala ēn-it-tarabīs dōl? il-hāris huwwa aḷḷa*, 'what [do you need] these door bolts for? The guardian is God' (Taymūr [1952] 193).

For someone going on a journey: *maḥrūs b-aḷḷa*, or *maḥrūs bi-l-'ilāḥ*, 'may you be guarded by God!', or *aḷḷa yihīrsak*, 'God guard you!' (BM); *fi ḥarāst-illā(h)*, '[go] under God's guardianship!' (Barthélemy, s.v.); God's protection *ri'āya* is sought for the same situation: *fi ri'āyat-*

<sup>19</sup> The 2nd pers. pron. suffix in *ḥafīḻak* and *ḻawīlak*, i.e. *-ak*, is meant to express an 'address form'. Cf. CA demonstrative pron. *dhālika*, 'that' (including *-ka*) addressed to m. sg., and *dhālikum*, 'that' (including *-kum*) addressed to m. pl.

*illāh*, '[go] under God's protection!' (J). Cf. CA *ra'yan laka*, 'God be with you!'

For someone staying abroad: *aḷla yuḥruso w-iyrajj'o sālem*, 'God guard him and bring him back safely!' (J).

To obstruct the evil eye: *ism-in-nabi ḥarsak*, 'May the name of the Prophet guard you!' (Ḥakīm [1960] I, 12), e.g. when holding someone's baby for the first time; *gōzik mu'nis bēh*, *rabbina yuḥrusu*, *zayy-is-sab'*, 'your husband, Muḥsin Bey, God guard him is [as strong] as a lion' (Taymūr, *Thalāth* 36).

Referring to a child or children:

A — *kif ḥāl-il-maḥrusin*, 'how are your children?'

B — *bibūsu idak*, 'thank you!' (lit. they kiss your hand) (Amman).  
*sa'alt-il-maḥrūs ibnak lēsh-il-yōm mit'akhhher*, 'I asked your son, the guarded, why he was late today' (Amman).

A — *abu 'abbās, wēn rāyih*, 'Abu 'Abbās, where to?'

B — *w-aḷla li-l-mustashfa*, 'well, (lit. by God) to the hospital'.

A — *lēsh, ba'ad mā ṭāb-il-maḥrūs min maraḍha?* 'why, hasn't your son recovered yet from his illness?' (BM).

When asked to identify one's child who is present, an Iraqi answers servilely:

A — (Muslim) *mānu hādha?* 'who is this one?'

B — *hādha 'bēdak*, 'this is your small slave' (B).

Ironically: *mā lih'u w-khaḷḷaṣu-l-ḥadīs illa w-il-maḥrūse 'ammti... arṭat lak zaḷghūṭa sim'at-ha kull-id-ḏē'a*, 'no sooner had they finished the conversation than my aunt, the guarded [by God] ... uttered a scream (shrill) the whole village heard' (Khūrī 20).

4.4.2 God's 'protection', *ḥimāya* is sought in apprehension of physical danger, of the wicked, of a horrible scene, or of the evil eye; it is sought for someone as a blessing, sometimes as a formula of a courteous response to a courteous stimulus which may be a servile expression or an expression of thanks to God for one's recovery from illness.

Apprehending a plane crash when in the air, or suffocation: *yā rabb-iḥmīna*, 'O Lord, protect us!' (J).

Apprehending oppression of a wicked person: *rabbna ba'at-ilha jōz. yā laṭīf! rabbna yihmīna min ashkālo*, 'our Lord has sent her a husband, My! may our Lord protect us from his like!' (J).

Apprehending the sight of a corpse: *yā rabb-iḥmīna*, 'O Lord, protect us!' (J).

Apprehending the evil eye: *ḥimāyit aḷla 'alēk*, 'God protect you!', or

(Christian:) *ḥimāyit-il-'iddīsīn*, 'may the Saints protect [you]', or *alla yikhzi-l-'ēn 'annak*, 'may God put the [evil] eye to shame, off you!' (Malinjoud II, 149).

Blessings: *'ammak ḥanafī alla yihmih-illi byishtaghal u-yiṣrif wi-ywak-kilna*, 'umru mā tkallim, 'your uncle Ḥanafī, God protect him — who works, spends and feeds us — never spoke a word' (Ḥakīm [1960] I, 13); *rabbina yihmikum la-ba'ḍ wa-la ywarrīna wiḥish fīkum abadan*, 'may our Lord protect and preserve you for each other, and may He never show us evil befalling you!' (Taymūr, *Thalāth* 86); *rabbina yihmih. kān allāh fi 'ōno*, 'may our Lord protect him! may God help him!' (Taymūr [1952] 145).

A — (child) — *amrik*, '(I'm at) your order!'

B — (mother) — *rabbina yihmīk wi-ykhallik yā waladi*, 'God protect and keep you, son!' (C).

A — *il-ḥamd-illa 'a-s-salāme, ajat salīme*, 'praise God for the recovery. It has been safe'.

B — *alla ysallmak-u-yihmīk*, 'may God keep you well and protect you!' (J).

4.4.3 Man is indubitably protected by God, as the following sentence including two homonymous words shows: *yaqīnī b-illāhi yaqīnī*, 'my certain faith in God protects me'. The first *yaqīnī* < *yaqīn + ī*, 'my certain faith'; the second *yaqīnī* < *yaqī + nī*, 'He protects me', having different junctures. The motto including God's 'protection', *wiqāya* is inscribed on a placard hung on the wall of a merchant's store in the old city of Jerusalem.

4.4.4 God's 'kindness', 'gracefulness', 'mildness', *luṭf* is sought in harsh, horrible, bloodcurdling situations causing one to shudder, to tremble, to have goose flesh (not of cold). The Qur'ānic passage says: *allāhu laṭīfun bi-'ibādīhi*, 'Allah is gracious unto His servants' (Q 42, 19).

Following are few examples: When seeing a skull, or at a sudden sight of a cemetery, or a dead body, or blood; or when being told about such a situation:

A — *yā laṭīf*, 'O my God!' (lit. O Kind!), or *yā rabb ulṭof*, 'O Lord, be Graceful [to us]!'

B — (*yā*) *bāṭel ('alēk)*, 'unbelievable to behave so!' (lit. it's an idle talk!) (J).

Apprehending suffocation: *yā rabb ulṭof*, '(as above)' (J). (v. *supra*, §§ 4.2.1.4; 4.4.2); apprehending loss of sight: *yā laṭīf*, 'O God!' (J).

4.4.5 Man is commended to God's protection, trust and custody when as a host he is bid farewell by a guest who has just concluded his visit. The verb *wd'* is used in the transitive in various themes to signify 'bidding farewell' — *wadda'*, *wāda'*, *awda'* and *istawda'*. In the following contexts the verb in preterite does not refer to past time; it signifies a declaration in the momentary present.

A — *wāda'nākum*, 'good bye!' (lit. we leave you unmolested. It is a mutual leave).

B — *fī (a)mā(n-i)llāh*, 'good bye!' (lit. [go] under God's protection!) (BM).

A — *awda'nākum*, 'good bye!'

B — *fī amān-illāh*, 'good bye!' (BJ; Bauer 226); a variant version:

A — *ōda'nāchim*, '(as above)'.

B — (as above) (Schmidt-Kahle [1930] 98).

A — *awda'nāk-a'llāh*, 'good bye!' (lit. we keep you in God's custody).

B — *ma'a-s-salāma*, 'good bye!' (lit. peace be with you). (Landberg [1888] 10).

When a Bedouin in the Negev wishes to depart with his family, he pays a visit to the chief of the tribe in his *shigg*, 'tent' and bids him farewell:

A — *awda'nāku-llāh*, '(as above)'.

B — *fī jirt-illāh*, 'be under His custody!' (lit. [go] in the proximity of God!).

A — '*arḏhna wdā'itku*, 'we have behaved well here; don't gossip in our absence!' (lit. we have entrusted you with our [good] reputation regarding [women's] honour).

B — '*arḏhak abyadh*, 'don't worry!' (lit. your reputation is white [i.e. clean]) (Ghānim).

The Bedouins of Sinai use the following valedictory phrase:

A — *awda'tak-a'llāh*, '(as above)'.

B — *fī 'agd-illāh*, '[go] under God's responsibility!', or *a'lla ysahhil 'alēk*, 'may God make your way even!', or *fālak ḥasan*, 'may your omen be good!' (Shuqair 384).

When departing, one ought to say: *astawdi'ukum-llāh-lladhī lā taḏī'u wadā'i'uhu*, 'I commend you to God's protection. Whatever is committed to His trust and care does not get lost' (Nawawī 98).

A — *istawda'nāk*, 'farewell!' (lit. we commend you to God's protection).

B — *b-ḥifz-il-mawlā; bi-l'amān*, '[go] under the Lord's care; under [His] protection!' (Frayḥa 350).

In Tunis the following valedictory phrases are common:

- A — *istawda'tak-aḷḷāh*, 'good bye!' (lit. I commend you to God's protection), or *fi wadi'at/hifz/ri'āyat-illāh*, '[go] under God's trust/protection/custody!', or *təbqa 'ala khēr*, 'keep well!'  
 B — *bə-s-salāma*, '[stay] in peace!', or *fī amān-illāh*, 'under God's protection!' (Abribat 205).

Radio and TV announcers bidding farewell at the end of a broadcast say: *astawdi'ukumu-ḷḷāh*, (*wa-ilā[-l-]liqā'*), 'good bye now!' (lit. I commend you to God's protection) (and 'see you again!').

Note the exchange of roles in the following instances, when bidding farewell:

- A — *fī amān-i-llāh*, 'to God's protection (I commit you)' (lit. in the protection of God).  
 B — *fī widā't-aḷḷāh*, (lit. in God's peace!) (Hawley 28-29); or *awda'nā-kum*, 'good bye!' (BJ).

To speed a parting friend or guest, and as a general term of farewell, one says: *fi (w)dā'at-allah*, 'in the custody of God!', likewise *fī amān-illāh*, 'in God's peace', and *ḥafaḍḥkum-allah*, 'God guard you!' (Dickson 181).

An allegorical reference to man's soul 'returning' to God:

When condoling, one says in Egypt: *iza kān ḥadd yiddī-lak widā'a w-ṭalab yakhud-ha ṭhawwishhāsh 'annu. wdā'tu w-khad-ha*, 'if someone entrusts you with "something" and asks for it [later], don't keep it from him. It's his deposit and he took it' (Tantavy 108).

- A — *ēmta fāra*, 'when did he die?' (lit. depart [from life]:euphemism).  
 B — *is-sē'a arba'a aḷḷa akhad wdā'to*, 'at four o'clock God took [back] His custody' (D).

4.5 *God as Safeguard (amān)*. It is under the *amān*, 'protection', 'safeguard' of God and of His messenger, the Prophet that man's whole being is at its best: physically, mentally, spiritually, and emotionally. 'Safeguarded' by God, man is in good health, safe and secure, confident, relaxed, pleased and satisfied, high spirited and feels well. He seeks God's *amān* for his well being, in order to free himself from ill-health, physical danger, fear, apprehension, and anxiety.

One of the 'most comely names' of God as subject, of whom man is the object is *al-mu'min*, 'the Keeper of Faith', 'Faithful' (Sale) (!) (Q 59, 23), literally *yu'minu 'ibādahu min 'adhābihi*, 'He rendereth His servants secure from His punishment' (Lane, *Lex.*, s.v. 'mn) or —*min-al-makhāwif*, '—from perils' (Friday prayer), cf. the following oath

included in a threat: (*iw'a, shīl idak, ahsan*) *wi-'imān-illi khala'il-khal'*..., '(watch! take your hand off, lest) by the security rendered to the creatures by their Creator [I swear]...' (C).

A Ḥadīth says *antum āminūna bi-'amāni-llāhi wa-rasūlihi*, 'you [Muslims] are safe under the protection of God and His messenger' (Abū Dā'ūd, *Imāra* 61, in Wensinck, *Concord.* I, 107a). Accidentally, an alternative citation of the one above has been recorded: (*shīl idak. ahsan*) *wi-'imān-in-nabi (aksirha-lak)*, '(take off your hand, lest) by the security rendered by the Prophet (I will break it)' (C).

CA *amān* and *amāna* are synonymous: 'security', 'safety', 'freedom from fear'; *amn* is the contrary of *khawf*, 'fear'...; *kun fī amāni-llāh*, 'be thou in the protection or safeguard of God'; *amānatu-llah (qasamī/ mā uqsimu bihi)*, 'the faithfulness of God, (is my oath/is that by which I swear)' (Lane, *op. cit.*).

In modern literary Arabic *amān* and *amāna* vary in denotations: *amān* signifies security, safety; peace; shelter; protection; safeguarding, assurance of protection; indemnity, immunity from punishment; whereas *amāna* signifies reliability, trustworthiness; loyalty, faithfulness, fidelity, fealty; integrity, honesty; confidence, trust, good faith; deposition in trust; trusteeship (Wehr, s.v. 'mn).

*imān* is also derived from 'mn. *imān* signifies faith and belief in God, substantiated in submitting and resigning oneself to God, in putting one's trust in Him, in relying on Him to feel protected and secure, to feel safe from danger, and free from fear and anxiety.

al-Yāfi'i (p. 127) quotes Sheikh Abū-l-Ḥasan saying: *man āmana bi-llāhi amina min kulli shay'*, 'whosoever believeth in God is safe from everything'. A *mu'min*, 'Believer' is synonymous with 'Muslim' (Q 24, 62; 49,15). Accordingly, *as-s-salāmu 'alā-l-mu'minīn*, 'peace be on the Believers!' is the response to non-Muslims who salute a Muslim, saying *as-salāmu 'alaykum*, 'peace be with you!' not *wa-'alaykumu-s-salām (wa-rahmatu-llāhi wa-barakāto)*, 'and with you be peace (and God's mercy and His blessings)!', responded to Muslims only.

According to Ḥadīth, it is forbidden to swear by the *amāna*, apparently because it is not one of the names of God (Lane, *op. cit.*); in common usage in the Middle East it is rather common, but not in Egypt (Shammās). Abū Dā'ūd says: *man ḥalafa bi-l-'amānati fa laysa minnā*, 'whoever swears by [God's] *amāna* is not one of us [Muslims] (*Aymān* 5, in Wensinck, *op. cit.* 120b). Nawawī (p. 162) says: *yukrahu-l-ḥalfu bi-ghayri asmā'i-llāhi ta'ālā wa-ṣifātihi sawā'un fī dhālika-n-nabiyyu wa-l-ka'batu wa-l-malā'ikatu wa-l-'amānatu wa-l-ḥayātu wa-r-*

*rūhu... wa-min ashaddihā karāhatan al-ḥalfu bi-l-'amāna*, 'it is detested to swear by other than the Exalted God's names and attributes, whether by the Prophet, the Ka'ba, the Angels, the protection [of God], one's life, or soul, etc., the most detested of all is swearing by the *amāna* [of God], but v. *infra*, § 4.5.1.

Inasmuch as God is a 'fortress' to man, man is warned not to trust man: *allāhumma laysa li illāka ḥiṣnan*, 'O God! I have none to protect me but You' (lit. I have none but You as a fortress); *in-nās mā tit'am-man*, 'mankind is not to be trusted' (BM).

4.5.1 The phrase *fī amān-illāh*, and *bi-'amānt-illāh*, 'under God's protection' are uttered as formulae in common language to bless and seek protection against evil influences when speaking of events, habits, and states. *fī amān-illāh* may be attached to a suggestion/request, or a question, to add to it a blessing and to seek protection against evil influences. *fī* (or *b[i]-'*)*amān-illāh* is also an expression of wish including greetings. '*alēki-l'aman*, 'you are under protection' (lit. on you is protection), is a soothing utterance to a helpless girl or woman fearing violation of female honour. A girl or a woman is *amāna fī raq(a)bat fulān*, 'So-and-So is to protect her female honour (as *khalīfat allāh* in this world)', (lit. she is a trust on the neck of So-and-So).

Contrary to Ḥadīth prescription (v. *supra*), it is common in the Middle East, except in Egypt, to swear 'by God's protection', *amān(a)t-allāh*, as well as by the Prophet, the Qur'ān, the Ka'ba, the Angels, and one's own or the interlocutor's life.

When putting someone to oath, when swearing in someone, when entreating someone earnestly, especially in bargaining, one implores: A — *amānt-allāh*, 'God's protection', or *il-'amāne*, 'the protection [of God]', implying: I seek the protection [of God], as I am not sure (secure) of your offer or honesty. In other words: 'honest?'

B — *w-alla*, 'honest!' (lit. by God!). (Bedouin market in Beersheba), or *il-amāne*, or *amāntu-llāh*, '(I swear by) the protection, or: —of God' (Jerusalem Old city market), or *waḥad al-'amān bēni w-bēnak*, 'one, (!) the protection [of God] between you and me' (Lethem 452).

*amānt-alla 'alēk tsallim-li 'ala flān*, 'please, do (lit. by God's protection on you, do) give my regards to So-and-So!' (J); *amāntu-llāh tiḥki-l-mazbūṭ*, 'do say the truth!' (J); calling a nurse in a hospital on the phone: *alō... b'amānt-illāh tdīru bālku 'a-l-walad, ma lōsh ḥada*, 'hello! please, do take care of the child! he has none to take care of him' (Amman).

In oaths: *amānt-aḷlāh*, or *aḷḷa-u-(a)mān-aḷḷa*, ‘[I swear by] God’s protection, or: —by God and God’s protection’ (Ḥanafī 31), in Bagdad; *w-aḷḷa w-(a)mān-aḷḷa*, (*ibid.* 70), in Ḥilla; *amānt-aḷḷa w-rasūlu*, ‘[I swear by] the protection of God and His messenger’ (BM).

Swearing by the Prophet: *w-in-nabi*, or *wi-ḥ(a)yāt-in-nabi*, ‘[I swear by] the Prophet, or: — by the life of the Prophet’; *wi-ḥyāt-imḥammad*, ‘by the life of Muhammad!’, or *wi-ḥyāt-ir-rasūl*, ‘by the life of the messenger [of God]!’ (J); or *w-’imān-ir-rasūl*, ‘by the faith of (rather “by the security rendered by” [v. *supra*]) the messenger [of God]!’ (C); or by the Qur’ān: *wi-ḥyāt-il-qur’ān* (J); or by the Ka’ba: *wi-ḥyāt-il-ka’be* (J); or by the Angels: *wi-ḥyāt-il-malāyke*; or by one’s own life: *wi-ḥyāti*; or by the life of one’s interlocutor (supposed to be dearer to one than one’s own): *wi-ḥyātak* (*’anni*), or *wi-ḥyātak* (*’andi (ghālye)*), ‘(I swear by) your life (which is dear) to me!’ (J).<sup>20</sup>

To turn to protecting against evil influences, and blessing:

(1) Of events: *’abaru t’ashshu fi amān-illāh*, ‘they went in and had supper to their satisfaction’ (lit. in God’s protection) (Schimdt-Kahle [1918] 166, l. 9); *wi-ḥli’t’-f’-’aman-illāh, khadna-l-’arḍ w-khadna kull’ ḥāga*, ‘I went out in God’s protection, we took the land, and we took everything’ (Abul-Faḍl 25, l. 3), as-Sa’diyyīn tribe; *abaḍna-l-’at’āb fi amān-illāh arba’a w-’ishrīn irāf*, ‘we collected the fees to our satisfaction, 24 kerats (i.e. 100%, fully)’ (Ḥakīm [1956] 129); *wifi daynātu bi-mānt-illāh*, ‘he paid his debts perfectly well, happily (Feghali [1935] 22); *kunna rāyḥīn fi amānt-illāh* *’ala-l-wazāra simi’na-r-radyu rigi’na* *’ala mala wishshina*, ‘we were going pleasantly to the Ministry, we [suddenly] heard the radio broadcast, and we turned back’ (Taymūr [1952] 147).

(2) Of habits: *biji ha-r-rijjāl-u-ha-l-iwlād min ish-shughol, bitghassalu b-’amānt-illāh...*, ‘[on the Sabbath eve] my husband (lit. the man) and children come back from work, they bathe with pleasure (lit. in God’s protection)...’ (J); *ba’ḍen minnām b-’amānt-illāh*, ‘then we go to sleep enjoyably’ (J).

(3) Of states: *ana sāyib-il-’igl abu shūsha mbārīḥ wākīl* *’alī’a fi amān-illāh*, ‘I left the calf Abu Shusha yesterday after it had satisfactorily eaten fodder’ (Taymūr, *Thalāth* 42); *ma nittifi’shi-lēh ma dumna ḥāb-bīn ba’ḍ-u-fi amān-illāh?* ‘why shouldn’t we agree as long as we love each other, as long as we’re happy?’ (Ḥakīm, *op. cit.* 618); *u-hī mab-ṣūṭa fi amān-illāh*, ‘and she is feeling well and happy’ (C); *ana a’da b-’amānt-illāh, fātīt* *’alayya sitti-ṣāhibti*, ‘as I was relaxing in a sitting

<sup>20</sup> On oaths, v. *supra*, § 2.4.

posture, a lady friend of mine came in' (C); *lagēna-r-rājil mjahhaz linal-asha fi aman-illāh, ga'ad 'ashshāna*, 'we found that the man had prepared supper for us with pleasure, and he invited us to sup' (Abul-Faḍl, *op. cit.* 32, l. 12), al-A'rās tribe; *w-huwwa mirtaḥ f<sup>2</sup>-amant-illāh*, 'and he is sitting and relaxing' (*ibid.* 163, l. 2), al-Şūfiyya tribe; *fa-min khawfihi min ba'ḍhihim ba'ḍh, gāl*, 'and since they feared one another, he said:

A — *man dhā-lladhī yaḍhrib-lī-l-bāb fi baṭn-al-layl w-ana āmin b-amān-aḷḷah w-amān jirānī?* 'who is it knocking on my door in the midst of the night while I feel confident in God and my neighbours!' *fa-gult luh*, 'so I said to him:'

B — *lā bās 'alayk lākin iftaḥ*, 'no evil will befall you, (but) open!' (Goitein [1941] 9, ll. 17-19).

In courtesies:

A — *kif ant?* 'asāk ṭayyib?' 'how are you? hope you're well'.

B — *wallāhi, naḥmad-aḷḷāh. ṭayyib. bi-khēr*, 'well (lit. by God), we praise God! well! in good health'.

A — *kif 'iyālak?* 'how is your family?'

B — *ṭayyibin. bi-khēr. fi amān-illāh*, 'well! in good health; under the protection of God' (Shuqayr 383).

A — *na'al (< CA la'alla) wad ḥajj abbu wa-wilādu ṭayyibin*, 'I hope Wad Ḥajj Abbu and his family are well'.

B — *fī amānt-illāh. mā 'indahum 'awaja*, 'under God's protection, they're getting along' (Trimingham 173).

(4) Of a suggestion or request: *yirga' m(n)-il-'adān yifṭar fi bētu fi amān-illāh*, 'when he comes back from calling to prayer, let him eat and drink following the fast of Ramadan, leisurely!' (Ḥakīm, *op. cit.* 548).

(5) Of a question: *mā-lha-t-ṭa'miyya-n-nahar da ma shaṭṭabtish 'alēha lēh fi amān illah?* 'what's bad in the patty made of chick peas and seasoned with onion, garlic and parsley, the *falāfel*, today, that you didn't, willingly, finish it off?' (*ibid.* 134).

*fī* (or *b[i]-')* *amān-illāh* (or — *il-karīm*) as an expression of wish, including mutual greetings in Arabia, Oman, the Truce States and Iraq:

In Arabia:

A — *fī amān-illāh*, 'to God's protection (I commit you)!' (lit. in the protection of God!).

B — *fī amān-il-karīm*, 'to the protection of the Generous One (I commit you)!' (Conversational Arabic 2), or *fī amān-illāh wi-s-salāma*, 'goodbye and Godspeed (and safety be with you on your way)!' (*ibid.* 7).

In Oman and Zanzibar:

A — *fī amān-illāh*, ‘goodbye!’

B — *fī amān-il-karīm*, ‘(as above)’ (Reinhardt 294).

In the Truce States:

A — *fī amān-illāh*. ‘(as above)’ (may be said to the company at large).

B — *fī amān-il-karīm*, ‘(as above)’, or *fī amān-illāh*, or *fī widā‘t allāh*, ‘in God’s peace!’ (Hawley 28-29).

In Iraq:

A — *fī (a)mān-illā(h)* ‘goodbye!’

B — *fī (a)mān-illā(h)*, ‘(as above)’ (Van Wagoner 32), or *ma‘-is-salāma*, ‘goodbye!’ (lit. peace be with you!) (*ibid.* 12); *fī ma-llā* (B).

When bidding someone go, one says: *rūḥ bi-l-‘amān*, ‘go under the protection [of God]!’ (BM).

A — *khāṭirkon*, ‘goodbye!’ (lit. [I take] your leave).

B — *ma‘a-s-salāme, bi-l-‘amān*, ‘goodbye and Godspeed!’ (lit. with peace [and] protection) (Bergsträsser 62).

A — *b-khāṭrak*, ‘goodbye!’ (lit. with your leave).

B — *mrashshad bi-s-salāme. b-‘amān-illāh*, ‘may you be guided in peace. To God’s protection [I commend you]!’ (Galilee).

A — *ōda‘nāchim*, ‘goodbye!’ (lit. we commend you [to God’s protection]).

B — *fī amāni-llāh(!)* (Schmidt-Kahle [1930] 98, l. 10; cf. Bauer 226).

A — *mnista‘dhen ya-bu nabil*, ‘goodbye!’ (lit. we take leave [of you], Abu Nabil!).

B — *intu aṣḥāb-il-‘idhin. fī amān-illāh-u-ma‘a salāmit-illāh*, ‘goodbye!’ (lit. the leave is yours. In the protection of God and with God’s peace!) (Gaza).

A — *tiṣbaḥ ‘ala khēr*, ‘good night!’ (lit. I hope that you will wake up well in the morning!).

B — *ma‘a-s-salāme. bi-l-‘amān*, ‘goodbye and Godspeed!’ (lit. peace be with you! in the protection of God!) (Amman).

A — *ṭayyib. ‘an iznukum*, ‘well! with your permission!’

B — *fī amān-illāh*, ‘goodbye!’ (Shammās).

4.5.2 *aṣḥāb*, an exclamation of excitement or help-seeking: *aṣḥāb* (pronounced in Arabic with emphatic *ṣ* and a back long vowel *ā*) is an Islamic word used also in Persian, Turkish, and modern Greek as an exclamatory cry, occasionally repeated, when in the event of an exciting, provocative, stimulative, or irritative stimulus one is driven out of

one's mind, becomes excited, confused, overjoyed, angry, dreadful, or cries for help or mercy. *aṣṣān*, 'protection', 'security' of God signifies therefore: 'Oh! for goodness' sake! isn't that great! Wow! alas! help!' To mention but a few instances: a man watching a woman (beautiful, naked, belly dancing, etc.), or hearing sweet music or singing, or crying of pain, or crying for help, etc., exclaims: *aṣṣān. aṣṣān*. 'Wow! isn't that great!'; 'O!'; 'Ah!'; 'help!' (BJ; J;D); *aṣṣān. 'ala ḥubb aḷlah ta'ālu*, 'for goodness' sake, for the love of God, come!' (Socin 15); *aṣṣān. rah yimūt*, 'help! he's going to die!' (J).

The protection of women by God. A Ḥadīth recorded by Abū Dā'ūd says: *ittaḡū-ḷlāha fi-n-nisā'i fa-'innakum akhadhtumūhunna bi-'amānati-llāh*, 'deal mercifully with women for fear of God (or in keeping with your duty to God), for you have taken them for wives under the protection of God' (*Manāsik* 56, in Wensinck, *Concord.* 1, 120b).

God protects women who have no men in the family *wliyye*<sup>21</sup> (pl. *walāya*), to safeguard them.

Fear of rape: A young virgin in the country of Galilee, went to a desolate well to fill a jar of water. Suddenly a strange man confronted her. Fearing she might be raped, she yelled and called for help. The man, who had no evil intention in mind soothed the apprehensive girl, saying: '*alēki-l-'amān ya-khti. ana mithil akhūki*, 'feel safe, sister. I'm like your brother'. Kinship terms are used to soothe, to establish virtual familial relationship (Nazareth).

Seeing a strange young man approaching, a girl all alone in a grove climbed up a tree to avoid him and seek refuge. Fearful and trembling she entreated him saying:

A — *ana binti-bikr. ma tifḡāḡnīsh. rabbina lā yifḡāḡak*, 'I am a virgin.

Don't dishonour me! may our Lord not put you to shame!'

B — *inzili. 'alēki-l-'amān*, 'come down! feel safe!' (C).

A middle-aged countryman is supposed to take along to a distant town a young orphan girl who has been staying in an Egyptian village with her poor mother, to work for him and live with his family:

A — (girl) — *aruḡ yaṣṣāma?* 'may I go [with him], mother?'

B — (mother) — *rūḡi ya ḡabibti...* (to man:) '*aṡiyyāt amāna f-ra'abtak ya 'ammi sh-shēkh*, 'go, my dear!...' (to man:) 'Atiyyāt is under your charge (lit. a trust on your neck), i.e. you are held responsible for her towards God, my venerable gentleman!'

<sup>21</sup> In Egypt *wiliyya* is used for any woman.

C — (man) — *di bintina kullina, ya sitti l-ḥagga. iṭṭamini!* ‘this is the daughter of us all (i.e. she is mine as well as yours), my venerable lady Pilgrim. Be calm!’ (C).

Bagdadi Jews say: *hāyi li-bnēti amāna b-ghiqbitak*, ‘this girl is under your charge’ (BJ).

A man whose daughter has been raped by someone standing by his deathbed says to the man who has disgraced him and his daughter: *id-duktūr ḥa-yi‘mil ēh? aḍa rabbina. binti amāna f-ra‘abtak. tit-gawwizha. di waṣiyyiti.* (to daughter:) *yinkitib lik-is-sitri-wi-raḥt-il-bāl*, ‘what can the doctor do [to save my life]? It’s our Lord’s decree. My daughter is [now] under your charge (i.e. you’re held responsible for her [towards God]). You shall marry her. It is my will!’ (to daughter:) ‘May God’s shelter and comfort be destined for you!’ (C).

A father who was told that his daughter had given birth to an allegedly unlawful child addressed her saying: *in chān uḍi‘ti walad ‘alēh aḷḷāh w-amān aḷḷāh.* ‘if you have given birth to a son, God[’s blessing] be on him and God’s protection!’ (Schmidt-Kahle [1918] 166, l. 22).

To a woman: *ṭiḥi w-‘alēch amān aḷḷāh*, ‘come down, under God’s protection!’ (*ibid.* 102, l. 9).

## CHAPTER FIVE

### GOD'S FORGIVENESS, PARDON, AND FORBEARANCE

5.1 *God's Forgiveness (ghufrān, maghfira)*. The *istighfār* 'seeking God's forgiveness and pardon' is based on the verb *ghafara* the primary signification of which is 'covered', 'veiled', 'concealed', or 'hid (anything)' (Lane, *Lex.*, s.v. *ghfr*). Under Islam *ghfr* has been restricted to a religious meaning. Thus *ghufrān* and *maghfira* on the part of God signify the preserving of man from being touched by [His] punishment, and *istaghfara-llāha*, 'he begged of God forgiveness or pardon; he sought of God the covering, or forgiveness, or pardon, of his sin, crime, or offence, by word and by deed; for so God requires one to do; not with the tongue only' (*ibid.*). As to the connection between forgiveness and concealing, in no way does *ghufrān, maghfira* on the part of God signify 'covering over', i.e. giving shelter to or concealing a sinner, protecting man from Himself; God is rather being asked to 'protect man from his sins': *isthaghfara-llāha min (or li) dhanbihi (or dhanbahu)*, 'to white-wash, to ink out one's sins.' *al-ghafūru wa-l-ghaffāru...ma'nāhumā-s-sātiru li-dhunūbi 'ibādihī*, '*ghafūr* and *ghaffār* signify 'Coverer', i.e. One who defaces the sins of His servants' (Ibn Manẓūr, s.v. *ghfr*). *istighfār* implies *tawba*, 'penitence'. *al-ghaffār* and *al-ghafūr* are two of the 'most comely names' of God in the Qur'ān.<sup>1</sup>

The 'most comely names' used in forgiveness-seeking prayers are: *rahīm*, 'Merciful', *tawwāb*, 'Acceptor of repentance', *ghāfir*, 'Forgiver', *ghaffār*, 'intensely Forgiving', *ghafūr*, 'Forgiving', *ḥalīm*, 'Patient', *karīm*, 'Generous', *afūww*, 'Pardoning' (Padwick [1957] 205).

While '*fw* in verb and noun (v. *infra*, § 5.2) is represented by derivatives from 'pardon' and 'forgive', the class *ghfr* contains the accessory idea of 'admitting the pardoned one into the joys of heaven' as well. This is why *al-marḥūm* and *al-maghfūr lahu* are used of defunct Muslims in the sense of 'blessed' and 'sainted' (Redhouse 46). Man asks pardon of God that he may receive mercy (Q 27, 46); *ghafūr*, 'Forgiving' is juxtaposed to *rahīm*, 'Merciful' in Q 2,218; 4, 110 *et passim*. Aḥmad Ibn Ḥanbal (VI, 20) is quoted saying: *al-'abdu āminun min 'adhābi-llāhi... mā staghfara-llāh*, 'man is safe from God's punishment...

<sup>1</sup> Cf. Gardet, *E.I.*<sup>2</sup>. I 715.

as long as he seeks God's forgiveness' (Wensick, *Concord.* I, 106b).

5.1.1 One seeks forgiveness for someone (and for oneself) in general, upon request, when greeting on the way, or greeting a Ḥājj on his return from pilgrimage; for the dead; for having committed an offence, and after having sneezed (v. *supra* § 3.5).

In general, against potential or actual offences: *ghafar allāh dhanbak*, 'may God forgive your sins!' (Bauer 228); *alla yughfur lak dhnūbak* (BM), or *allah yeghfor dnūbek*, '(as above)' (Daumas 85); addressing interlocutor parenthetically: *ana, yā ghāfil* (< *ghāfir*: assimilation) *lak alla, alt-allo shu-s-sire? āl: kamān bit'ul shu-s-sire?* 'I, may God forgive you! said to him "what's the matter?" He said: you still say "what's the matter" [pretending you don't know?]' (Khūri 35).

Upon request:

A — *id'i-li bi-l-maghfira*, 'seek (God's) forgiveness for me!'

B — *alla yughfur lak*, 'God forgive you!' (Tantavy 107).

When greeting on the way: When two Muslim city dwellers meet in Tunis, they clench each other's hand and say in a low voice: *allāhumma ighfir lī wa-li-'akhī hādḥā wa-'adkhilnā fī rahmatika yā arḥama-r-rāḥimin*, 'O God, forgive me and this, my brother, and let us be at your mercy, O Most Merciful of all those who have mercy!' (Abribat 204). This practice is ascribed to the following: *akhbaranā abū ya'lā... 'an-il-bar(r)ā'i-bni-'āzib... qāl: qāla rasūlu-llāh... idhā ltaqayā(!)-l-muslimāni fa-taṣāfaḥā wa-ḥamidā-llāha wa-staghfarā ghafara-llāhu 'azza wa-jalla lahumā*, 'A.Y. related to us... as attested by B., the son of 'A, who said: the Messenger of God had said "When two Muslims meet, shake hands, praise God, and ask His forgiveness, God, be He cherished and exalted forgives them"' (Dinawari § 193).

When greeting a Ḥājj on his return from pilgrimage, one says: *hajjan magbūlan wa-dhanban maghfūran wa-tijāratan lā tabūr*, 'be it an acceptable pilgrimage, sins forgiven and business unruined!' (Hawley 55).

A — *ḥaggi-mabrūk* (or *mabrūr*), or *ḥaggi-mabrūr wi-zambi-maghfūr*, 'be it a blessed pilgrimage and may your sins be forgiven!'

B — '*u'bāl 'andukum*, or *allāh yibārik fik*, 'the same to you. I wish your turn!', or: 'thank you!' (lit. God bless you!) (Mitchell 188).

*ḥaggi-mabrūr wi-zambi-maghfūr wi-sa'yi-mashkūr*, '(as above) and be it a meritorious endeavour!' (Tantavy, *op. cit.*); an ascription in Nawawī (p. 102): *qabila-llāhu jammak wa-ghafara dhanbak wa-'akhlaḥa nafaqatak*, 'may God accept your recreation and forgive your sin[s] and recompense your expenses!'

Seeking God's forgiveness for the dead:

On hearing that someone has died:

- A — *aḷlah yarḥamu wa-yaghfir lihu*, 'may God pardon and forgive him!',  
or *aḷlah yaghfir dhunūbu*, 'may God forgive his sins!'  
B — (keeps silent or replies:) *ad-dawām wa-l-bigā lilāh*,(!), 'eternity and  
existence is God's' (Hawley 55-56).

When the funeral procession has arrived to the open grave, one says:

- A — (*a*)*ṣ-ṣalātu 'alā-l-janāzati raḥimakumu-ḷlāh. al-janāzatu...* 'pray  
over the bier! may God have mercy on you! the bier [is of a man,  
a woman, a boy ,a girl]'.  
B — *ghafara-ḷlāhu lanā wa-lah(u) (wa-lahā) wa-li-jamī'i-l-muslimīn*,  
'may God forgive us and him (or her), and all the Muslims!'  
(Brunot [1931] 14, 1. 7).<sup>2</sup>

In Jerusalem, after having buried the dead Muslim, the bereaved family falls in two lines facing one another at the gate of the cemetery, and each participant in the funeral procession clasps their hands on leaving, offering condolences:

- A — '*aẓẓama-ḷlāhu ajrakom*, 'may God increase your compensation!'  
B — *shakara-ḷlāhu sa'yakom*, 'may God acknowledge your endeavour!'  
(J); or in Bedouin circles in the Negev: *aḷḷa ysharrif gadrak*, 'may  
God exalt your standing!' (Ghānim).

In Egypt, the bereaved thank the participants in the funeral procession:

- A — *shakara-ḷlāhu sa'yakum*, 'may God acknowledge your endeavour  
[in having joined us]'.  
B — '*aẓẓama-ḷlāhu ajrakum*, 'may God increase your compensation!'  
A — *ghafara-ḷlāhu dhanbakum*, 'may God forgive your sins!' (Amin  
113-114).

Offering one's condolences: '*aẓẓama-ḷlāhu ajraka wa-'aḥsana ajraka wa-ghafara li-mayyitika*, 'may God increase your compensation, give you good compensation, and forgive your dead!' (Nawawī 68).

Whenever a dead person is referred to, it is common to invoke mercy on him/her *aḷḷa yirḥamo/yirḥam(h)a*, 'may God have mercy on him/her!' However, in Oman and Zanzibar the common invocation is rather *aḷḷa yaghfur lah(a)*, 'may God forgive him (her)!' (Reinhardt 295).

<sup>2</sup> On *istighfār* during prayer over a bier, cf. Muslim *kitāb* II, *bāb* 85-86 (according to the ed. of *Ṣaḥīḥ*, Cairo, 1283H., in 5 vols., 4<sup>o</sup>), in Wensinck, *Handbook* 37; on *istighfār* and *du'ā'*, 'prayer' on behalf of the dead, cf. Abū Dā'ūd, *kitāb* 20, *bāb* 67 (according to the ed. of *Sunan*, Cairo, 1292 H., in 2 vols., 4<sup>o</sup>), in *ibid.*, 52.

Seeking God's forgiveness for someone having committed an offence:

Being impolitely criticized by his student, a Sheikh reproaches the student, asking God to forgive him: *uskut yā ibnī. fataḥa-llāhu 'alayka wa-ghafara laka wa-waqānā sharraka wa-sharra amthālika*, 'be quiet my lad! may God grant you success and pardon, and may He deliver us from your mischief and from mischief makers like you!' (Ḥusayn II, 181).

A pious Muslim being invited to play cards:

A — *āyim til'ab ma'āna walla la'*? 'are you coming to join us in playing cards or not?'

B — *allāhumma iḡfir li-'ibādik*, 'O God, forgive your servants!' (Ḥakīm [1956] 119).

Calming down someone apprehensive of God's punishment. A woman, fearing the infliction of God's punishment on her son because she has cursed him asks apprehensively:

A — *biṣir-lo shī ha-ṣ-ṣabi min da'awiyyi?* 'will something befall this child because of my curses?'

B — *lā. alla ghafūr. lā tkhāfi*, 'no! God is much Forgiving. Don't fear!' (Khūri 33).

Fearing the breaking of one's oath:

A — *inta magnūn?... mustahīl... wa'a' minni yamīn*, 'are you out of your mind?... It's impossible!... I've taken an oath!'

B — *inna-llāha ghafūrun raḥīm*, 'Lo! God is much Forgiving and Compassionate' (Ḥakīm [1956] 203).

Stimulating someone to seek God's forgiveness: A woman reproaches her interlocutor for accusing her husband of having committed adultery: *kilmitak di... tuffha min bu''ak w-istaghfir rabbak*, 'this word (i.e. accusation) of yours, spit it away and seek forgiveness with your Lord' (Ḥakīm, *ibid.* 549).

5.1.2 Seeking God's forgiveness for oneself: One seeks God's forgiveness for oneself individually and in company in ritual prayer, and during the pilgrimage — 'the greatest of all opportunities for God's intercession for the forgiveness-seeker, who stands before his Lord as a member of a family and of the brotherhood of Islam' (Padwick [1961] 206-207). Individually, one seeks God's forgiveness for oneself:

- (1) In repentance for having committed a sin;
- (2) In apprehension of sin, fearing God's punishment, by dispelling a wicked thought of arrogance, injustice, slander, malicious joy and joking; by dispelling one's impatience and temptation, or the remembrance or mention of a wicked action; by suppressing one's

anger, or one's unconscious step leading to the commitment of a sin;

One may suffer a complex of sin apprehension when being in conflict between one's evil decision and one's apprehension of the thought of it, between one's tongue and one's heart;

- (3) In dissociating oneself from someone's wicked thought, provocation, unjust criticism, odd manners, odd behaviour and complexes;
- (4) In dissociating oneself from evil spirits.

5.1.2.1 Seeking God's forgiveness in repentance: *subhān alla. yā rabb ghufrānak! izzāy ana ghluṭṭ-il-ghalṭā-di?* 'praise God! O Lord, I beg your pardon! how have I done this misdeed?!' (C).

5.1.2.2 (1) Seeking God's forgiveness by dispelling a wicked thought of arrogance:

A — *ya'ni btifham aktar minni?* 'do you mean you understand better than I do?!'

B — *staghfar-allāh*, 'I didn't mean that' (lit. I seek God's forgiveness) (J).

Tending to melt one's status by modest declination of formality:

A — *amer ya sīdi*, 'yes, please!' (lit. [your] order, Sir!) (i.e. can I help you?).

B — *staghfar-allāh*, 'thank you!' or 'no, thanks!' (depending on context) (J).

A — *tu'mur*, or *is'al ya aghāti*, 'order!' or: 'ask, my Lord!'

B — *astakhfer-allāh*, '(as above)' (BM) (v. *infra*, § 6.6.1.2).

A — *bti'jibni labā'et ḥadīsak*, 'I like the subtlety of your conversation'.

B — *staghfar-allāh*, 'thank you!' (lit. I ask God's forgiveness). Contrast the English version: It's nice to hear. I'm glad you think so.

A — *lahaytak 'an shughlak*, 'I have distracted you (from your work)'.

B — *mu'ānasitkom alazz min kull shughl*, 'your company is more agreeable than any work'.

A — *astaghfir-allāh*, 'You confound me' (Harfouche 224).

(A) telling (B) about the merit due to (C), Durēd, for his assistance:

A — (to B:) *fī faḍl-ikbīr la-l-'akh Durēd*, 'Durēd deserves all the credit'.

C — *astaghfiru-llāh*, 'you confound me, I do not merit the compliment' (lit. I beg God's forgiveness) (D).

When asking a favour, one adds:

A — *mā bansa jamīlak*, 'I shall not forget your favour'.

B — *astaghfiru-llāh*, 'I don't merit your amiable request' (Harfouche 237).

(2) Dispelling a wicked thought of injustice:

A — *shū, ka'inn-il-ḥakīm aḥsan minni?* 'what?! [do you mean] the doctor [thinks he is] better than me?!'

B — *astaghfir-aḷḷāh. ma fashar*, 'O, no!' (lit. I ask God's forgiveness) he's a vain boaster [if he thinks so]' (Khūri 45).

(3) Dispelling a wicked thought of slander. Referring to the imprisoned husband of an adulteress: *rabbina yifukk dī'tu, atal mirātu. shafha, staghfar-aḷḷāh-il-'aẓīm, ma' wāḥid tāni*, 'may God release him from anguish! he killed his wife. He had seen her, I beg God's forgiveness, with some man' (C).

(4) Dispelling a wicked thought of malicious joy. Referring to an untimely divorce: *fāt 'ala gawazhum gum'itēn istaghfar-aḷḷāh-il-'aẓīm. lā ḥawli-llāh*, 'it's only two weeks since they have married. I ask God's forgiveness. There's no power [and no strength save in] God! (i.e. poor fellows!)' (C).

(5) Dispelling a wicked thought of joking:

A — *btiḍḥak?* 'are you kidding?'

B — *aḍḥak? istaghfir-aḷḷāh wi-ḥyātak batkallim gadd*, 'no kidding. O, no!' (lit. I beg God's forgiveness. I swear by your dear life [which is dear to me]. I'm serious) (Ḥakīm [1956] 585).

(6) Dispelling one's impatience and talking to oneself, one invokes *astaghfir-aḷḷāh*, or *aḷḷāhumma (y)ṭawwīlik yā rūḥ*, 'may God give me patience! (lit. may God lengthen you, O spirit!)' (C); or *iṣ-ṣabr min-il-'imān*, 'patience is a sign of faith', or *iṣ-ṣabr tayyeb*, 'patience is good' (J).

(7) Dispelling one's temptation:

A — *ūm yā shēkh uṭub. ūm kammil-il-karē*, 'get up Sheikh Qutub! come on! complete the carré!'<sup>3</sup>

B — *astaghfiru-llāha-l-'aliyy-il-'aẓīm*, 'I beg the forgiveness of God, the Supreme, the Almighty'.

A — *da bōker ya sīdi-sh-shēkh*, 'this is poker, Sheikh!' (Ḥakīm, *ibid.* 118).

A — *tishrab kunyāk*, 'would you care for some Cognac brandy?'

B — *astaghfir-aḷḷāh*, 'my God!' (J).

(8) Dispelling the remembrance (Hamady 163), or mention of a

<sup>3</sup> The quorum of four card players.

wicked action: An echoed statement: *umār!... istaghfar-aḷḷāh. nadih-li ḥālan*, 'gambling!... Goodness! (lit. I beg God's forgiveness). Call him right away!' (Ḥakīm, *op. cit.* 85).

(9) Suppressing one's anger: According to Muslim ethics there are various ways to calm down anger, one of which is to mention God Almighty, whereupon one fears and obeys Him, meanwhile getting back to one's senses and calming down.<sup>4</sup>

A shoemaker failing to pass a thread through the eye of a needle invokes *istaghfar-aḷḷāh*, 'I beg God's forgiveness' [I may have done something wrong, for which I am being punished] (J).

(10) Suppressing one's unconscious step leading to the commitment of a sin: During the fast of Ramadan, a Muslim heedlessly getting hold of a sweetmeat to eat, becomes suddenly conscious of the situation and holds back the sweetmeat, invoking: *astaghfiru-ḷḷāh-il-'aẓīm. aḷḷāhumma inni ṣāyim*, 'I ask Almighty God's forgiveness. O God, I'm fasting alright!' (C).

(11) Suffering a complex of sin apprehension when being in conflict, between one's evil omission and one's apprehension of punishment. When relating that he has grazed his cattle in his neighbour's fields without permission, one added a rhetorical question: *bālak tubit?* 'do you think I repent it?' (implying: 'no!'), instantly adding *stāfrallāh*<sup>5</sup>, 'I beg God's forgiveness' (Schmidt-Kahle [1918] 30).

Being in conflict between one's tongue and one's heart. Cursing someone and simultaneously seeking God's forgiveness: *ana ad'i wi-'albi yistaghfir*, 'I curse [you] while my heart seeks God's forgiveness' (Tantavy 101).

5.1.2.3 (1) Dissociating oneself from someone's wicked thought: Following *astaghfir-aḷḷāh* one turns to the 'sinner' and declares *la-ḥna bi-ḥdāk wa-la smi'nāk*, 'we are not near you and we have not heard [what] you [have just uttered]' (Lutfiyya in Lutfiyya-Churchill 53).

A — *mīn 'ārif? yimkin ti'mal ḥadsa wi-ymūt?... 'who knows? may be [the car] will run an accident, and he will die?...'*

B — *astaghfir-aḷḷāh ya akhi*, 'I seek God's forgiveness, brother!' (Sālim 65).

<sup>4</sup> *wa-dhkur rabbaka idhā nasita*, 'And remember thy Lord when thou forgettest' (Q 18, 25), i.e., comments 'Ikrima. if you get angry (Māwardi 191).

<sup>5</sup> < *astaghfiru-ḷḷāh*.

On hearing an angry or impatient person blaspheming God, one invokes *istaghfar-allaḥ*, 'I seek God's forgiveness' (J).

(2) Dissociating oneself from someone's provocation:

A — *kāfer!* '[you], unbeliever!'

B — *istaghfar-allaḥ 'ala ha-n-nhār hād. rūḥ 'an wushna*, 'I seek God's forgiveness for [what is going on] this day. Out of my face!' (D).

A — *hu inta mush...?* 'haven't you [broken the fast of Ramadan]?'

B — (interrupting:) *astaghfiru-llaḥ. ṭab'an ṣāyim*, 'I seek God's forgiveness. Naturally I am fasting' (C).

(3) Dissociating oneself from someone's unjust criticism:

A — *ra'yi fi sāmi innu shabb mud-hish*, 'my opinion about Sami is that he is a marvelous young man'.

B — *ana mush shāyḫāh mud-hish fi ḥāga abadan*, 'I don't see he is marvelous in anything at all'.

A — *astaghfir-allaḥ. ismaḥī-li a'ul-lik innik ghaḷṭāna awi*, 'I seek God's forgiveness. May I tell you that you are totally mistaken (Ḥakīm, *op. cit.* 220).

(4) Dispelling someone's odd manners and behaviour: Contrasting European and Arab cultures it is related by Ḥakīm ([1960] II, 7) that train passengers in Europe smoke, eat, and drink without offering to passengers sitting next to them. Whereupon the listeners to the story respond disapprovingly *astaghfir-allaḥ*; chancing on an odd situation as when being suddenly faced with a young couple kissing and hugging behind a door: *astaghfir-allaḥ-il- 'aẓīm, yā rabb!* 'I seek Almighty God's forgiveness, O Lord!' (D).

(5) Reacting negatively to someone's insane behaviour, one says: *astaghfir-allaḥ* (D).

(6) On making or hearing various involuntary and unseemly bodily sounds such as snoring, yawning, belching, sneezing, and when passing urine, it is appropriate to seek God's forgiveness: On hearing a sleeping person snore, one invokes *astaghfiru-llaḥ-al-'aẓīm*, 'I seek Almighty God's forgiveness', and awakens him (J); When yawning, one should say the pious formula *astaghfir-allaḥ*, 'I beg forgiveness of God' (Hamady 170). Yawning is believed to be contrived by the devil (Amin 112).

The Negev Bedouin explains regarding belching: '*ēb yitarri'. hādhi min-āsh-shaba'*, *wā-sh-shaba' min-ash-shayṭān. idha tarra' yigūl astaghfiru-llaḥ-il-'aḏhim*, 'it's a shame to belch; it comes from eating on'es fill, which is believed to be contrived by the devil. When belching one should

say 'I beg Almighty God's forgiveness' (Ghānim).<sup>6</sup> In Tunis, when a satisfied stomach noisily manifests itself, one invokes either *al-ḥamdu lillāh*, 'praise be to God!', or *astaghfiru-llāh*, 'I seek God's forgiveness' (Abribat 315).

When passing urine (v. *supra*, § 2.3.2.4).

Giving wind is outrageous in Arab society. There is no excuse for it, and it should be avoided in company. On hearing someone giving wind one is offended, exclaiming instantly: *watad!* '[you deserve] a peg!' (J).

(7) Dispelling someone's complexes: An unexpected guest begs the host's pardon for his untimely visit:

A — *'adam-il-mu'ākḥaze. bijūz nkūn az'ajnākom bi-zyāritna 'ala ghēr mi'ād*, 'excuse me! I hope I'm not intruding' (lit. do not find fault [with my behaviour]. We [i.e. I] may have bothered you with our [i.e. my] unfixed visit).

B — *astaghfiru-llāh. astaghfiru-llāh. ma fish iz'āj. ahlan wa-sahlan*, 'O, no! It's perfectly alright. Welcome!' (J).

(8) Dispelling someone's inferiority complex. Host expressing humbleness while inviting guest:

A — *tfaḍḍalu. ma fish ishi min imitkom, lā t'ākḥzūna*, 'help yourself! there's nothing [on the table] according to your value, don't find fault with us!'

B — *la-'ēsh ha-l-ghalabe?* 'why did you bother yourself?'

A — *khērkom sābe'. ihna dāyman fi-z-zill*, 'you have shown us your grace. We are always behind' (lit. in the shade).

B — *istaghfar-allāh*, 'I don't merit the compliment' (J).

Modest declination of servility:

A — *ana khaddāmak*, 'I am at your disposal' (lit. I'm your servant).

B — *staghfar-allāh*, 'O don't!' (J).

A — *kīf ḥālak, ?* 'how are you?'

B — *bidna riḍāk*, 'I (we) wish your contentment'; or *taht-il-anzār*<sup>7</sup>, 'under your auspices' (J); or *taht nazarak/anzarak*, '(as above)'.<sup>7</sup>

A — *staghfar-allāh*, 'you confound me' (Harfouche 203).

Modestly declining servile actions, such as hand-kissing by an inferior in social status, age, or kinship relation — hand-kissing in Oriental

<sup>6</sup> CA *tari'a*, 'to be or become full (vessel); CA *atra'a*, 'to fill something, especially a vessel'. (Wehr, s.v.). In Galilee, the dialectal *tdarra'* 'to belch'.

<sup>7</sup> *nazar* (pl. *anzār*), lit. 'sight'.

society signifies reverence, respectfulness, obedience, or submissiveness—or accompanying a guest to the gate of one's home.

The inferior attempts at kissing the hand of his superior, as an act of entreaty, or request:<sup>8</sup>

A — *ana abūs idak*, 'may I kiss your hand', or *hāt idak la-'abūsa* (D); *addīni idak abus-ha* (C), 'give me your hand that I may kiss it!' (i.e. please!).

B — *astaghfiru-llāh (il-'azīm)*, 'I seek (Almighty) God's forgiveness' (i.e. please don't [kiss my hand]!).

The inferior may clench the hand of his superior who reacts by withdrawing his hand, saying: *sīb idi ba'a*, 'let my hand go!'<sup>9</sup>

During the fast of Ramadan the superior may add *ya-bni d-dunya šiyām. ma ṭhammilnāsh* (or *ya wad ma trakkibnāsh*) *zunūb id-dunya*, 'my son, it is fasting time. Don't let me commit a great sin!' (lit. don't let us commit the sins of the world!) (C). According to Arab propriety, on the termination of a visit, a host shows his guest the way, accompanies him to the outer gate, not just to the door.

A — (showing the way to the gate).

B — *astaghfir-aḷlah*, 'I ask God's forgiveness' (i.e. please don't. I don't deserve it).

The guest may add one of the following alternate negative requests: (1) *lā ikallef khāṭrak*, 'don't bother yourself!', or (2) *lā tit'eb ḥālak*, 'don't tire yourself!', or (3) *balāsh ha-t-ta'ab*, 'there's no need to tire yourself!', or (4) *bālash ha-l-ghalabe*, 'there's no need to bother yourself!'

A — (1) *mā fī ta'ab*, 'it's nothing!' (lit. there is no tiredness), or (2) *wājib 'alēna*, 'it's our duty!' i.e. it's our pleasure, or (3) *walaw. a'all minha?* 'don't say that. It's the least!', or *walaw. mush 'ēb?* 'don't say that. It's a shame!' (Harfouche, *op. cit.* 224), or; (4) *mā fī ghalabe*, 'there's no bother!', or *ghalbatak rāḥa*, 'your bother satisfies [me]!' (J).

#### 5.1.2.4 Dissociating oneself from evil spirits:

A — *w-il-'afarīt?* 'and the demons?'

B — *'afarīt ēh? staghfar-aḷlāh-il-'azīm*, 'what demons? my Goodness!' (lit. I seek the Almighty God's forgiveness) (C).

<sup>8</sup> *bōs-il-'idēn quḥk 'a-l-liḥa*, 'hand kissing is making fool of someone' (lit. it is laughing at beards) (J).

<sup>9</sup> *ba'a* in imperative context implies promptness in Egyptian Arabic.

5.2 *God's Pardon ('afw)*. We now turn to God's 'afw, 'pardon', 'excuse' out of God's grace and mercy<sup>10</sup>:

In the same vein of *istighfār* (v. *supra*), God's 'afw is sought when one is being complimented or exalted, or when one's interlocutor courteously expresses inferiority to one, one is apt to repudiate, to humble oneself toward God seeking His pardon and fearing the commitment of sin. God's 'afw is also a prophylactic expression, especially against death.

It is common, though, to ask pardon of one's interlocutor, when the latter is offended, interrupted, or mistaken for another, etc.

Variants of *al-'afw*, 'not at all', 'don't mention it', 'it's quite alright', 'you're welcome!', are *'afwan*, *yā 'ēb-ish-shūm*, 'what a shame (for calamity)!' (i.e. my actions are not worthy your words), and in reply to 'thank you!' also *lā shukr 'ala wājib*, 'there's no need for thanks, since [I'm] fulfilling [my] duty'.

5.2.1 God's 'afw is sought when being complimented or exalted:

A — *barqo nabih yā m'allim 'wēs*, 'still [I say you are] intelligent, Mr. 'Wes'.

B — *il-'afw yā faḍilt-il-bāsha*, 'not at all, Your Excellency, the Pasha!' (Taymūr [1952] 132).

A — *ahlan. izzayyak?* 'welcome! how are you?'

B — *niḥmidu. kullu bi-faḍlak*, 'praise Him! It's all to your credit [that I am well]'.

A — *ya rāgil-il-'afw*, 'don't mention it, man!' (C).

A — *'umrak 28 sana, shābb, zarīf, laṭīf, khafīf*, 'you're 28 years old, a young handsome man, polite, and sympathetic'.

B — *if-'afw ya-fandim*. 'don't mention it, Sir!' (Ḥakīm [1956] 594).

A — *ḥa''ak 'alēna*, 'we owe this to you'.

B — *il-'afw yā bēk*, 'not at all, Bey!' (*ibid.* 579).

A — *maḍhāfītkum mumtāza. shū mumtāza? mumtāza. ishi*, 'your guest-house is excellent, excellent! it's something!'

B — *hādha b-ru'yākum yā ḥaḍhrit-il-bēk*, 'this is thanks to your consideration and care, Bey!'

A — *il-'afw, yā sīdi*, 'don't mention it, Sir!' (Amman).

A — *ahlan wa-sahlan. hāy waḷḷa abrak-is-sā'āt, sā'it tashrifkum*, 'welcome! this is the most blessed of hours, the hour of your visit' (lit. of your honouring [us].)

<sup>10</sup> *inna-llāha la-'afuww*, 'Allah is Forgiving (Gracious [Sale])' (Q 58, 2).

- B — *il-'afw ya-bu maḥmūd*, 'not at all (you're welcome), Abū Maḥmūd!' (Amman).  
 A — *ashkurak* (or *shukran*, or *mitshakker*, or *mamnūn*).  
 B — *el-'afw* (Bauer-Spitaler 72).  
 A — *shukran*, 'thanks!'  
 B — '*afwan*, 'don't mention it!' (D).  
 A — *nishkurkum*, '(we) thank you!'  
 B — *il-'afu*, 'you're welcome!' (BM).  
 A — *udkhul*, 'come in!'  
 B — *tushkar* (or *mutashakkir*), 'thank you!' (lit. you are thanked [by me], (or: [I] thank [you])).  
 A — *il-'afw*, 'don't mention it!' (C).  
 A — *mashkūr*. '(lit. you are thanked), or *aḥsant*, '(lit. you've done well), or *ashkurak*, '(lit. I thank you)'.  
 B — '*afwan* (or *al-'afw*), 'it's nothing!' (Hawley 60-61).

When one's interlocutor expresses inferiority to one:

- A — *iḥna qāṭa'nāk bi-ḥadīthak*, '[sorry!] we interrupted you'.  
 B — *il-'afw*, 'it's quite alright' (Amman).  
 A — *ghallabnāk*, '[I'm sorry] I (lit. we) have disturbed you. I've taken up a lot of your time'.  
 B — *il-'afw*, 'don't mention it. I didn't mind' (Amman).  
 A — '*ajjaznākon*, (< CA *az'ajnākum*). '[sorry to have] disturbed you [at this hour]'.  
 B — *la'*. *il-'afw. bi-l-'aks. sharraftu. ahlan wa-sahlan. tfaḍḍalu riāhu*, 'O, no! don't mention it! on the contrary. You have honoured us. Welcome, be seated!' (D).  
 A — *yimkin akūn ghaḷṭān*, 'I may be mistaken'.  
 B — *il-'afw yā mawlāna*, 'not at all, Sir!' (Taymūr, *op. cit.* 128).  
 A — *u'mor*, 'yes!' (lit. give your order!).  
 B — *yā sidi-l-'afw*, 'O, don't, Sir!' (C).  
 A — *ana fi-l-khidma*, 'I'm at (your) service!'  
 B — *il-'afw*, 'O, no!' (C).  
 A — *lāzim nimshi 'ala waṣāyāk*, 'we must fulfil your commandments'.  
 B — *il-'afw*, 'not at all!' (C).  
 A — *wāḥad zayyi-ḥawwash yīgi yitmaskhar 'alēna?!* 'one like Ḥawwāsh dares mock us?'  
 B — (Ḥawwāsh) — *il-'afw*, 'not at all!' (Taymūr, *ibid.* 144).  
 A — *illi balāḥḍho ya-bu maḥmūd...*, 'what I have noticed, Abū Maḥmūd...'

B — *itfaḥḥdhal*, 'please!' (lit. be graciously disposed to say what you wish).

A — (embarrassed:) *il-'afw*, 'O, don't!' (Amman).

A — (attempting to kiss B's hand as a sign of respect).

B — *yā būya-l-'afw, id-dunya šiyām. sib idi ba'a*, 'my son (lit. father).<sup>11</sup> don't! it's fasting time<sup>12</sup>, leave my hand alone, please!' (C).

5.2.2 *'afw*, a prophylactic expression against death: When visiting a (dangerously) ill person: *aḷla yi'fi 'annu w-yishfi(h)*, 'may God pardon him and heal him!' (Galilee); *sīdi* (or *rabbī*) *yi'fu 'lēk. mā naraw fik ḥatsa*<sup>13</sup> *bās*, 'my (i.e. our) Lord pardon you! may we not see you (even) harmed!' (Wahran, Morocco).

*yimkin ḥarabak, nas'al-aḷḷāh al-'afu, bitmūt*, 'he may hit you, we ask God's pardon you may die' (Ghānim); *'afu l-aḷḷa. ṭaqqət inshamati*, '[the] pardon is God's. My soul has exploded!' (i.e. I can bear no more) (BJ).

5.2.3 Asking pardon of one's interlocutor:

For offence:

A — (offending B)

B — *ana-lli 'a'li fārigh?* 'am I the one who has no brains?'

A — *la'. il-'afw. lākin ya'ni*, 'no, [I beg your] pardon! but, I mean...'  
(Ḥakīm, *op. cit.* 863).

For interruption of speech, one begs pardon: *'afwan* (D).

For mistaking interlocutor for another:

A — *shaku? sh-šār?* 'what is it? what happened?'

B — *l'afu. 'a-bāli inta ṣadiqi*, 'excuse me! 'I mistook you for my friend'  
(BJ).

5.3 *God's Forbearance (samāḥ)*. God's 'forbearance' is sought for the living as well as for the dead. It is sought for the living for having behaved or spoken inappropriately, or for having neglected an appropriate behaviour; it is sought for the dead at burial. *samāḥ* is sought for a lighter offence than that for which *'afw* is sought, and still lighter than the one for which *ghufrān* is sought.

For having behaved or spoken inappropriately:

A — *samiḥni*, 'forbear me!'

B — *aḷḷa ysamḥak wi-ybarri dimmitak*, 'God forbear you and clear you from guilt!' (Landberg [1888] 21 [Indian ciphers], l. 5).

<sup>11</sup> Addressed kinship terms are reciprocal.

<sup>12</sup> i.e. Ramadan, the most proper occasion to express equality among Muslims.

<sup>13</sup> < CA *ḥattā*.

Taking leave:

- A — *sēmihna. taqqalna* 'alayk, 'excuse us! we have molested you'.  
 B — *ma'lēsh. aḷla ysēmḥak*, 'never mind. God pardon you!' (Diyārbekr);  
*lah, lah, lah,!* *aḷla ysāmḥak*, 'shame on you! God forbear you!' (Amman).  
 A — *inta yizhar innak mish duktūr abadan*, 'it seems you're not a doctor at all'.  
 B — *duktūr fi-l-'uyūn bass*, 'just an eye physician'.  
 A — *wa-la hitta fi-l-'uyūn*, 'not even that'.  
 B — *aḷla ysamḥak*, 'God forbear you!' (Ḥakim [1956] 188); *aḷla ysāmḥak* 'ala-t-tawrīṭa-lli warraṭṭo la-fahmi, 'God forbear you for the trouble you have involved Fahmi in!' (D).  
 A — *mā-lak tinḥishir fi shu'ūni?* 'why are you poking your nose in my business?'  
 B — (offended:) *aḷla ysamḥak. ana ghaḷṭān*, 'God forbear you! it's my fault!' (Ḥakim [1960] I, 156).

If a villager receives some aid in accomplishing a certain task, he thanks his helper by telling him 'may God pay you *ḥasanāt* for the work you have done for me'. The helper then answers *sāmahak-aḷlāh*, 'may the Lord forgive you [for me]' (Lutfiyya, in Lutfiyya-Churchill 50).

Blaming someone for not having written letters to father: *aḷla ysāmḥo*, 'God forbear him!' (J).

After having prepared the tomb to bury the dead, Bedouins of the Ṣakhr tribe in Moab wash their hands saying: *aḷla ysāmḥak mithil-ma sāmahnāk*, 'God forbear you as we have done to you' (Jaussen [1908] 98).

PART TWO

MAN'S ATTITUDE TOWARD DIVINE DECREE  
AND DIVINE WILL



## CHAPTER SIX

### DIVINE DECREE

#### 6.1 *Predestination of Fate and Destiny (qaḏā' wa-qadar)*

6.1.0 We shall now turn to *qaḏā'* and *qad(a)r*, quasi synonymous words.<sup>1</sup> Literally, *qaḏā'* signifies a 'general decree' of God (as that every living being shall die), whereas *qad(a)r* signifies a 'particular decree' of God (as that a *certain* man shall die at a particular time and place, etc.), or a 'particular predestination'. Thus *al-qaḏā' wa-l-qadar* may be rendered the general and particular decrees of God; or general and particular predestination of fate and destiny (Lane, *Lex.*, s.v. *qdr*); however, belief in fate and divine decree does not in any way relieve man from his own responsibility for his actions, for it is human nature that is reckoned in the Day of Judgement. 'He will not be questioned on that which He doeth but they will be questioned' (Q 21, 23).

Divine 'decree', 'will', 'saying', 'commandment', and 'permission' are synonymous. The verb *qaddar* whose Subject is God signifies 'to decree'; as a transitive verb whose Object is 'man', *qaddar* signifies 'to enable (man)'; man is instrumental to God, and his power is provided by God.

6.1.1 God's decree being predestined, inescapable and inevitable, is generally accepted often unwillingly. Yet one wishes God to deliver one from *qaḏā'*, usually referred to in ominous situations. *qadar* is referred to in similar situations and in wishful ones, for one wishes God to enable one doing good and disable one doing bad. God's power and omnipotence are alluded to when wishing Him to overpower the wicked, or when referring to overcoming or baffling affairs, changes, and possibilities.

6.1.1.1 '*umr-il-ḥazar mā bimna' adar*, 'never can caution prevent fate' (proverb) (C); *quddira fa-kān*, 'the inevitable happened' (Wehr, s.v. *qdr*); *kull-illi m'addaru 'alēna kuwayyis*, 'whatever He decrees on us is good' (Taymūr [1952] 126).

A — *qālat-lu: qūl-u-ghayyir*, 'she said to him: may the fact of the

---

<sup>1</sup> On the origin and derivation of *qaḏā'* and *qadar*, or God's decrees, cf. Seale, Ch. 2, pp. 36-42.

matter be other than what you have just told me!' (lit. say, and change what you have said).

B — *qāl: il-imqaddar mā byitghayyar*, 'he said: whatever is destined cannot change' (Schmidt-Kahle [1918] 202).

Stricken by misadventure one says: *il-imqaddar kāyin lā bədd minnu*, 'divine decree is inevitable by all means', *w-il-qaḏā' lā yudfa'*, 'and fate cannot be repelled' (Frayḥa 317).

Events occur at a certain hour by predestination: *aḷḷa jāba b-'amr-əl-mqaddar nhār jam'a*, 'it occurred on a Friday' (lit. God made it come [to pass] by order of predestination, on a Friday) (Lewin 74); *aḷḷa biqadder, jōza bimərr*, 'God decreed, [and] her husband passed by' (*ibid.* 76).

6.1.1.2 If one hears of some general disaster in which people have been killed or injured such as an earthquake, one may say:

A — *gaḏa wa-gadr*, 'it is fate and destiny', or *amr-aḷḷah*, '[it is] God's order' (v. *infra*, § 6.6.1.1).

B — *āmantu bi-llāh*, 'I believe in God' (Hawley 75).

At times of difficulty: *allah yimḥi-l-qadr bi-l-luṭf*, 'may God in His kindness efface the decreed fate!' (Canaan [1934] 69).

In an unhappy situation, misfortune, disaster, or misery, one invokes: *yā rabbi jirna min-al-qaḏā'*, 'O Lord, protect us from (ill) fate!' (Abribat 318); *quḏiya-l-qaḏā'*, 'death came with God's will' (lit. the divine decree was fulfilled) (Wehr, s.v. *qaḏā'*).

A dying person on his deathbed, or a bereaved parent whose young son has been killed, surrender themselves to fate, saying: *qaḏa rabbina*, '[it is] our Lord's decree' (C); or *qaḏā' aḷḷāh*, '[it is] God's decree' (J).

To a sneezer one says:

A — *aḷḷa yidfa' el-qaḏa w-əl-bala*, 'may God drive away [ill] fate and misfortune!'

B — *yā rabbi. aḷḷa yi'malu khayr*, 'O Lord, may God turn it [the sneeze] a blessing!' (Şindor, Turkey).

6.1.1.3 When apprehending misfortune: *aḷḷa lā yqadder*, 'God forbid!' (BM); *lā samaḥ-aḷḷāh wa-lā qaddar*, 'God forbid!' (lit. may God not allow [it], and may He not decree [it]!) (D); *aḷḷa lā y'adder* (or *aḷḷa lā yismaḥ*), 'God forbid!' (lit. may God not decree [it]!, or: may God not allow [it]!) (D).

A — *ba'dēn bimūt*, 'then (i.e. in that case) he will die'.

B — *aḷḷa lā y'adder. 'aduwwu*, 'God forbid! [may it be] his enemy!' (J).

In speaking of an impending danger: *allāh lā yqadder*, ‘may God not decree [it]!’ or *allāh lā yismaḥ*, ‘may God not allow [it]!’ (Canaan, *op. cit.* 69).

A Yemenite Jewish woman prays for her children when they go out: *lā ygāddār* ‘*layhim* ‘*aduww*, ‘may He not allow an enemy to overpower them!’ (Şan‘a).

Referring to famine: *yimkin aḷla lā y’addar tiḥṣal magā’a masalan*, ‘may be, God forbid! there will be famine, for instance?’ (Taymūr, *op. cit.* 180).

Following recovery of an ill person, or freeing of a prisoner, one thanks God’s predestination:

A — *l-ḥamd-illa ‘a-s-salāme. kaddar (!)-u-laṭaf*, ‘praise God for [your] recovery. He predestined and was kind’ (i.e. it could have been worse).

B — *aḷla ysallmich. l-ḥamd-illa*, ‘thank you!’ (lit. may God keep you healthy and well. Praise God!) (Qalansawa, Samaria).

A — *u-kurbāg-il-mabāḥis kall min riglayya*, ‘and the whip of the Police Investigation Department became tired of my feet (flogging)’.

B — *ma’lēsh. addar-u-laṭaf*, ‘forget it! He predestined and was kind’ (C).

In a conditional clause: *idha aḷla qaddar wi-tzawwajit aji b-‘ursak*, ‘if God decrees and you marry, I shall attend your wedding’ (B).

6.1.1.4 Thanking someone for having done a favour, like providing a job: *rabbina y’addarak ‘ala fi’l-il khēr*, ‘may God enable you to do favours!’ (C).

Wishing God to enable Muslims to fulfil their religious duties. The *musahḥarāti* in Egypt who goes round during the fasting month of Ramadan to awaken Muslims and bid them take their last meal before daybreak, beats a drum or a tin can invoking: *yā rabb addarna ‘ala-ṣ-ṣōm*, ‘O Lord, enable us to fast!’ (‘Abd al-Wahhāb 58).

A — *in shā-ḷla innak ṣāyim*, ‘hope you’re fasting’.

B — *al-ḥamdu lillāh. wallāhi inni ṣāyim*, ‘praise God, by God I’m fasting’.

A — *aḷlāh yigaddarak*, ‘may God enable you!’

B — *w-inte*, ‘and you!’

A — *w-aḷlāh wa-l-ḥamdu lillāh w-ana ṣāyim*, ‘by God, and praise God, I too am fasting’, *w-aḷla ygaddirna ‘ala ṣiyām hādha-sh-shahr-il-mabrūk-u-yij‘al-at-tamām ‘alā khayr*, ‘and may God enable us to fast this blessed month and make it end well!’ (Abū Rgayyig).

Speaking of pilgrimage:

A — *lāzim thijj*, 'you must make the pilgrimage to Mecca'.

B — *aḷla ygaddirni wi-ygaddrak*, 'may God enable you and me' (Galilee).

Wishing in secular matters. Reward for favour: *aḷla y'addirni 'ala mukāfātak*, 'may God enable me to reward you!' (D); *aḷla y'addirna 'ala ma'rūfak*, 'may God enable us to reward you for your favour!' (Nabluṣ); *in shā-llah rabbena iqaddirna 'alē jazāk*, 'may God the Lord enable us to reward you!' (Hillelson 50).

A — *iza kunti-āyiz muḥāmi, ayya ḥāga ihna fi-l-khidma*, 'if you need a lawyer, anything, we are at [your] service'.

B — (touched:) *rabbina yibārik fiku wi-y'addarni 'ala raddi-gamilku*, 'God bless you and may He enable me to reward you!' (C).

A pious Believer believes that he cannot claim to have performed an action in the past in his own right, but by dint of God's decree: *rabbina addarni wi-safirti-maṣr*, 'our Lord enabled me and I went on a journey to Cairo' (C).

6.1.1.5 When an affair overcomes or baffles someone, he says: *qadara-ḷḷāhu wa-mā sha'a fa'al*, 'God has decreed and whatever He wills He does' (Ibn Mājah, *Zuhd* 14, in Wensinck, *Concord.* V, 317a), or *ḥasbiya-ḷḷāhu wa-ni'ma-l-wakil*, 'God is sufficient for me. Most Excellent is He in Whom I trust'.<sup>2</sup>

6.1.1.6 When blessing God for social change, specifically a Muslim woman's facility to travel abroad unescorted by a male relative, one invokes: *aḷḷāhumma ashhadu annaka qādir 'alā kulli shay'*, 'O God! I testify that You are Omnipotent' (Ḥakīm [1956] 699).

When speaking of something possible, you say: *rabbak ādir 'ala kulli-shē'*, 'God (lit. your Lord) is Omnipotent' (C).<sup>3</sup>

A helpless woman curses her wicked husband: *mā ba'dar 'alē. aḷḷa yi'dar 'alē*, 'I have no power over him. May God overpower him!' (J).

In an oath taken in Mosul, one swears by God the Omnipotent: *wi-lladhi qādir 'ala kull shī...* '[I swear] by the One Who is able to do all things...' (Ḥanafī 92).

## 6.2 Man's power (*ḥawl, quwwa*)

Man may have a certain power over things on the earth, for he is

<sup>2</sup> Cf. Q 3, 173.

<sup>3</sup> Cf. *inna-ḷḷāha 'alā kulli shay'in qadir*, 'Allah is able to do all things' (Q 16, 77), quoted when one means to do everything possible (Lane *Lex., op. cit.*).

called *khalifat allāh*, ‘God’s deputy’ on the earth (Bell 142). His power is provided by God, for *lā quwwata illā bi-llāh*, ‘There is no strength save in Allah!’ (Q 18, 40). God adds strength to man’s strength (Q 11, 52).

God’s ‘power’, ‘strength’ is referred to as *quwwa* in the Qur’ān. Its synonyms *ḥawl* and *ḥayl* are recorded, in addition to *quwwa* in the Ḥadīth.<sup>4</sup>

The Prophet would invoke the *ḥawqala* whenever the muezzin invoked the words *ḥayya ‘alā-ṣ-ṣalāh*. *ḥayya ‘alā-l-falāh*, ‘come to prayer! come to worship!’ (Nabhānī, *Wasā’il* 147).

In medieval Islamic chancellery, during the times of the Sultan, the King al-Manṣūr Qalāwūn of Egypt, the words *bi-quwwati-llāhi ta’ālā*, ‘by the power of God, the Exalted’ were written as a preface on official letters under the *basmala*, on the right hand side (Qalqashandī, Vol. 7, 237).

The Ulema in recent Islam, while retaining the Qur’ānic doctrine of God’s omnipotence, have mostly tended to emphasize human freedom (Smith 306, n. 5).

6.2.1 One is wished *quwwa* ‘strength’ when carrying out physical work or taking exercise, before work or after, when referring to weakness, especially of women, when greeting in bedouin and Arabian circles, when meeting, visiting or departing, or as an expression of thanks. One is reminded of God’s power when suggesting or using force.

To a labourer when carrying out physical work:

A — *alla yqawwīk*, ‘may God give you strength!’ (BJ).

B — (as above).

*al-qəwwe!* *alla ysā’dak*, ‘strength (to you)! God help you!’ (Şindor).

A — *l-guwwa*, ‘strength [to you]!’

B — *ashkərak*, ‘thank you!’ (Mosul).

<sup>4</sup> Ibn Manzūr s.v. *ḥawl/hyl* quotes al-Azharī saying: ‘I heard al-Mundhirī say “I heard Abū-l-Haytham say, commenting on his i.e. the Prophet’s invocation *lā ḥawla wa-lā quwwata illā bi-llāh* (= the *ḥawqala*): *ḥawl*, ‘motion’; *ḥāla-sh-shakhṣu*, ‘a person moved’, following which the Prophet’s invocation means ‘there is no motion nor ability, *istiḫā’a*, but by the will of God’”. Lane (*Lex.*, s.v. *ḥwl*) adds: ‘there is no strength nor power but in, or by means of God..., or as some say, the meaning is “there is no *ḥawl*, i.e. changing or turning or receding from disobedience, nor *quwwa*, power, to obey but by the accomodating or disposing of God’”.

The CA acronym *ḥawqala* is termed *taḥawwul* in the Syrian (Barthélemy, s.v. *ḥawl*) and Iraqi dialectal areas. One finds reference for *ḥawqala* attested in Zechariah 4, 6.

A — *l-qəwwa*, 'strength [to you]!'

B — *aḷḷa yqawwik*, 'may God give you strength!' (BJ).

A — *laka-l-guwwe*, 'strength to you!'

B — *aḷḷa ygawwik*, 'may God give you strength!' (Rossi 52).

*aḷḷāh yeqawwi ḥizāmku*, 'may God increase your strength!' (Hillelson 58).

To a farmer tilling soil:

A — *aḷḷa y'awwik*, 'may God give you strength!'

B — *aḷḷa yihfazak*, 'may God protect you!' (Jiha 110).

A — *qawwhin*, 'may God give you (lit. them)<sup>5</sup> strength!'

B — *yā hala w-marḥaba*, 'welcome!' (Galilee).

To a builder: *aḷḷa yi'awwi-l-himma*, 'may God strengthen your vigour!' (Tantavy 107).

To encourage a person doing some special work: *gawwak allah*, 'God strengthen you!', or the abbreviated form *al-guwwa*, 'strength!' (Dickson 181).

Wife to husband going out to work:

A — *aḷḷa ma'ak. ya'ḥik il-qəwwa*, 'God be with you! may He give you strength!'

B — *aḷḷa yqawwiki*, 'may God give you strength!' (Şindor).

Wife to husband returning from work:

A — *qawwāk*, 'may [God] strengthen you!'

B — *aḷḷa yqawwik*, 'may God give you strength!' (Şindor).

A — *əl-qəwwa*, 'strength!'

B — *aḷḷa yqəwwik*, '(as above)' (Kirkuk).

A — *il-guwwa*, 'strength [to you]!'

B — *aḷḷa ygawwik*, '(as above)' (BM).

When admiring an athlete exercising: *bdālak aḷḷa. ḥ'īnu-l-quwwa w-il 'īfi*, 'may I die for your sake, O God!<sup>6</sup> Give him strength and health!' (BJ); *ḥ'īnu-l-ḥēl w-əl-qəwwa*, 'give him power and strength!' (Kirkuk).

When meeting, visiting, or departing. Meeting on the way:

A — *al-guwwa yā flān*, 'strength [to you], So-and-So!'

B — *aḷḷa ygawwik*, or *aḷḷa yizidak guwwa*, 'may God strengthen you! or: may God add to your strength!' (Shuqayr 384).

Common bedouin courtesy greetings:

A — *gawwak*, 'may God give you strength!'

<sup>5</sup> It is common to greet workers doing hard physical work by addressing them in the 3rd (!) person.

<sup>6</sup> An expression of admiration.

B — *hala. gwīt*, ‘Welcome! May God give you strength!’ (Musil [1908] III, 352) (Şukhūr tribe).

A — *al-guwwa*, ‘strength [to you]!’

B — *aḷla yḡawwīk*, ‘may God strengthen you!’ (Dickson 232).

A — *gawwak* (pl. *gawwkum*, or *gawwākum*), ‘(as above)’.

B — *gawwāk* (pl. *gawwākum*) *aḷlah w-‘ānak* (pl. ‘*ānakum*), ‘may God strengthen and help you!, or *yā hala, marḥaba*, ‘welcome! feel at ease!’ (Landberg [1905] ii, 740); *guwwītu w-‘ilmukum?* ‘may you be strengthened [by God]! and what news do you have?’ (*ibid.* 774).

A — *w-al-guwwe* (or *guwwīt*), ‘and strength’ (or: may you be strong [by God]!).

B — *aḷla y’āfīk* ‘May God give you good health!’ (Şan‘a).

A — *gwīt. kēf ḥālak*, ‘may you be strong! how are you?’ (Ḥabbān, Yemen).

Welcoming a guest:

A — (guest) — *guwwa*, ‘strength!’, or *gaww-ha-r-rjāl*, ‘may God strengthen you!’ (lit. these men), or *ḥayy-aḷla ha-r-rjāl*, ‘may God preserve your life!’ (lit. the life of these men), or *al-‘awāfi ya ḡhānmīn*, ‘health to you, O victors!’

B — (men in tent) — *ḥayy-aḷla ha-l-ḡhānim*, ‘may God preserve your life!’ (lit. the life of this victor) (Musil, *op. cit.* 354, al-Ḥuweyṭāt tribe).

A — *qawwa-ḷḷāh-il-‘ajāwīd*, ‘may God strengthen the nobles!’, or *il-‘awāff[i] yā ḡhānmīn*, ‘health to you, O victors!’

B — *ḥayya man lāfa*, ‘may God keep alive the frequenter [of the *maḡāfa*, ‘guest house’], or *yā hala, yā marḥab*, ‘welcome! feel at ease!’ (Barghūthī 188).

A — *wa-l-guwwe. mnēn jīt? ay-ḡin jīt?* ‘strength! where have you come from? when did you come?’ (Şan‘a).

When departing, one is asked to pay another visit:

A — *bayyen ‘anna kəll waqt*, ‘visit us any time!’

B — *b-ḡawwīt aḷla*, ‘by God’s strength!’ (i.e. God willing!) (BaşraJ); *b-‘idhn-illāh*, ‘by God’s permission!’ (BaşraM).

As an expression of thanks: *aḷla y’awwīk*, ‘thank you!’ (lit. may God strengthen you!).

A — *baddak maşāri?* ‘do you need money?’

B — *aḷla yḡawwīk. aḷla yḡawwi ḡhahrak*, ‘thank you!’ (lit. may God strengthen you! may God strengthen your back, i.e. your body!) (:synecdoche) (Galilee).

Referring to man's weakness, God being stronger:

A — *mā lini qəwwa*, 'I have no strength'.

B — *aḷla ygəwwik*, 'may God give you strength!' (Kirkuk).

Expressing helplessness: '*oqb allāh mā henna* (< *hēlna*) *shien*, 'truly we can do nothing without Allah' (Musil [1928] 7).

When use of force is suggested:

A — *ṭalla'ha min hina b-il-'uwwa*, 'take her out of here by force!'

B — (woman) — *ma fiṣh dā'i bi-l-'uwwa. rabbina a'wa minnuku*, 'there is no need for [using] force. Our Lord is stronger than you!' (C).

When two persons fight, a third one interferes saying: *rabbina a'wa minnuku*, 'God is stronger than you!' (C); asking one not to interfere: *sibhum ya-bni yi'malu-lli 'āyzīnu. rabbina a'wa minnuhum*, 'my son! let them do what they wish! Our Lord is stronger than they!' (C).

Referring to woman's weakness. When a man happens to meet a strange woman on a desolate way and wishes to promise her security from his assault, he 'assures her' *bikhāwīha*, saying: *ana akhūki. b-'ahd-aḷla. gawwich*, 'I'm your brother<sup>7</sup> by the covenant of God. May God strengthen you!'

B — (helplessly:) *in shā-ḷla. 'ala khēr*, 'God willing it [this, my solitude] will end well!' (al-Ḥujeyrāt Bedouins, Galilee).

Referring to a woman travelling alone:

A — *ḥaḍritak kamān āyim fi-r-riḥla?* 'are you (m.) also travelling [Cairo-Iraq air line]?'

B — *la'. la'. aṣḍi ya'ni-s-sitti-zōgti. il-baraka fiha, rabbina y'awwīha wi-yikūn fi 'onha*, 'no! no! I mean the lady, my wife that is. Bless her! [she's travelling all alone]. God give her strength and help her!' (Ḥakīm [1956] 697).

Related to this, the best compliment given a young girl is: *iqawwi sa'dek*, 'may God give you (lit. strengthen your luck) very good luck!' (Dornier, *IBLA* [1954] 258, n. 14).

The juxtaposed Qur'ānic formulae *mā shā'a-ḷlāh lā quwwata illā bi-ḷlāh*, 'that which Allah willeth (will come to pass)! there is no strength save in Allah!' (Q 18, 40) are invoked if a star falls (Nawawī 82), or to prevent affliction of the evil eye (Nabhāni, *Wasā'il* 167).

When a Ḥabbāni Jewish woman lights the Sabbath candles on the Sabbath eve, she invokes an Arabic-Hebrew invocation: *yā ḥayy we-*

<sup>7</sup> By referring to the nearest kinship term he establishes a virtual close family relationship, thereby implying dismissal of evil thought. The verb is III, *khāwā*.

*qayyām. lā tigwi gey*<sup>8</sup> *‘alēna. tigwi sār yisrō’el*, ‘O Living and Eternal (Hebrew tr. of *qayyūm*)! do not embolden a gentile against us! strengthen the prince (i.e. the guardian angel) of Israel [the people]!’<sup>9</sup> (Ḥabbān).

6.2.2 The *ḥawqala*, i.e. the exclamation *lā ḥawla wa-lā quwwata illā bi-llāhi-l-‘aliyyi-l-‘azīm*, ‘there is no power and no strength save in God, the Most High, the Almighty’, is used in common language alongside its shortened forms *lā ḥawla wa-lā*, ‘there is no power and no...’, *lā ḥawl-illāh*, a further shortened form of *lā ḥawla illā bi-llāh*, ‘there is no power save is God’ (Schmidt-Kahle [1930] 6), the exclamation *yā ḥawl-illāh*, ‘O power of God!’ (Sālim 88), and the asyndetic exclamation *yā ḥawl, yā uwwa*, ‘O power! O strength!’ (C), in recourse to God.

One exclaims the *ḥawqala* when one’s peace of mind is being disturbed by nature’s or man’s whims or odd behaviour one is not in a state to comply or cope with, or when defeated, overcome, or baffled by an affair, having no power to steer the situation to meet one’s ends, succumbing grudgingly. More intricately one exclaims the *ḥawqala* in the following situations:

When being irritated by violation of one’s religious and cultural values; when one’s interests are being stepped on; when one’s rights are being encroached upon; when one is being personally or ethnically offended, deliberately or unintentionally insulted; when one’s feelings are being hurt;

when facing a hard situation or disaster; when in trouble, distress or loneliness; when grieved of someone’s misery, illness, or death; when frustrated or disappointed; when losing control over one’s mind or memory; when on the verge of losing one’s temper; when reconsidering one’s intentions; when attempting to change someone’s tendency or disposition; when loathing or repelling someone’s odd mentality, behaviour, disposition or reprehensible act; when referring to the mentally retarded; when being astonished at some strange sight; when seeing an evil omen in something;

when facing no choice or alternative; when reluctantly and grudgingly resigning oneself and surrendering; when crying over spilt milk; when one’s property is irreparably damaged.

To turn to specific situations:

When one’s religious and cultural values are being violated. Referring to a Muslim who divorced his wife shortly after the consummation

<sup>8</sup> *gey* < *gōy*, ‘gentile’.

<sup>9</sup> Cf. Daniel 12, 1.

of marriage: *fāt 'ala gawazhum gum'itēn. stagħfar-aḷḷāh-il-'aẓīm. lā ḥawl-illāh*, 'it's only two weeks since they got married. I ask the Almighty God's forgiveness. My Goodness! My Goodness!' (C); *lā ḥawla wa-lā quwwata illa bi-llāh. yifūtu-l-'ilm wi-yitfarragu 'ala-l-malāhi w-il-li'b il-fārigh*, 'my Goodness! they have forsaken study and gone to take pleasure in entertainment and idle amusement! I cannot take this!' ('Abd al-Ḥamid 39).

When facing a hard situation or disaster: *yā ḥawl. yā uwwa*, 'hell! I can't take this!' (lit. O power! O Strength!) (C); *rūḥ! lā ḥawla wa-lā quwwa bi-ha-l-iṣṣibe*, 'go away! O, what a disaster!' (D).

When in trouble, one invokes *bi-smi-llāhi-r-raḥmāni-r-raḥīm wa-lā ḥawla wa-lā quwwata illā bi-llāhi-l-'aliyyi-l-'aẓīm*. 'my God!' (*basmala* and *ḥawqala*) (Nawawī 57).

When in distress: *lā ḥawl-illāh, btifraj* (or *aḷḷa bifrijha*), 'O God! there will be a happy ending' (or: 'God will drive it [i.e. grief] away') (D); *ḥasbi bi-llāh(!) wa-ni'ma-l-wakil. lā ḥawla wa-lā*, 'Allah is sufficient for me. Most Excellent is He in whom I trust! Oh!'<sup>10</sup> (J).

When leaving one's home on a journey, where one is lonely, in prospectively dangerous situations, one invokes: *bi-smi-llāh. tawakkaltu 'alā-ḷḷāh wa-lā ḥawla wa-lā quwwata illā bi-llāh*, 'In the name of Allah! I put myself in Allah's hands and no power and no strength save in Him' (Nawawī, *op. cit.* 12); from a legendary tale: *wa't-ma lafaẓ ha-l-kilme la'a ḥālo taḥt sābe' arḍ āl lā ḥawla wa-lā*, 'when he expressed that word he found himself under the seventh earth and exclaimed: Good Lord!' (J).

When grieved by someone's misery, illness, or death:

A — *yatīma w-ma'ṭū'a m(n)-id-dunya*, '[I'm] an orphan girl, no relatives' (lit. severed from the world [i.e. from people]).

B — *lā ḥawl-illāh. ma'le(h)sh. rabbina yi'addilhā lik*, 'sorry to hear that. Well! may God improve your situation!' (lit. may our Lord improve it for you!) (Taymūr, *Thalāth* 79).

A — *flān nṭāk 'umra*, 'So-and-So passed away' (lit. gave you [whatever he has missed in] his life [had he lived long]).

B — *lā ḥawla wa-lā*, 'Oh! sorry to hear that' (BM).

A — *lā ḥawl-illāh*, or *lā ḥawla wa-lā quwwata illā bi-llāh*, 'it's a big loss. It's God's will!'

B — *ḥayātak-il-ba'ya, yā 'ammi*, 'may you live long (lit. your life is the remaining one), uncle!' (C).

When losing control over one's mind or memory: *w-il-hawiyye kamān*

<sup>10</sup> Q 3, 173.

*nsūt-ha fi-l-bēt. shu šār li? wēn rāḥ ‘a’li? lā ḥawla wa-lā, ‘and the identity card too. I forgot it back home. What’s going on with me? where has my mind gone? m...m...!’ (Nazareth).*

When on the verge of losing one’s temper, one invokes the *ḥawqala* to let one’s anger die down:

A — *ya binti biddek mayy?* ‘daughter! do you want water?’

B — *la*, ‘no!’

A — *biddek shāy*, ‘do you want tea?’

B — *la*, ‘no!’

A — *biddek ḥalīb?* ‘do you want milk?’

A — *lā ḥawl-illāh, yā rabb!* ‘Good Gracious! O Lord’ (J).

Being annoyed by something and having invoked the *ḥawqala* for that, within earshot of one’s superior, the latter reproves saying: *lēsh ‘am tithawwal wā?* ‘why are you doing that, fellow?’ (i.e. what is that doesn’t appeal to you?) (D).

A — *lā ḥawla wa-lā qiwwata (!) illā bi-llāh*, ‘Ugh!’

B — *lak lēsh da-tithawwal?* ‘(as above)’ (BJ).

Wife to husband:

A — *ya’ni ana mush muhimme fi nazarak add-ish-shughol?* ‘do you mean I’m not as important to you as your work is?’

B — *lā ḥawl-illāh, yā rabb!* ‘my Goodness! O Lord!’ (i.e. I can’t take this) (J).

When reconsidering one’s intentions: *lā ḥawla wā-lā quwwāta illa bə-llāh kunt māshi naḍḍām hād-l-ūliya*, ‘O God! I was going to treat this woman [my wife] unjustly!’ (Colin [1951] 91, l. 11).

When cautiously one hints to one’s superior, guest, in-law, etc. to change his or her tendency or disposition. Host to guest who has not yet drunk his coffee: *ya’ni hadhik... lā ḥawla wa-lā*, ‘if I may suggest, that one (i.e. your coffee) I wish you would drink it’ (Galilee).

When loathing or repelling someone’s odd mentality, behaviour, disposition, or reprehensible act:

A — *shu ha-l-‘a’liyye hāy? lā ḥawla wa-lā quwwata illa bi-llāh. aḷḷa yiṣliḥ ḥālhum*, ‘what kind of mentality they have! Ugh! may God remedy their condition!’

B — *āmīn*, ‘Amen!’ (Ammān).

A — *sakrān, ya sitti*, ‘[I’m] drunk, Madam!’

B — (wife) — *lā ḥawl-illāh*, ‘my Goodness!’ (C).

A — *rabbina yigāzi-lli haramūha min abūha wi-‘immaha*, ‘may our Lord punish those who cut her off from her parents!’

B — *yā ḥawl-illāh*, 'good Lord!' (Sālim, *op. cit.*).

When repelling someone's odd disposition: *ma 'ād yə'der yshūfni -l-mudīr. lā ḥawla wa-la quwwa əlla bə-llāh*, 'the director cannot bear me any more. Goodness!' (Bloch-Grotzfeld 10, l. 6f.).

When protesting against a reprehensible act, one invokes the *ḥawqala* (Abribat 318)<sup>11</sup>.

When referring to the mentally retarded: *il-mutakhallif-il-'aql, lā ḥawla wa-lā*, 'the mentally retarded, poor fellow!' (Nazareth).

When being astonished at some strange sight: *lā ḥawla wa-lā quwwata illa bi-llāhi-l-'aliyyi-l-'azīm*, 'there is no might nor majesty except in God the most High and Wonderful!' (Dickson 181).

When seeing an evil omen in something, one invokes the *ḥawqala* (Nawawī, *op. cit.* 141).

When facing no choice or alternative: *yā ḥawl-illāh. lā qəwwa illa bi-llāh*, 'I surrender!' (BM).

A — *ana rāyih*, 'I'm going'.

B — *ṭayyeb yā sīdi. lā ḥawla wa-lā*, 'O.K. Sir! I give up!' (J).

When resigning oneself:

A — *ūm-ur'oş*, 'come on, dance!'

B — *lā ḥawl-illāh*, 'let it be so!' (J).

A — (mother) — *barīd təṭlob minno-s-samāh*, 'I insist that you ask him (i.e. your father) to forgive you'.

B — (son) — *aḷḷahumma, lā ḥawla wa-lā quwwata illa bi-llāh*, 'O.K.!' (D).

When surrendering: *khallī(h) yinī(h)-yyāhin, w-in kān lā, lā ḥawla wa-lā quwwata illa bi-llāh*. 'let him give them to him. If he won't, we'll have to surrender' (Amman).

When crying over spilt milk (J).

When one's property is irreparably damaged by a bull which has gone wild:

A — *at-tōr kharab kharāban kētīr bi-l-ḥēl*, 'the bull did a great deal of damage'.

B — *lā ḥawla wa-lā qūwa. allāh yikfīna sharr-il-'awāriḍ*, 'there is no strength nor power save in God. The Lord protect us from evil' (lit. accidents) (Hillelson 48).

#### 6.2.3.1 A helpless person complaining about being treated unjustly

<sup>11</sup> Pace Abribat's French translation of *ḥawqala* confounded with that of *subḥāna-llāh*, 'praise be to God!' *ibid.*

says: *illi mā btiqdar 'alē(h) hēl-aḷla 'alē(h)*, 'whosoever you can't cope with, God overpowers him' (Galilee).

6.2.3.2 A synonymous word for Strong is *shadīd: aḷḷāh... ash-shadīd* 'God... the Strong'<sup>12</sup>

When one is ill, or when one's spirits are flagging, one is encouraged as follows:

A — *shiddi-hēlak yā akhi. khallik gamal* (or *sab'*, or *rāgil*), 'pull yourself together, brother! be [like] a camel (or: lion, or: man)!'

B — *esh-shadd(a) 'ala-ḷla* (or *esh-shadda bi-llāh*, '[man's] strength depends on (or: draws from) God' (Mitchell 189; Galal 153-154).

In greeting someone:

A — *kēf-innak* (or *kēf hālak*), 'how are you?'

B — *shadīd. al-ḥamdu li-llāh*, 'well (lit. strong), praise God!' (Burton 62).

6.2.3.3 Encouraging someone who has promised something, one says: *haḷḷa* (< *aḷḷa*) *haḷḷa bīk*, 'I'm confident you will fulfil your promise' (lit. God is in you, i.e. you derive your power to fulfil from Him) (BJ).

### 6.3 *Man's Life* ('*umr*)

6.3.1 Man's 'life span', '*umr* (as against God's 'immortality' *baqā'*; God's attribute: *al-bāqī*, 'the Immortal'), and 'future', *mustaqbal* (coll. *musta'bil*) lit. what is still facing one, are *bi-yadi-llāh*, in God's hand[s] (i.e. under His control). God is *muhlik*, 'Destroyer', and *mudrik*, 'Annihilator'.

Following are instances relating to this theme:

A — *il-musta'bil bi-yadi-llāh*, 'the future is under God's control' (i.e. one cannot know what is hidden for him).

B — *wa-ni'ma bi-llāh*, 'how wonderful is God!' (C).

*il-'umri-wāḥid wi-'aḷḷa wāḥid*, 'life is once (one), and God is One' (C), or *al-'a'māru bi-yadi-llāh*, or *il-'umor fi id aḷḷa*, is expressed by a sick, or an old person, or when encouraging someone who apprehends an accident. It signifies 'life is under God's control' (J). When starting a car, an apprehensive person invokes *yā m(u)yassir lā t'assir*, 'O God! let it be easy!' (lit. O Who carries out things easily, do not make it [this journey] difficult [for us]!) (D).

When condoling with the bereaved: *shedd rōḥak. il-'amer fi id rabbi*, 'hold yourself! it (i.e. life span) is under the control of the (lit. my)

<sup>12</sup> Cf. Ibn Mājah, *Du'ā'*, 10 in Wensinck, *Concord.* III, 78b.

Lord' (Daumas 113); *kullu bi-'idu w-iḥna 'abīdu*, 'everything is under His control (lit. in His hand), and we are His servants' (C).

In Karkh, Iraq, one takes the following oath: *w-il-muhlik-il-mudrik*, '[I swear] by the Destroyer, the Annihilator'<sup>13</sup> Ḥanafī 29); another version: *wa-lla-l-muhlik-il-mudrik*, '[I swear] by God...' (*ibid.* 70).

6.3.2 The most dreadful fear of man on earth is death, his own annihilation. Life and death depend on the will of God, the Everlasting (cf. Q 3,2).

Following are relevant oaths: *wa-l-ḥayyi-l-qayyūm*, '[I swear] by the Living One, the Eternal' atanafī 28); *wa-l-muḥyi-l-mumīt*, '[I swear] by the Quickener of the dead and the Cause of death' (*ibid.* 30); *wa-lladhī yuḥyi-l-'izām*, '[I swear] by the Reviver of bones' (*ibid.* 111).

*yā ḥayy* is a favourite exclamation. With the Ottomans it is an exclamation of admiring surprise (Redhouse 24). It is pronounced *yā ḥayy* (shifting from the Arabic allophone [h] to the Turkish [ħ]), assumably the source of the Jerusalem Arabic exclamation of admiring surprise *yāy* (*ā* being pronounced as a back vowel).

God *yuḥyi*, 'gives life to man', and *yuḥayyi*, 'keeps man alive < *ḥyw* > *tahīyya*, an invocation 'to say to someone "may God keep thee alive!"', and within the scope of life expectancy in ancient Arabia 'to wish someone to approach the age of fifty(!)' (Hava s.v.), and 'greeting' in its general sense *at-tahīyya farḍ wājib*, 'greeting is an incumbent religious duty'<sup>14</sup>.

In what forms are the wishes of longevity expressed? *alla ḥayyik* (pl. *ḥayyikum*), less common *alla yaḥyik* (pl. *yaḥyikum*); *ḥayyāk* (pl. *ḥayyākum*)- *allāh*, less common *aḥyāk* (pl. *aḥyākum*)-*allāh*, 'God keep you alive!'<sup>15</sup>.

Other forms are *ḥayyā lak*, in Dathīna (Landberg [1905] ii, 452), and *ḥayyā bak* (Landberg [1901] 337), related to which are *ḥayya hal bak* and *ḥayya halan bak*, cf. *marḥabā bak* (Landberg, *op. cit.* 783). In CA *ḥayya hala ('a)*; *ḥayya hal*, 'make haste!'; *ḥayya!* 'come to prayer!' (Hava, s.v.); *ḥayya hal bi-fulān*, 'call So-and-So!' (Ma'lūf, s.v.); *muḥayyā*, 'face', thus named because it is particularized in salutation. One says:

<sup>13</sup> My translation of *mudrik* is based on *innā la-muddarikūn* (!) 'verily we are coming to naught' (Q 26, 61), v. Lane, *Lex.*, s.v. *drk*.

<sup>14</sup> This explains the saying *iṣ-ṣabāḥ wi-l-masa la-'alla* 'morning and evening [greetings] are to God' (Frayḥa 348).

<sup>15</sup> The perfect and imperfect forms of the verb alternate in expressing wishes, but note order of words!

*ḥayyā-llāhu wajhak*, 'may God keep your face (i.e. you: synecdoche) alive!' (*ibid.*).

A general greeting in Bedouin society is *ḥayyāk-aḷlāh* (Landberg [1905] ii, 781); in Oman and Zanzibar — a greeting in morning hours (Reinhardt 294).

Welcoming, or inviting (receiving) a guest: *ḥayya-lla man je'*, 'I welcome the comer!' (Rossi 49); *ḥayyā lak*, 'welcome!' (Ḥabbāni Muslims); *ahlan wa-sahlan. yā ḥayya-lla*, 'welcome!' (Amman); *yā ḥayya-lla bi-l-ḥajji*, 'welcome, Hajji!' (J).

A — *salāmu 'alaykum*, 'peace be with you!'

B — *wa-'alaykumu-s-salāmu wa-raḥmatu-llāhi wa-barakātu*, 'and with you be peace and God's mercy and His blessings!'

A — *ḥayyāk-aḷlāh yā dhēf*, 'welcome, guest!'

B — *yihayyi nabāk*, 'may God keep alive your [renowned] reputation!' (Ghānim).

When inviting a guest to eat: *ḥayyāk-aḷlāh yā dhēf*, 'welcome, guest!' (Ghānim); *ḥayyāk aḷlāh*, 'welcome!' (Hawley 19).

Responding in greetings:

An Egyptian broadcasting official interviewing a Sa'ūdi Arabian on a street in Cairo:

A — *ahlan bik*, 'welcome!'

B — *ḥayyāk aḷlāh*, 'thank you!' (C).

A — (*a*) *shlōnak?* 'how are you?' (lit. what is your colour?).

B — *aḷla yuḥayyik*, 'may God give you life!'; or *ḥayyāk* (pl. *ḥayyākum*) *aḷlāh*, 'welcome!' (lit. may God give you life!) (Hawley 18-19).

A broadcasting interviewer with Bedouins in the Jordanian town of as-Salt:

A — *iḥna min barnāmaj ma'a-n-nās*, 'I (lit. we) am in charge of the program "with the public"'.  
 B — *aḷla yḥayyik*, 'welcome!' (as-Salt).

A — *kull 'ām w-intu b-khēr*, 'happy holidays! (or: happy new year)!'.  
 B — *w-intu b-khēr. aḥyākumu-llāh-u-'abqākum*, 'the same to you. May God keep you alive and preserve you!' (Samaria).

As an expression of thanks:

A — *jibt ha-dh-dhēf min shān yi'allil-ilku*, 'I have brought this guest along to entertain you'.  
 B — *aḷla yḥayyik wi-yḥayyih*, 'thank you!' (lit. may God keep you and him alive!) (Amman).

*aḷlāh yihayyik*. 'isht, 'bravo! well said!' (lit. may God keep you alive.

May you live [long!]; *ḥayyāk-aḷḷāh-u-bayyāk*<sup>16</sup>, '(as above)' (BM).

When obeying an order or performing someone's wish, one says: *ḥayyā bak*, 'welcome!' — in Ḥaḍramawt (Landberg [1901] 337; *ḥayyā lak* — in Dathina (Landberg [1905] ii, 452); *ḥayyāk-aḷḷāh* — in Jordan (Amman); *in sha-ḷḷa*, 'if God wills', or *labbēk*, 'at your service', or *ḥayy waḷḷa*, 'I am alive, by God [to serve you]' — in the Truce States (Hawley, *op. cit.* 63).

6.3.3.1 On happy occasions. When a son is born, his family is congratulated: *in shā-ḷḷa bikūn min ahl-il-ḥayāh*, 'God willing, he will be among the [long] living!' (Galilee); when a son is circumcised:

A — *mabrūk-iṭ-ṭhūr. in shā-ḷḷa bi-dkhūl-il-madrāse*, 'blessed be the circumcision! God willing [we shall celebrate on the occasion of his] going to school'.

B — *aḷḷa ybārik fik. bi-ḥayātak*, 'thank you! may you live to see him go!' (J).

Following the day of betrothal in the village of Anjra in Morocco, the young man's friends visit his home to congratulate him wishing for themselves: *aḷḷāh yaḥyīna-u-yhannīna*, 'may God let us live and enjoy quietness (till the day of his marriage)' (Westermarck 31).

6.3.3.2 When condoling with the bereaved, on leaving:

A — *ḥayātkom-il-bā'ye*, or *il-bā'i b-ḥayātak* (J; Galilee); *wi-ḥyātak-il-bā'ye* (Khūrī 40); *il-ba'iyya fī ḥayātik* (f.) (Ḥakīm [1956] 559) 'your life is the remaining'.

B — *aḷḷa ymidd bi-ḥayātak*, 'may God prolong your life!'

6.3.3.3 Other occasions:

Blessing someone who has long been absent, and still is, in the presence of his relatives:

A — *ḥayy-aḷḷa yūsif*, 'May God keep Joseph alive!'

B — *tiḥya wi-tdūm*, 'may you live and preserve!' (Bauer 226).

Thanking the host after having eaten, or having drunk coffee:

A — *dāyme. fi-l-'afrāḥ*, '[may the joy be] permanent! [may we meet] on festive occasions!'

B — '*ala ḥayātkom*, '[may the joy be] as long as you live!'; or *dāmat ḥayātak*, 'may you live long!' (lit. forever), or *yidīm ḥayātak*, 'may He let you live long!' (lit. forever), or *dāyme ḥayātak*, 'may your life be long!' (lit. everlasting) (Harfouche 216).

<sup>16</sup> *bayyāk* is a dummy word rhyming with *ḥayyāk*.

6.3.3.4 Idiomatic usages: *hay(y)a-lla*, 'it does not matter' (Hava, s.v.) (i.e. God bless it whatever it is).

A — *ash da-tlaqqi?* 'what are you looking for?'

B — *haya-lla*, 'just nothing; it does not matter' (B).

*hāt haya-lla ktāb*, 'give me any book!' (not a specific one) (J); but

*hayya-lla rāgil*, 'only(!) a man!' (Spiro, s.v.).

6.4 *Preservation of man (takhliya)*. Another facet of wishing God to keep man alive is wishing Him to 'preserve' man, *ykhalli*, to extend his life, 'not to bereave', *lā yikhli* his family by 'taking' him. The latter is a wish commonly invoked in Iraq.

The invocation to 'preserve' man is common in wishing, thanking, congratulating, and condoling. The invocation 'not to bereave' a family of someone is common in similar situations except when condoling.

The invocation to 'preserve' is either stimulated or responded. It is stimulated when entreating, or when a beggar begs or blesses his donor. On the other hand, the invocation 'not to bereave' may be stimulated, responded, or both.

6.4.1 We shall now turn to the stimulated wishes regardless of invocation:

Begging alms:

A — *aḷla ykhallik*, 'may God preserve you!' (Bergsträsser 104).

A — *aḷla ykhallik. ykhalli wlādak. faqīr*, 'may God preserve you! may He preserve your children! [I'm] a poor man'.

B — (refusing to give alms:) *aḷla ya'ḷik*, 'may God give you!' (Bahrein; Kirkuk.)

A — *sā'dūni, aḷla ykhallikum wa-la yiḥrimkūsh min ahalikum*, 'help me! may God preserve you, and may He not bereave your family of you!'

B — (refusing to give alms:) '*ala-lla. yiḥannin*, '[depend] on God! may He fill men's hearts with compassion!' (C).

Entreating: *yā-ba aḷla ykhallik tishtrī li ha-s-sa'dān*, 'father! please (lit. may God preserve you!) buy me this monkey!' (Schmidt-Kahle [1918] 90); *aḷla ykhalliki. aḷla yujbor b-khāṭrek tkhalli awa'iyyi 'indek ta arja'*, 'please, may God gratify you! keep my clothes till I come back!' (J); *aḷla ykhallik nāwilni ta ashrah*, 'please, give me a drink!' (Bauer 118).

In parenthesis: *urkod awwām, aḷla ykhallik, u-jīb irsh*, 'run quickly, please, and get a piastre!' (J); *aḷla ykhallik, ya sīdi, ma tuḥsudnīsh*, 'please, Sir, don't envy me!' (Amman); *aḷla ykhalliki*, 'please!' (Bloch-

Grotzfeld 130); *llā ykhallik*, 'please!' (Debdu, Morocco); *rābbi ykhallik*, 'may my Lord preserve you!' (Talsint, Morocco).

A — *ba'a alla ykhallik...*, 'so, please!...'

B — *tikram, mü 'ala 'ēni?* 'welcome! gladly! (lit. may you be honoured! is it not on my eye?)<sup>17</sup> (D).

*bas alla ykhallik, biddi trūh 'a-l-'ahwe*, 'only, please! I want you to go to the coffee-house' (D); following a request: *khallik ma'i mazbūt, alla ykhallik*, 'behave well with me, please!' (D).

Wife asking husband to buy trousseau for daughter: *rabbina ykhallik wi-yfawwal fi 'omrak...!* 'may our Lord preserve you and prolong your life...!' (i.e. please!) (C).

Entreating the examining magistrate: *rabbina ykhallik yā sa'adt-il-bēh*, 'may God preserve you (i.e. please), your Grace!<sup>18</sup> (Sālim 69); *alla ykhallik*, or *ykhallī lak wlādak*, 'may God preserve you! or: 'may God preserve your children for you!' (i.e. please!) (Mosul).

Mere wishing:

(1) Referring to oneself: *alla yuruz'o w-'anna lā yitkhalla*, 'may God provide him with the means of subsistence, and may He not abandon us!' (D).

(2) Referring to interlocutor: *alla ykhallī lna-yyāk w-lā yihrimna minnak*, 'may God preserve you for us and may He not bereave us from you!' (D); *ya-lla ykhallī li-yyāk b-jāh-in-nabi*, 'O, may God preserve you for me, by the honour of the Prophet!' (D); *alla ykhallī 'unrak*, 'may God preserve your life!' (J).

(3) Referring to someone's baby: In referring to a baby, visitors must be careful not to praise it openly, unless they use the safeguarding phrases such as 'God preserve him (or her)', 'may the Prophet's blessings be upon him or her' (Ammar 97); to a woman who has given birth to a son one says: *alla ykhallī lki-wwē* (Şindor); *alla ykhallī lek-iyyā*, 'may God preserve him for you' (J); to a woman who has given birth to a daughter one says: *alla ykhallī lkim-i* (Şindor); *alla ykhallī lek-iyyāha*, 'may God preserve her for you!' (Kirkuk; J).

(4) Referring to someone's husband:

Woman to husband: *alla ykhallī li-yyāk wa-la yihrimna minnak*, 'may God preserve you for me and may He not bereave us of you!' (D).

When congratulating a woman who has given birth to a son: *yā'tāqu*

<sup>17</sup> A rhetorical question.

<sup>18</sup> Form of address to a Bey, magistrate.

*l-abūnu. lā yikhlinu*, 'may God release his father [of all troubles]! may He not send him away!' (i.e. may He preserve him!) (BJ).

When congratulating a woman on the occasion of the wedding of her son or daughter: *mbāghak. yōm-il-bāqyīn-in shā-lla. lā yikhlinu-l-zōjki. in shā-lla y'āyin faghhat-il-kall. lā yikhlinu min 'ala ghāsak*, '[be it] blessed! hope for the [wedding] day of the rest [of your children], God willing! may God not send your husband away! (i.e. may He preserve him!). God willing, he will see the wedding celebrations of all. May God not bereave you (lit. your head: synecdoche) of him!' (Kirkuk).

(5) Referring to mother: *immi, alla ykhalliha, 'umurha ma a'fat rāy la-hada*, 'my mother, may God preserve her! never gave anyone any suggestion' (Samaria).

(6) Referring to a father: *rabbina yihnik wi-ykhallik, yāba*, 'may God delight and preserve you, father!' (C).

When a daughter is born to a man, his friends 'console' him saying: *alla ykhallik fōq rās-ha w-yi'amak 'aris 'ala rās-ha*, 'may God preserve you for her (lit. on her head) and may He give you a son after her!' (lit. may He appease you with a groom on her head!) (Frayha 181).

(7) Referring to a person setting out on a journey: *lā yikhlik*, 'may God not send you away [from home forever]!' (BJ).

(8) Referring to a person, or family which has moved to a new house or a new apartment: *alla ykhalli-l-bēt-u-ṣhābo w-id-dār-u-sukkāna*<sup>19</sup>, 'may God preserve the house and its owners and the home and its dwellers!' (Feghali [1935] 19).

(9) Referring to someone's child or children: *iṣ-ṣabi ṣār mā shā-lla yikhzi-l-en 'anneh. alla ykhallih l-ahleh*, 'the child has become "Wow!" (exclamation of surprise) (lit. whatever God intend!). May God put to shame the evil eye! may God preserve him for his family!' (Schmidt-Kahle [1930] 44); *sa'alt wlādak alla ykhallī lak iyyāhom, 'an abūhom*, 'I asked your children, may God preserve them for you! about you' (lit. their father) (Gaza); *mā shā-lla. alla ykhallinu*, 'Wow! (lit. whatever God intend!) may God preserve him!' (Şindor).

A — *alla ykhallihom*, 'may God preserve them!'

B — *alla yihfaḏhak*, 'may God protect you!' (Galilee). *rabbina ykhallī lak 'iyālak*, 'may our Lord preserve your children for you!'; *rabbina ykhallik luhum*, 'may our Lord preserve you for them!' (C). To parents: *alla ykhallī lkom-iyyāhon-u-ydīmkom fō' rāson*, 'may God preserve them for you and may He keep you long as their parents' (lit. on their heads) (D).

<sup>19</sup> Redundant expression.

(10) Sarcastic wish: *aḷla ykhalḷihen shabāb-il-yōm. baḷḷal yi'jibhen*, 'may God preserve the youngsters of these days!'<sup>20</sup> (i.e. the hell with them!) nothing pleases them any more' (Nazareth).

Thanking:

(1) For accepting an offer: *aḷla ykhalḷik*, 'may God preserve you!' (Bauer 228); *rabbina ykhalḷik*, 'may our Lord preserve you!' (C).

(2) For agreeing to cooperate: *bārak-aḷḷāh b-himmtak. aḷla ykhalḷi lna-yyāk*, 'may God bless your determination! may God preserve you for us!' (Feghali, *op. cit.* 28).

(3) For telling a story: *lā yikhlik*, 'may God not let you abandon [the world]!' (Baḥrein).

Condoling: *ykhalḷi lak-il-bāqi*, 'may God preserve the rest [of the family] for you!' (the mourners keep silent) (Kirkuk); *aḷla ykhalḷi wlādu. ḥayātku-l-bāqye. fidāku*, 'may God preserve his (i.e. of the deceased) children! your life is the one that remains [behind him]. [He has died as] a ransom for you!' (Galilee).

6.4.2.1 Responded-stimulated wishes. In congratulation:

A — *'indna talat banāt-il-ḥamd lillāh-u-'arba'-iwlād*, 'we have three daughters, praise be to God! and four sons'.

B — *aḷla ykhalḷihon*, 'may God preserve them!'

A — *aḷla yihfazak*, 'may God keep you!' (J).

6.4.2.2 Stimulated and responded wishes. Wishing a safe return for someone abroad or out of town:

A — *lā yikhlikəm m-əl-ghəyyāb*, 'may God not bereave you of the absentees (or: absentee)!'.

B — *lā yikhlikəm m-əl-'ifi*, 'may God not bereave you of good health!' (Baḥra).

Using the perfect form of the verb:

A — *lā khlākəm...*, '(as above)'.

B — *la khlākəm...*, '(as above)' (Baḥrein; Bagdad; Kirkuk).

6.4.3 Responded wishes:

6.4.3.1 Thanking:

(1) Thanking someone asking about one's health:

A — *kīf ḥālek ya imm ḥusni?* 'how are you Umm Ḥusni?'

B — *ysallem ḥālek wi-ykhalḷi wlādek*, 'may [God] keep your condition well, and may He preserve your children!' (Amman).

<sup>20</sup> Ironically.

A — *ahlan... izzayyak?* ‘welcome!... how are you?’

B — (answering in reverence:) *aḷḷa ykhalḷik yā sa‘adt-il-bēh*, ‘may God preserve you, Your Grace!’ (Taymūr, [1952] 146).

A — *kif ḥālek?* ‘how are you?’

B — *aḷḷa ysallmek. yikhalli ‘umrek*, ‘may God keep you well! may He preserve your life!’ (Galilee).

A — *shlōnak?* ‘how are you?’

B — *aḷḷa ykhalḷik*, ‘may God preserve you!’ (D).

(2) Thanking someone wishing recovery for a sick man, and good health for someone who has recovered:

(a) Before recovery:

On entering the house and during the visit:

A — *rabbna yishfik*, ‘may our Lord restore you to health!’

B — *aḷḷa ykhalḷik. yikhalli wlādak*, ‘may God preserve you! may He preserve your children!’ (Galilee).

On taking leave:

A — *n shā-ḷḷa birūh-ish-sharr w-in shā-ḷḷa bin‘ūd bi-shifāk-il-‘ājel*, ‘God willing the illness will come to an end, and God willing we (i.e. I) shall come again on your immediate recovery’.

B — *aḷḷa ykhalḷik*, ‘may God preserve you!’ (*ibid.*).

A — *aḷḷa yishfik. n shā-ḷḷa binzūrak-u-‘inti mabsūt*, ‘may God restore you to health, and God willing we (i.e. I) shall visit you when you are well’.

B — *aḷḷa ykhalḷik*, ‘may God preserve you!’ (*ibid.*).

(b) Following recovery from illness:

A — *l-ḥamd-illāh ‘a-s-salāme. n shā-ḷḷa bitrūdd ha-l-‘āfyē*, ‘thank God that you are well. God willing, good health will return’.

B — *aḷḷa ykhalḷik*, ‘may God preserve you!’ (*ibid.*).

A — *nāshkor aḷḷa ‘ala zawāl-il-ba’s wi-qyāmak min-il-farshe*, ‘(we) thank God the hurt has come to an end and you are out of bed’.

B — *mamnūnak*, or *maṭshakker*, ‘thank you’, or *mā ‘indi shakk fi ḥabbak*, ‘I have no doubt that you love me’, or *aḷḷa ykhalḷik*, ‘may God preserve you!’, or *aḷḷa yihfazak*, ‘may God protect you!’ (Harfouche 217).

(3) Thanking someone for a compliment:

A — *intu nās ṭayyibīn*, ‘you are nice people’.

B — *aḷḷa ykhalḷik*, ‘may God preserve you!’ (C).

A — *iḥna līna baraka illa ‘ammi sayyid?* ‘there is none like Mr. Sayyid’ (lit. do we have a blessing [from God] other than my uncle Sayyid?).

B — *aḷla ybārik fīku wi-ykhalḷiku*, 'may God bless and preserve you!' (C).

A — *halla' širt mi'jab fīk*, 'now I am proud of you'.

B — *aḷla ykhalḷik*, 'may God preserve you!' (D).

(4) Thanking a host or hostess for meals:

(a) When invited:

A — *tfaḏḏhal kēl*, 'you are invited to eat'.

B — *yzid faḏḏlak. lā yikhliki*, 'may God increase your (f.) favour (echoing *tfaḏḏhal*)! may He not bereave you!'

A — *illa tākəl*, 'I insist that you eat' (Kirkuk).

(b) following consummation:

A — '*awāfi*<sup>21</sup>, 'good health!'

B — *aḷla y'āfik*<sup>22</sup> *ykhalḷi lak ibrām. aji bə-frāḥu*, 'may God give you good health! may God preserve your [son] Abraham for you! may I come (i.e. visit you) on his wedding!' (*ibid.*).

(5) Thanking on the occasion of life cycle events:

(a) Congratulating on the occasion of child birth:

A — *mbārak-il-mawlūd*, 'blessed be the new-born child!'

B — *aḷla ybārek fīk-u-ykhalḷi lak wlādak*, 'may God bless you and preserve your children (for you)!' (Bauer 227).

(b) Congratulating on a wedding. An unmarried Jewish girl of Baḥrein congratulating the parents of the bridegroom:

A — *mbārak*, 'blessed!'

B — *n shā-ḷla yəktəb lak našib -imliḥ. ykhalli shmi'ək*, 'may God destine for you good luck! (i.e. husband). May He preserve your candles!' (i.e. may He preserve your youth!) (Baḥrein).

(c) Condoling with bereaved:

On entering:

A — *yirḥam ma-ntu*<sup>23</sup> *fāqḏin*, 'may He have mercy on whom you have lost!'

B — *ykhalḷi 'umrak*, 'may He preserve your life!' (Galilee).

During the visit:

A — *yinṭiku ṭūlt-il-'umor*, 'may He give you longevity!'

B — *aḷla ykhalli wlādak*, 'may God preserve your children!' (*ibid.*).

A — *in shā-ḷla ykhallif ilku ṭūlt-il-'umor*, 'may [the deceased] leave behind longevity for you!'

<sup>21</sup> Plural expressing intensity.

<sup>22</sup> Echoing '*awāfi*.

<sup>23</sup> < *ma(n)-(i)ntu*.

B — *ykhallī lak ‘umrak*, ‘may He preserve your life for you!’ (*ibid.*).

On leaving:

A — *il-baqiyye b-ḥayātku*, ‘may you live long!’ (lit. the remainder — in your life).

B — *aḷḷa ykhallik*, ‘may God preserve you!’ (*ibid.*).

6.4.3.2 Mere wishing:

A — *ibno waḥdāni*, ‘his son is his parents’ only son’.

B — *aḷḷa ykhallī lo-yyā, āmīn*, ‘may God preserve him for him [his father], Amen!’ (Amman).

6.5 *Man’s Safety (salām[a])*. Man is indebted to God for his *salām* ‘safety’, ‘security’; ‘soundness’ and ‘health’. An ‘echoed’ wish in this respect is commonly invoked: *aḷḷa ysallmak* (v. dialectal variants *infra*) ‘may God keep you safe, sound and healthy!’ It is ‘echoed’ in the sense that it usually echoes another word stimulated by the participant in a dyad, based on the root *slm*.

6.5.1 *aḷḷa ysallmak* and its variants are used in response to a participant’s stimulation as a wish invoked to keep the participant safe, sound, and healthy. This wish is expressed in the following situations:

- (1) When the participant questions about an ill person’s health, or when simply being courteous;
- (2) When the participant wishes or thanks (praises) God for the recovery of an ill person, or a woman in childbed;
- (3) When the participant wishes health and safety for someone having greeted him or her on a festive occasion, or for someone performing physical work (or while attending to what is being said by an interlocutor), or for someone bound to or from a certain destination, such as paying a visit, going to work, setting out on a journey, or returning home from business, a trip, or a journey;
- (4) When the participant thanks (praises) God for the safety of someone having escaped danger, disaster, misfortune, or death. In the latter case it may be an expression of condolence;
- (5) When the participant conveys or asks to convey greetings to someone, or to be remembered to someone;
- (6) When calling at a house;
- (7) When the participant wishes security to someone’s property.

6.5.1.1 Answering the participant when questioning about one’s health.

(1) When one is actually ill:

A — *shū mālak, min ghēr sharr, nāyem?* 'what's the matter with you that you are sleeping? I hope it's not serious (lit. no evil)'.

B — *aḷḷa ysallmak*, 'may God keep you healthy and sound!' (J).

A — variant of (A) is *salāmtak*, '[I wish] your health'.

A — *kīf inti* (or *kīf ḥālak*)? *in shā-ḷḷa mabsūṭ?* 'how are you? (the alternate question, lit. how is your condition) God willing you are feeling well'.

B — *aḷḷa ysallmak*, 'may God keep you healthy and sound!' (Galilee).

A — *shū aḥwālak?* *in shā-ḷḷa mistriḥ?* 'how are you? (lit. what are your conditions?) God willing you are feeling well'.

B — *khēr, min faḍḥl-illāh. aḷḷa ysallimak*, 'well! God's grace. May God keep you healthy and sound!' (Reinhardt 294).

A — *ṭayyib-in shā-ḷḷa*, 'all will be well, if God wills'.

B — *aḷḷa yusallimak*, 'may God save you!' (Hawley 71-73).

(2) As a mere form of courtesy:

A — (*a*) *shlōnak?* 'how are you?' (lit. what is your colour?).

B — *aḷḷa yusallimak*, 'may God keep you safe!', or *salāmt-aḷḷah*, 'lit. God's safety [to you]' (*ibid.* 18-19).

A — *kīfkun?* *n shā-ḷḷa mabsuṭin*, 'how do you (pl.) do? God willing you are feeling well'.

B — *aḷḷa ysallimkun*, 'may God keep you (pl.) sound and healthy!' (Jiha 98).

A — *kīf ḥālak?* 'how are you?'.

B — *aḷḷa ysallmak*, 'may God keep you sound and healthy!' (J).

A — *ahla. is-salamāt. kēf-il-ḥāl?* 'welcome! greeting! how are you?'

B — *aḷḷa yisallmak*, 'may God keep you sound and healthy!' (Ghānim).

A — *is-salamāt!* 'greeting!'

B — *aḷḷa visallmak*, 'may God keep you sound and healthy!' (Shuqayr 383).

A — *kīf ḥālek?* 'how do you (f.) do?'

B — *aḷḷa ysallmik. yikhalli 'umrik*, 'may God keep you (f.) sound and healthy! may He keep you alive (lit. keep your life)!' (Galilee).

Salutations of Rwala Bedouins while travelling:

A — *qawwak*, 'be strong!'

B — *yā hala*, 'welcome to us!'

A — *chēf ent?* 'how art thou?'

B — *aḷḷāh yesallimk*, 'may Allah salute (!) thee!'

A — *al-'awāfi*, '[I wish] success [to thee]'.

B — *aḷḷāh ye'āfik*, 'may Allah grant success to thee!'

A — *chēf ḥālak?* 'how is thy health?'

B — *aḷḷāh yesallem ḥālak*, 'may Allah preserve thy health!'

A — *chēf 'eyālak*, 'how are thy little sons?'

B — *b-el-'āfi. aḷḷāh ye'āfik w-yesallem ghālik*, 'they are well. May Allah grant success to thee and preserve all that thou lovest!' (Musil [1928] 455-456).

In a bedouin tent the host orders the boys, saying:

A — *ṣubbu gahwa la-ḏh-ḏhuyūf. ṣubbu gahwa*, 'pour some coffee for the guests! pour some coffee!'. To the guests who have just arrived he says:

A — *kīf antum yā ḏhuyūf?* 'asākum bikhēr', 'how are you, guests? I hope you feel well'.

B — *aḷḷa yisallmak*, 'may God keep you sound and healthy!' (Bedouins around Amman).

A — *izzayyak ya muḥsin?* 'how are you, Muhsin?'

B — *aḷḷa ysallimak*, 'may God keep you sound and healthy!' (Ḥakīm [1960] II, 152).

6.5.1.2 (1) Answering the participant who wishes recovery for an ill person:

A — *is-salāma*, '[I wish you] recovery'.

B — *aḷḷa ysallimak*, 'may God keep you sound and healthy!' (B).

On entering the room, or when a nurse injects a syringe:

A — *salāmtak*, '[I wish you] recovery' (lit. your recovery).

B — *aḷḷa ysallmek*, 'may God keep you (f.) sound and healthy!' (J; Galilee).

A Cairene version:

A — *salamtak*, '[I wish you] recovery'.

B — *aḷḷāh ysallimak*, 'may God keep you (m.) sound and healthy!' (Münzel 232).

A doctor injecting a syringe into a woman, says:

A — *ma shā-ḷḷā ṭayybā, ṭayybā*, 'bravo! (hope you'll be) well, well [soon]'.

B — *aḷḷā yisallimak ya diktōr*, 'may God keep you safe, doctor!'

A — *hādhi ākhir ibrā*, 'this is the last syringe' (BM).

To a person suffering from an eye disease:

A — *salāmt-ish-shōf*, '[I wish] recovery to [your] sight'.

B — *aḷḷāh ysallimak*, 'may God keep you sound and healthy!' (Tan-tavy 104).

A — *n shā-lla yiṭ'ik-il-'īfi*, 'may God give you health!'

B — *aḷla ysallamak*, 'may God keep you sound and healthy!' (Baḥrein).

A Şindor (Turkey) version:

A — *ya'tik-il-'āfyē*, 'may [God] give you health!'

B — *aḷla ysallmak. aḷla y'āfik*, '..., may God give you health!'

When taking leave:

A — *n shā-lla bitqūm bi-s-salāme*, 'God willing you will recover' (lit. leave bed in health).

B — *aḷla ysallmak*, 'may God keep you sound and healthy!' (Galilee).

When referring to an ill person in his absence:

A — *salāmto* (or *aḷla yishfih*, or *aḷla y'addim lo-ṣ-ṣaḥḥa*), '[I wish him] (his) recovery', (or: 'may God cure him!', or: 'may God pay him health!').

B — *aḷla ysallmak*, (or (*y*)*sallim 'umrak*, or *mamnūnin luṭfak*), 'may God keep you sound and healthy!' (or: 'may He keep your life intact!', or: 'thank you for being so kind!') (D).

A — *ṭayyib-in shā-llah* (or *aḷlah yusallimu min-ash-sharr*), 'all will be well, if God wills! (or: 'may God save him from evil!').

B — *aḷlah yusallimak*, 'may God save you!' (Hawley, *op. cit.* 71-73).

Before entering the room where the sick man is lying:

A — *kif ḥāl min 'indak? n shā-lla b-ṣuḥḥa w-salāme?* 'how is the [sick] one at home (lit. who is with you)? God willing he is healthy and sound'.

B — *aḷla ysallmak. waḷla 'ayyān*, 'may God keep you sound and healthy! by God, [he is] sick' (Galilee).

(2) Thanking (praising) God for the recovery of an ill person:

A — *l-ḥamd-illa 'a-s-salāme*, (or— '*a-salāmtak*), 'thank God for the recovery (or:— your recovery)!'.

B — *aḷla ysallmak* (or *aḷla ytim* '*alēk b-ṣuḥḥtak*) 'may God keep you sound and healthy!' (or: 'may God preserve your health!') (Galilee).

In Jerusalem, (B) may add: *u-yihmik*, 'and may He protect you!'

A — *mīt-il-ḥamd-illa 'a-s-salāme*, 'thank God hundredfold for the (i.e. your) recovery!'

B — *aḷla ysallmak*, 'may God keep you sound and healthy!' (D).

A — *l-ḥamd-illa 'ala salamitki*, 'thank God for your (f.) recovery!'

B — *aḷla ysallimki*, 'may God keep you sound and healthy!' (Mosul).

A — *l-ḥamd-illa-lli zāl 'annak-ish-sharr*, 'thank God that evil (i.e. illness) has left you!'

B — *aḷla ysallmak*, 'may God keep you sound and healthy!' (Galilee):

- A — *l-ḥamd-illa* ('*a-s-salāme*, or — *illi shufnāk-ib-khēr*) 'thanks be to God (for your welfare, or: — that we have seen you in well being)'.  
 B — *aḷla ysallmak* (or *yihfazak*, or *yushkor ḥamdak*), 'may God keep you (or: protect you, or: praise your thanks [i.e. look with favour upon your thanks])!' (Spoer-Haddad 163).  
 A — *al-ḥamdu lillāh* '*ala-s-salāma*, 'praise be to God for safety!'  
 B — *aḷlah yusallimak*, 'may God save you!' (Hawley, *op. cit.* 74). Cf. Ammar in Lutfiyya-Churchill 125.

When the ill person is a woman confined to childbed:

- A — *ḥamd-illa* '*ala slāmatak*, 'thank God for your (f.) recovery!'  
 B — *aḷla ysallmek*, 'may God keep you (f.) safe and sound!' (Baḥrein).  
 A — *il-ḥamd-illāh* '*ala-s-salāme*, 'thank God for the recovery!'  
 B — *aḷla ysallmich*, 'may God keep you (f.) safe and sound!' (Ṣan'a).  
 A — *wa-s-salāme*, 'and (!) the recovery [to you]!'  
 B — *aḷla yisallimak* (f. *yisallmich*), 'may God keep you sound and healthy!' (*ibid.*).  
 A — *l-ḥamd-illa* '*a-kyāmich sālme*, 'thank God for your (f.) recovery!'  
 B — *aḷla ysallmak*, 'may God keep you sound and healthy!' (villages around Jerusalem).

In Karak, Jordan:

- A — *hanēti b-is-salāma*, 'may you enjoy the recovery!' (i.e. we congratulate you).  
 B — *aḷlāh yisallimken*, 'may God keep you (f. pl.) sound and healthy!' (Musil [1908] III, 214).

When congratulating the husband of a woman confined to childbed:

- A — *l-ḥamd-illa* '*ala 'yām-is-sitt b-is-salāme*, 'thank God for the recovery of the lady!'  
 B — *nāshkor ḥamdak. (y)sallem 'umrak*, 'thank you for thanking [God]. May He keep your life intact!' (D).  
 A — *l-ḥamd-illa* '*ala khalāṣ-ha b-is-salāme*, 'thank God for her deliverance in safety!' (Malinjoud, *Textes* II, 149).

6.5.1.3 Answering the participant who wishes health and safety:

(1) For one greeting on a festive occasion:

- A — *kull sane* (or '*ām*) *w-inte sālem*, 'happy returns!' (lit. every year may you remain well!).  
 B — *w-inte sālem* (or *b-khēr*), 'and you — well (i.e. and may you remain well!)', or *aḷla ysallmak*, 'may God keep you safe, sound and healthy!' (J; cf. Spoer-Haddad 163).

(2) For one performing physical work:

A — *il-quwwa*, '[I wish you] strength'.

B — *aḷḷa ysallmak*, 'may God keep you sound and healthy!' (B).

A variant used in villages around Jerusalem:

A — *ṣahḥ badanak* (or *badaneh* [!]), 'may your (or his[!] — referring to interlocutor) body be healthy!'

B — *w-badanak ysallmak* (or *w-badaneh ysallmeh*[!]), 'and may your (or his[!]) body be healthy' (Bauer 225).

The understood sentence is: 'and your (or his!) body — may He keep you (or it) healthy and well!'<sup>24</sup>

(3) For someone attending to a story teller, or receiving information.

The story teller or informant wishing to cut the story short, exclaims parenthetically:

A — *qūlu, yā ḥāfḍhīn-il-'umur w-is-salāma*,... 'to cut the story short,...' (lit. say [i.e. 'cut it short!'], may God let you live long, and may you stay sound and healthy!...)

B — *aḷḷa ysallmak*, 'may God keep you safe, healthy and sound!'

A — (goes on relating his story) (villages around Jerusalem).

(4) For visitors on entering a sepulcher. The Moroccan Muslim doorkeeper of a sepulcher wishes his co-religionists saying:

A — *'la slāmt-iz-zuyyār*, 'to the well-being of the visitors!'

B — *ḷḷah ysəllmæk*. 'may God keep you safe, sound and healthy!' (Colin 242).

(5) For a guest taking leave:

A — *basta'dhen ya-bu 'ali*, 'I take leave, Abu 'Ali'.

B — *inta ṣāḥib-il-'idhīn. fī amān-illāh-u-ma'a salāmit-illāh*, 'you may go!' (lit. you are the owner of your leave. [Go] in God's protection and with God's peace!) (Gaza).

A — (*b*)*khāṭrak* (pl. (*b*)*khāṭirkom*), '(I [pl. we] take) your leave'.

B — *ma'a-s-salāme*, '[go] with peace!'

A — *aḷḷa ysallmak*, 'may God keep you safe and sound!'

B — *w-il-'āyel*, 'the same to you!' (lit. and the one who has said [it]) (Bauer, *op. cit.* 226).

A — *b-ism-illāh* (or *baqā'-il-khēr*), 'in the name of God [I leave] (or: remain well)!'

B — *ma'a-s-salāma*, '[go] with peace!' (Algiers).

A — *msallem 'alēkam*, 'I give you my best regards'.

B — *ma'a-s-salāma*, '[go] with peace!' (Mosul).

In other parts of the Arabic speaking world, however, a guest (A)

<sup>24</sup> Anacoluthon.

takes leave by expressing *ma'a-s-salāma*, heretofore expressed by the host (B), in a way exchanging roles:

A — *ma'a-s-salāma*, '[stay] with peace!'

B — *aḷḷāh yisallimak*, 'may God keep you sound and healthy!' (Münzel 231).

A — *ma'lēsh. dī ḥāgāt bitā't rabbina. a'dar a'ul ma'a-s-salāma?* 'never mind! these are matters depending on God's will (lit. of our Lord). May I take leave now?' (lit. may I say '[stay] with peace!'?).

B — *aḷḷāh yisallimik yā sitti-'azīza*, 'may God keep you sound and healthy, Mrs. Azīza!' (C).

A — *b-is-slāma* (or *ma'-s-slāma*), '[stay] in peace (or: with peace)!'

B — *aḷḷa ysallmak*, 'may God keep you safe and sound!' (Lybia).

A — *uq'dū b-s-slāma*, 'stay (pl.) in peace!'

B — *ysallmak w-aynājjik*, 'may [God] keep you sound and healthy, and may He bring you to safety!' (Debdu, Morocco).

(6) For one setting out on a journey, where danger may be involved:

A — *aḷḷa ywaṣṣlak b-is-salāme*, 'may God let you arrive in safety!' (i.e. have a good, safe, trip!), or *n shā-ḷḷa tuwṣal* (or *nshūfak*) *b-khēr*, 'may you arrive (or: may we see you back) well!', or *ma'a-s-salāme*, 'farewell!', or *maṣhūb b-is-salāme* (Egyptian version *maḥmūl-is-salāma*), '[may you be] accompanied by safety!' (Egyptian version '[may you be] carried in safety!'), or *aḷḷa (ykūn) ma'ak*, 'God be with you!', or (literary version) *rāfaqatka-s-salāma*, 'may safety escort you!'

B — *aḷḷa ysallmak*, 'may God keep you safe, sound and healthy!', or *aḷḷa yihfazak*, 'may God protect you!' (Hirschfeld, 43; Rice-Sa'id Unit 30).

A — *trūḥ-u-tirja' b-is-salāme*, 'may you go and come back in safety!'

B — *aḷḷa ysallmak*, 'may God keep you safe, sound and healthy!' (D).

A Palestinian rural version of (A): *aḷḷa yruddak b-is-salāme*, 'may God bring you back in peace!'

Bedouin version: *aḷḷa yruddak sālim*, 'may God bring you back safe!' (Lihēb Bedouins, Galilee).

Other wishes: *ghānim-u-sālim*, '[may you come back] successful and safe!' (BM)<sup>25</sup>.

A — *ṭarī'-is-salāma*, 'pleasant journey!' (lit. [may it be a] safe journey!), or *rabbina yighannimak-is-salāma*, 'may our Lord grant you safe-

<sup>25</sup> Cf. the literary version *'āda sāliman ghāniman*, 'he returned safe and sound' (Wehr, s.v.).

ty!', or *rabbina yrawwahak wi-yigibak b-is-salāma*, 'may our Lord let you go and come back in safety!'

B — *aḷla ysallimak*, 'may God keep you safe, sound and healthy!' (Tantavy, *op. cit.* 105).

To a person travelling by sea: *rabbi ysallmak mn-il-hawa w-ir-rōj*, 'may God (lit. my Lord) save you from winds and surges!' (BM).

(7) For one returning home from business, from a trip or journey, or from a visit to a sepulcher:

Servant to master returning from business:

A — *ḥamd-illa 'a-s-salāma yā m'allmi*, 'welcome back, Sir!' (lit. 'praised be the Lord for [your] safety, Sir!').

B — *aḷlah yisallimak*, 'may God keep you safe, sound and healthy!' (C).

To a person having returned from a trip or a journey:

A — *l-ḥamd-illa 'a-s-salāme*, 'praise God you're back safely!'

B — *aḷla ysal(l)mak*, 'may God keep you safe, sound and healthy!' (Bauer, *op. cit.* 227; Rice-Sa'id, Unit 9)<sup>26</sup>.

A — *wi (!)-s-salāma*, 'and (!) safety!'

B — *aḷla (y)sallamak*, 'may God keep you safe, sound and healthy!' (BJ).

A — *salāmāt*, 'greetings!'

B — *aḷlah ysallimak*, 'may God keep you safe, sound and healthy!' (Tantavy, *op. cit.*).

A — *ḥamd-illa 'a-s-salāma*, 'thank God for [your] well being!'

B — *aḷlah yisallimak*, 'may God keep you safe, sound and healthy!' (Münzel, *op. cit.* 232).

Another Cairene version of (A): *l-ḥamd-illa b-is-salāma* (Mitchell 188)<sup>27</sup>; *mīt-il-ḥamd-illa 'a-s-salāme*, 'a hundredfold thank God for [your] well being!' (hyperbole) (D).

A — *l-ḥamd-illa 'ala rjū'ak b-khayr*, 'thank God for your return in good health!', or *l-ḥamd-illa-illi shifnāk b-khayr*, 'thank God, we see you [back] well!'

B — *aḷla ysallmak*, '[may] God keep you safe, sound and healthy!', or *aḷla yihfazak*. '[may] God protect you!' (Hirschfeld, *op. cit.*).

Cf. CA version: *al-ḥamdu li-llāhi-lladhī sallamak*, 'thank God (lit. praise be to God) Who has saved you!', or *al-ḥamdu li-llāhi-lladhī jama'a-sh-shamla bik*, 'thank God (lit. praise be to God) Who reunited us!' (Nawawī 101).

<sup>26</sup> Rice-Sa'id leaves B untranslated.

<sup>27</sup> Cf. Ammar in Lutfiyya-Churchill, *op. cit.* 125.

Following is a surprisingly unexpected answer in the form of a curse, including an echo of *slm*, in response to an alleged misdemeanour on the part of the participant:

A — *l-ḥamd-illa 'a-s-salāme*, '(as above)'.

B — *aḷla lā ysalleḡm fīk wa-la 'aḡme*, 'may God not keep a bone intact in you[r body]!' (D).

Congratulating a member (or members) of the family of a person (or persons) having returned from a long journey:

A — *l-ḥamd-illa 'a-salāmt-il-ghuyyāb*, 'thank God for the safety of the one who has been absent (or: of those who have been absent)!'

B — *aḷla ysallmak*, 'may God keep you safe, sound and healthy!' (Amman).

Blessing Yemenite Jews returning home after having visited a Jewish sepulcher:

A — *mabrūke-z-ziyārā*, 'blessed be the visit!'

B — *aḷla ysallmich*, 'may God keep you (f.) safe, sound and healthy!' (Ṣan'a).

6.5.1.4 Answering the participant who thanks (praises) God for one's safety:

(1) For someone having escaped danger, disaster, or misfortune:

A — *il-ḥamd-illa 'ala salāmtak*, 'thank God you're alright!' (lit. for your safety).

B — *aḷla ysallmak*, 'may God keep you safe, sound and healthy!' (J).

A — *tastāhil-as-salāma*, 'you deserve to be safe', or *sālim min-ash-sharr*, '[you are] saved from evil'.

B — *aḷlah yusallimak*, 'may God save you from evil!' (Hawley, *op. cit.* 74-75).

In a story:

A — *ana fēn-u-mīn hadōl-in-nās yā rabbi?* 'where am I, and who are these people, O Lord?'

B — *l-ḥamd-illa 'ala salāmtak. ṡma'inni yā binti*, 'thank God for your safety. Calm down, dear!' (lit. my daughter!) (J).

Note that (A) does not respond.

The participant's wish may refer to a third party or to the interlocutor:

A — *aḷlah yusallimu (yusallimak) min-ash-sharr*, 'may God save him (or: you) from evil!'

B — *aḷlah yusallimak*, 'may God save you!' (Hawley, *op. cit.* 71-73).

(2) While offering one's condolences:

A — *salāmtak*, '[I wish you] (your) safety', or *il-'awaḡh b-salāmtak*,

'[may you find] recompense in your own safety!'], or *'awaḍ-alla b-salamitkon*, 'may God recompense in your own safety!', or *yirḥam man intu fāqdīn*, 'may God have mercy on the deceased!' (lit. the one you have lost), or (synecdoche:) *yislam rāsak*, 'may your head (i.e. you) be safe!', or *salāmit rāsak*, '[I wish] safety for your head (i.e. for you)'.

B — *alla ysallmak*, 'may God keep you safe!', or *alla ysallim 'umrak*, 'may God save your life!' (Galilee; Bergsträsser 66).

6.5.1.5 Answering the participant when conveying, or when asking to convey greetings (or regards), or to be remembered to someone:

(1) A — *kawsar bitsallim 'alēk yā-ba*, 'Kawsar gives you her regards, father!'

B — *alla ysallimik wi-ysallimha*, 'thank you!' (lit. may God keep you and her sound and healthy!) (C).

(2) A — *sallim 'ala (aḥmad)*, 'my greetings to (Aḥmad)', or *ballagh salāmi ila (aḥmad)*, 'convey my greetings to (Aḥmad)!'

B — *aḷlah yusallimak wa-sallam*, 'may God grant you safety!', or *salāman yablugh*, 'your greetings are conveyed' (Hawley, *op. cit.* 30).

A — *sallim-li 'ala flān*, 'remember me to So-and-So!'

B — *aḷlah ysallmak*, or *tislam*, 'may you be kept in good health!' (J).

A — *sallim 'ala-l-wāled*, 'remember me to [your] father!'

B — *alla ysallmak*, or *alla yiḥfazak*, 'may God keep you!' (J).

A — *sallim 'ala janāb wālidak*, 'remember me to your father (polite form)!'

B — *aḷlah yusallimak*, 'thank you!' (Harfouche 207).

A — *sallim li 'ala-l-'awlād*, 'remember me to the children!'

B — *aḷlah yisallimak*, 'thank you, I will' (lit. God give you peace!) (Mitchell 186).

A — *sallim li 'ala akhūk*, 'remember me to your brother!'

B — *yiwṣal. aḷlah yisallimak*, 'I will' (lit. it will reach him) (Münzel, *op. cit.*).

A — *sallim 'a-j-jamā'a*, 'remember me to our friends!' (lit. to the group).

B — *alla ysillimak*, 'thank you!' (BJ).

A — *sallamni 'ala abūk*, 'remember me to your father!'

B — *alla ysal(l)mak*, 'thank you!' (BM).

6.5.1.6 When calling at a house:

(1) In response to welcome by host:

A — (host) *ahla(n) w(a)-sahla(n)*, ‘welcome!’ (lit. [you have come to your] family and [our place is a] soft, plain ground [for you]).

B — (guest) — *aḷla ysallmak*, ‘may God keep you sound and healthy!’ (J).

A — *is-salāma*, ‘welcome!’ (lit. peace!) (B), or (*s*)-*salame* (Aleppo).

B — *aḷla ysallmak*, ‘may God keep you sound and healthy!’

A — (*is*)-*salāmāt*, ‘welcome!’ (lit. peace!).

B — *aḷla ysallmak*, ‘may God keep you sound and healthy!’ (Amman; Mosul).

(2) In response to the invocation of an uninvited guest, when busy:

A — (guest) — *ḷla y’āwānk*, ‘may God help you!’

B — (host) — *ḷla ysallamk*, ‘may God keep you sound and healthy!’ (Talsint, Morocco).

In a similar situation and on entering a store, the guest or client, as the case may be, invokes:

A — *aḷla y’āwānk* (Lybian Jews), *aḷla y’inak* (Lybian Muslims), ‘may God help you!’

B — *aḷla ysallmak*, ‘may God keep you sound and healthy!’

In Jerusalem, however, in similar situations one may say:

A — *aḷla ya’ṭik-il-‘āfyē*, ‘may God give you health!’, and the echoed answer is:

B — *aḷla y’āfīk*, ‘may God save (or: protect) you!’ (J).

6.5.1.7 Answering the participant who wishes security and intactness to one’s property, such as house or store:

A — (host) — *il-bēt bētak*, ‘do feel comfortable in my house as if it were your home!’ (lit. the house is your house).

B — (guest) — *yislam-il-bēt la-šāḥbo*, ‘may the house be safe and intact for its owner dweller!’

A — *aḷla ysallmak*, ‘may God keep you healthy, safe and sound!’ (J).

A — (store-owner) — *il maḥall maḥallak*, ‘do feel comfortable in my store as if it were yours!’ (lit. the store is your store).

B — (customer) — *yislam-il-maḥall la-šāḥbo*, ‘may the store be safe and intact for its owner!’

A — *aḷla ysallmak*, ‘may God keep you healthy, safe and sound!’ (Amman).

6.5.2 If one wishes to express disagreement with anyone, it is usual to precede whatever one is about to say with the words: *alla yusallimak*, ‘may God save you!’ (Hawley, *op. cit.* 61).

6.5.3 Following are synecdochic invocations of thanks for favourable utterances or deeds.

(1) Thanking someone for having said something good and agreeable:

A — (*aḷla y*)*sallem tummak* (Amman:— *thimmak*), 'may God preserve your mouth!' (J; Harfouche 351), or (*aḷla y*)*sallem ha-t-tumm-il-ḥilu*, 'may God preserve your (lit. this) sweet mouth!' (J), or *lā bala thimmak*, 'may your mouth not decay!' (BJ).

B — *aḷla ysallmak*, 'may God keep you safe!'

A — (*y*)*sallem lsānak*, 'may God keep your tongue safe!'

B — *aḷla ysallmak*, 'may God keep you safe!' (Galilee); *taslam*, 'may you be safe!' (Ghānim).

(2) Thanking someone for having done handiwork such as cooking, sewing, decorating and the like, or for having rendered some manual service such as writing a letter, passing a chair or jug, serving food or drink, and the like:

A — *taṭrīz mīn hāda?* 'who has worked this embroidery?'

B — *taṭrīzi ana*, 'I' (lit. it's my embroidery).

A — (*y*)*sallim idēki*, 'isn't that beautiful!' (lit. may God keep your [f.] hands safe!), or (*y*)*sallem ha-d-dayyāt*, 'may God keep these (i.e. your) tender hands safe!' (J), or *aḷla ysalllem dayyātek*, 'may God keep your (f.) tender hands safe!' (J); *sallem idēk* (or *dayyātak*, 'may (God) keep your (m.) (tender) hands safe!' (Harfouche, *op. cit.* 348).

B — *w-'idēki* (or *w-dayyātek*), 'thank you!' lit. and your (f.) (tender) hands'; *w-'idēk* (or *w-dayyātak*), 'lit. and your (m.) (tender) hands' (*ibid.*).

When offering lemonade or coffee to guest. Lady to lady:

A — *tfaddali*, 'please!'

B — (*y*)*sallem idēki*, or (*y*)*sallem ha-d-dayyāt*, or (*y*)*sallem dayyātek*, 'thank you!' (J).

(3) Thanking someone who has declared having done some service for one's sake, or in one's favour or honour:

A — (I have done, am doing, shall do such-and-such) *kirmāl*<sup>28</sup> *khāṭrak*, '(...) for your sake/as a favour to you/in your honour'.

B — *aḷla ysalllem khāṭrak*, 'may God keep your honour safe!' (D).

(4) Mere situational invocation:

A — *na'am*, 'yes!' (i.e. speak up!).

B — *aḷla ysalllem rāsak*, 'may God save your head!'

<sup>28</sup> < CA *kurmānan l.*

The more usual invocation alternate to (B) is an echoing invocation including the imperfect form of *n'm*:

B — *aḷla yin'am 'alēk*, 'may God bestow favours on you!' (D;J).

Note also that the invocation *yislam rāsak min flān* and its variant *salāmet rāsak min flān* are formulae to announce the death of someone. The literary translation is 'may your head (i.e. you) be safe regarding So-and-So!', and '[I wish] safety for your head (i.e. you) regarding So-and-So'. The shortened forms: *yislam rāsak* and *salāmet rāsak* may also be invoked in offering one's condolences (J), of which the following is a variant:

A — *el-'awaḍ bi-salāmatkom*, 'may God recompense you by preserving you!'

B — *wa-salāmatkom*, 'and preserving you' (Harfouche 349).

6.5.4 An invocation to overcome fear of what is immanent in the future is: *rabbina yigīb-il-'awā'ib salīma*, 'may our Lord make the end(s) safe!'(C). Cf. All is well that ends well.

6.5.5 Dependence on God is expressed as follows: *fulān sallam amra b-aḷla* (BJ)/*li-llāh*, (BM)<sup>29</sup>, 'So-and-So has committed his cause to God, has resigned himself to the will of God'.

6.5.6 A eulogy after the name of the Prophet *ṣallā-ḷlāhu 'alayhi wa-sallam*, 'God bless him and grant him salvation!' is known to every student of Islam. However, in conversational Arabic, when in the course of a conversation one wishes his interlocutors(s) not to interrupt, to be patiently attentive<sup>30</sup> or not to turn away from the subject, one suddenly breaks one's discourse using the imperative:

A — ...*ṣalli* (pl. *ṣallu*) '*a-n-nabi*, 'pray for th Prophet!' whereupon the interlocutor(s) refrain(s) from interrupting by busying himself (themselves) in invoking the eulogy:

B — *ṣalla-ḷlāhu 'alayhi wa-sallam*, or rather *aḷḷāhumma ṣalli 'alayhi wa-sallim*, 'O God, bless him and grant him salvation!' (Amman); *ṣalli 'ala-n-nabi al-ḥāḍḥūr*, 'pray for the Prophet who is present' (Goitein [1934] No. 652).

<sup>29</sup> Cf. *sallama amrahu ilā-ḷlāh* (Wehr, s.v.).

<sup>30</sup> In a situation where a Muslim wishes to test whether the interlocutor is also a Muslim or otherwise. If the interlocutor hesitates or refrains from praying for the Prophet, the Muslim party in the dyad may ask his interlocutor *w-illa intū biṣal-lūsh 'a-n-nabi?* 'or is it that you (pl. i.e. your community) do not pray for the Prophet?' (J).

6.6 *God's Command (amr, ḥukm)*. God's 'command', 'commandment', 'order', 'decree' is but a sign of His Omnipotence. The Prophet's assertions on the subject of God's decree are considered of the highest importance as explanatory of the Qur'ān: 'Whatever is in the universe is by the order of God' (Lane [1883] 5); *wa-min āyātihi an taqūma-s-samā'u wa-l-'arḍu bi-'amrih*, 'And of His signs is this: The heavens and the earth stand by His command' (Q 30, 25); viewed from another point: *wa-kāna amru-llāhi qadaran maqdūrā*, 'and the commandment of Allah is certain destiny' (Q 33, 38)<sup>31</sup>.

6.6.1.1 Referring to God's decree in common language: *in shā-lla yitimm kull shī b-amr-illāh*, 'God willing, all will be done by God's decree (Manja tribe, in the precincts of Mādaba, Jordan); *amr-aḷla w-ṣār*, 'it is God's decree and it has been effected' (J); *ma b-īdi, hādha amr-aḷla, w-amr-aḷla nāfidh*, 'it's out of my hands. This is God's decree and the decree of God is strict' (Upper Egypt).

When speaking of death, general disaster, or the occult, one refers to the *amr* of *aḷlāh*:

Of death:

A — *kida sibtaha timūt?* 'why did you let her die?'

B — *amri-rabbina*, '(it was )the command of our Lord' (i.e. he wished it so) (C).

Reacting to a cable announcing the death of someone: *amr-aḷla w-tamm*, 'it's God's decree and it has been executed' (Amman).

A — *wlādu-l-arba'a mātu*, 'his four children have died'.

B — *da amr-aḷla*, 'this is the command of God' (Taymūr [1952] 126). *ḥukm* is synonymous with *amr* when speaking of death.

Condolence:

A — *yislam rāsak min jihat bintak*, 'may you be safe from what has befallen your daughter!' (lit. may your head [synecdoche] be safe from the part of your daughter!).

B — *ttamm inte. hāda ḥukm aḷla. shū bidna nsawwi?* 'may you stay alive! this is God's decree/command. What can we do?' (J).

If one hears of some natural disaster in which people have been killed or injured, like an earthquake, one may say:

A — *amr-aḷlah*, '[It is] God's order' (v. *supra*, § 6.1.1.2).

<sup>31</sup> On *amr* in the Qur'ān cf. J. M. S. Balyon, Jr., in *Acta Orientalia* XXII; for the concept of *amr* in Islamic theology and on the influence of doctrines of Hellenistic origin etc., on the Muslim element of the 'command of God', cf. S. Pines, *E.I.<sup>2</sup> I*, s.v. *amr* 449-450.

E — *āmantu bi-llāh*, ‘I believe in God’ (Hawley 75).

Reacting to a car accident: *aḷlāhumma lā ‘tirāḍ wa-la māni‘ fi ḥukmak, yā rabb!* ‘O God! nothing can resist nor prevent your command (decree), O Lord!’ (C).

Referring to the occult:

A — *yā ‘ālam mīn ‘ārīf ḥa-yiḥṣal ēh bukra?* ‘Everybody! who knows what is going to happen (tomorrow)?’

B — *kulli-shē’ bi-‘amr-illāh*, ‘everything is God’s decree’ (C).

6.6.1.2 *il-‘amr lillāh*, or *amr-aḷḷa*, ‘only God commands’ is a humble refrain from someone’s servile suggestion to render a service, or servile expression of readiness, or consent, or favour, to one, being an ‘echoed’ courteous response to the stimulation *amer*, or *amrak* (f. *amrik*) ‘(at your) order!’, or *u‘mor*, ‘command!’

A — *u‘mor*, ‘yes, please!’ (lit. command!).

B — *l-‘amr lillāh*, ‘thank you!’ (lit. the command is God’s) (J).

A — *taḥt amrak*, ‘at your service!’ (lit. under your command!).

B — *l-‘amr lillāh*, ‘not at all!’ (Amman). Cf. *astaghfir-aḷḷāh*, ‘I ask God’s forgiveness’ (v. *supra*, § 5.1.2.2 [1]).

A — *ma fīsh ghēr-il-kayy bi-n-nār*, ‘you have no choice but cauterizing’.

B — *amrik yā ‘azīza*, ‘at your command, Azīza!’

A — *amr-aḷḷa*, ‘don’t mention it!’ (lit. it is the command of God) (C).

Alternatives to the ‘echoed’ courtesy form are the following: *l-‘afu*, (lit. exemption) ‘you are exempted from my command’, or (lit. pardon) ‘I ask God’s pardon’ (J); *salamtak*, ‘[I wish nothing but] your health’ (C); *mīt aḥlan*, ‘a hundred times “welcome!”’ — an intensified welcome (D).

6.7 *God’s Permission (idhn)*. God’s ‘leave’ or ‘permission’ for man to act (and for this purpose, for events to occur) implying God’s withdrawal or removal of prevention or prohibition, and the giving of power and ability, concomitant with the opinion that the actions of men are by their own effective power, but facilitated by God — implies subordination of actions and events to the will of God, to His command and decree<sup>32</sup>.

Man’s death (Q 3, 145), man’s belief in God (Q 10, 101); coming forth of vegetation from good land (Q 7, 58); Jesus’ raising of the dead (Q 3, 49); Jinn working before Solomon (Q 34, 12) and the devil’s harm (Q 58, 10) are but specimens of actions and events ‘subject to God’s permission’, *bi-‘idhni-llāh*.

<sup>32</sup> Cf. the various sememes of *idhn* as related to Allah in Lane, *Lex.*, s.v. ‘*dhn*’.

Following are examples of using *bi-'idhni-llāh*, 'by God's permission; if God choose, God willing' (Wehr, s.v.) in common language.

Referring to a condition in the past: *hiblit bi-'izn-illāh-u-kammilit-it-tisa't-ushhur*, 'she became pregnant, by God's permission, and completed the nine months' (C).

Referring to a situation in the present:

A — *il-ḥāla yizhar hidyit*, 'the situation seems to be calm now'.

B — *hadya bi-'izn-illāh*, 'it is calm, God willing' (Taymūr [1952] 193).

Referring to future actions and events: *la-ghāyit ma niltigi marra tānya bi-'izn-illāh*, 'until we meet again, God willing' (Gaza); *u-dōl ya'ni ba'a yilzam tasdid-hum bi-'izn-illāh imta?* 'and these [debts], you know, when should one pay them, by God's permission?' (Ḥakīm [1956] 631); *u-ta'abu mush ḥa-yrūḥ hadr bi-'izn-illāh*, 'and his labour will not be spent in vain, God willing' (C).

A — *shafāha maḍmūn bi-'izn-illāh*, 'her recovery is guaranteed, God willing'.

B — *aḷla yishfīha*, 'God cure her!' (Nazareth).

A — *ana muntaẓirak tisharraḡ fi-l-'usbū'-illi-gāy*, 'I'm expecting you (to honour [me]) next week'.

B — *bi-'izn-illāh*, 'Yes. I trust so' (lit. with God's permission) (Mitchell 150).

*asawwīya b-ādhn-aḷla* 'I shall do it, by God's permission' (BJ); *asawwīya b-izn-illā* (BM); *kamān yomēn bitkūn l-ibḡhā'a* 'indku bi-'idhn-illāh, 'in two days' time the goods will be with you, by God's permission' (Amman).

Not a few trucks owned by Muslims in Jerusalem and its surroundings bear the following sign as a good omen: *rāji'a bi-'idhn-illāh*, 'it is returning back (i.e. hopefully it will not run into an accident), by God's permission' (J).

Following is a common sentence ending Arabic broadcasting and television programs in the Middle East: ...*alā an naltaqiya bikum fi-s-sā'ati... bi-'idhni-llāh wa-...*, '(we close our transmission) hoping we shall meet again at... (such-and-such an hour), by God's permission... (Goodbye now!)'.

An Egyptian military commander speaking to his subordinates during the Sinai war in October 1973: *ikhwatanā fi-l-gabha, natamannā lakumu-n-naṣra bi-'izni-llāh. inna-n-naṣra qaribun gidan bi-'izni-llāh*, 'Our brethren on the front! we wish you victory, with God's permission.

Victory is drawing nigh with God's permission!' (Cairo Broadcasting Station, 10.10.73).

6.8 *God's Knowledge* ('ilm). According to the teachings of the Qur'ān, God knows best (Q 6, 124; 11, 33). He knows what man does not (Q 2, 216). He knows all things, whether in the present, past, or future, whether hidden (Q 27, 65), or manifest, whether in heaven, or on earth. He knows the thoughts of the heart of man (Q 5, 95), and the words which proceed from his mouth. He is free from forgetfulness, negligence, and error. His knowledge is eternal; it is not posterior to His essence (Sell 300a).

On the other hand, man is ignorant of the occult, of events and actions in the future, of events and actions in the past, or present out of his reach, ignorant or uncertain of conditions, attitudes, or feelings of another. He does not know everything in the cosmos. He is not free from forgetfulness, negligence, or error. His knowledge is posterior to his essence. Assuming divine knowledge, or interfering with divine knowledge would mean assuming a divine attribute, thereby doing evil to oneself, since attempting to enter into God's realms is an offence against God resulting in God's punishment, terribly feared by man.

*idhā su'iltum 'ammā lā ta'lamūna... taqūlūna allāhu a'lam*, 'if you are asked about something you don't know..., you say "God knows best"' (Dārimī, *Muqaddima* 21, in Wensinck, *Concord.* IV, 319a).

To turn to specific situations:

In speaking of future events: *yā 'ālim. mīn 'arīf ḥa-yiḥṣal eh bukra?* 'O God (Knower)! who knows what will happen tomorrow?' (C).

A — *huwwa-l-bāsha ḥa-yit'akhhkar?* 'will the Pasha be late?'

B — *subhān-il-'ālim*, 'praise [God] the Knower!' (C).

In speaking of a past or present event of which one is not certain, he generally prefaces or concludes what he says with the expression *allāh-l-'alīm*, 'God is Knowing' (Hamady 187); *allāhu a'lam*, 'God knows best' (Redhouse 13); *il-'ilm 'ind allāh*, 'God knows' (lit. knowledge is with God) (Amman).

A — *fih ḥāga bēn 'aziza wi-bēn mu'āwin-il-mabāhis?* 'is there something going on between 'Aziza and the Officer of Investigation?'

B — *ma aḏlumshi nafsi ya bēh...il-'ilmi-'indi-rabbina*, 'I do not want to do evil to myself, Sir!...God knows' (C).

A — *bti'rif shū sawwa?* 'do you know what he did?'

B — *lā. subhān 'allām-il-ghuyūb*, 'no! praise be to him Who thoroughly knows the divine secrets' (Amman); *lā ya'lam -il-ghēb illa-llāh*, 'none but God knows the divine secret' (Amman).

A — *fih hāga?* 'is there something?'

B — *aḷḷāhu a'lam*, 'I don't know' (lit. God knows best) (C).

In speaking of uncertainty about conditions, attitudes, or feelings of another: *kān fi hāl yi'lam biha rabbina*, 'he was in a [bad] condition [only] our Lord knows' (Ḥakīm [1956] 155).

A — *inta rākhar alil-il-bakht*, 'you too are unfortunate'.

B — *rabbina a'lam bi-hāli*, 'our Lord knows my condition best' (*ibid.* 201); *lākin rabbina 'alim bi-ḥalti*, 'but our Lord knows my condition best' (C).

God is a Witness of someone being unjustly treated: *rabbina 'alim-il-maẓlūm m(n)-iz-ẓālim*, 'our Lord knows who is the unjustly treated and who is the unjust' (C).

Declaring reliance on God: *yā 'aliman bi-hāli 'alayka-ttikāli*, 'O Knower of my condition, on You I rely!'<sup>33</sup>

Revealing oneself: *'alim-aḷḷāh-il-kalām-illi ulto ṣaḥiḥ*, 'God knows that what I have said is right' (D); *yi'lam aḷḷa ana baḥibbak addi-'ēh*, 'God knows how much I love you (m.)' (Sālim 63).

Menacing: *w-aḷḷa 'alim-aḷḷa lōla khōfi mn-aḷḷa...*, 'by God, God knows, were it not for my fear of God...' (D).

When deliberately refraining from meddling in gossip, one says *aḷḷa 'alim*, 'God knows best' (i.e. it's none of my business) (Frayḥa 346).

Referring to God and the occult. When one opens one's eyes in the morning to receive a new day, one does not know what it hides, hoping it will be a good day. The first happening or person one meets '*a(la)-ṣ-ṣuboḥ*, 'in the morning' is regarded as portending good or evil, some kind of a prophetic sign for the day to come. On meeting the first happening or the first person one dislikes or fears, one invokes: *yā fattāḥ*, *yā 'alim*, 'O Opener [of the day], O Omniscient!' — two divine attributes, relevant to the situation. *shu biddak 'a-ṣ-ṣuboḥ*, *yā fattāḥ*, *yā 'alim?* 'what is it you want already at this early hour? my Goodness!' (J).

Apprehending a neighbour's call in the early morning:

A — *abu ṭāfish! abu ṭāfish!* 'O, Abū Ṭāfish!'

B — *yā fattāḥ*, *ya 'alim*, 'my God!' (Nazareth).

When intruded by a beggar at an early hour:

<sup>33</sup> Printed on a poster hanging on the wall of a store belonging to a Muslim, in the old city of Jerusalem.

A — (beggar) — *yā rabb, yā karīm, ishfa' 'ala ḥāl-il-fa'ir. aḷla ya'ṭikom,*  
 'O Lord, O Beneficent! (to man:) Pity the condition of the poor!  
 may God give you!'

B — *yā fattāḥ, yā 'alīm,* 'so early!' (J).

When opening one's business, one prays to God: *yā fattāḥ, yā 'alīm, yā razzā', yā karīm,*<sup>34</sup> 'O Opener [of the gates of sustenance], O Omniscient, O Provider, O Beneficent!' (J).

In most cases, when bargaining at the first sale, the seller wishes to win over the buyer who has refused his offer. He calls him, only not to lose the *barake*, 'blessing', of the first sale, regarded as portending good: *ta'āl. w-aḷla ghēr la-(a)staftih min idak,* 'come back! by God, I will ask God to open [the gate of profit] from [what] your hand [will offer me]' (J). This is referred to as *istiftāḥ-imbāarak*, 'a blessed first morning sale'.

The Bedouins of Samarra swear 'by God Who knows the secrets and the Unseen', *wa-ḷḷāhi-l-yi'lam-is-sirr w-il-ghayb* (Ḥanafī 139). The people of Bagdad swear 'by God the Hearer, the Omniscient' *w-is-sāmi'-il-'alīm* (*ibid.* 28).

#### 6.9 God's (Good) Omen (*fa'l*).

6.9.1 When one encounters an ill-tempered interlocutor telling his or her troubles, or complaining of shortage, poverty, and the like, or speaking badly of the meteorological or political situation, one seeks God's (good) omen in defence of oneself:

A — *mā fiyyi,* 'I am short of so-and-so'.

B — *fāl-aḷḷāḥ wa-la fālak,* '[I wish] God's omen and not yours' (Ghānim).

To a complaining interlocutor one says: *fālak fi rāsak,* 'your omen be on your head!' (J).

Referring to a belated rainy season:

A — *'asa-l-blād fih khayr yigūm b-āl-ghanam,* 'may the land be covered with grass to feed the sheep and goats!' (lit. may the land have wealth to cope with the sheep and goats!).

B — *w-aḷḷāḥ inno mitwajjih-al-khayr. in rād-aḷḷāḥ ba'd-isbū' tit'ashshā-l-ghanam fi arḡḥ-ās-sa'a. fāl-aḷḷāḥ wā-la fālak,* 'by God, grass is growing (lit. is wending its way). God willing, in a week's time the sheep and goats will have what to graze (lit. to sup with) on this bare land (lit. on the abundant land: euphemism). Be it God's omen and not yours!' (Ghānim).

<sup>34</sup> Note the rhyming of the divine attributes.

The Bedouin apprehends saying 'it's bad', lest it be a bad omen.

Referring to a bad political situation:

A — *il-'akhbār ēh?* 'what's news?'

B — *mnayyila*, 'very bad' (lit. dyed with indigo: allegory).

A — *yā shēkh. fāl alla wa-la fālak*, 'O dear! let it be a good omen!' (lit. [be it] God's omen and not yours!) (Taymūr [1952] 123).

When taking leave, winding up a visit, in Sinai:

A — (guest) — *awda'tak-allāh*, 'I leave you under God's protection'.

B — *fālak ḥasan*, 'your omen is good' (i.e. I hope to see in your visit a good omen) (Shuqayr 384).

6.9.2 When telling one's troubles, one is soothed by the saying: *allāh ghālib*, 'God prevails' (Boris 158).

A barren woman prays to God, saying: *yā jālbi, yā ghālbi. ta'fīni wa-law bint*, 'O God! (lit. O Who demands me [when I die], O Prevailer on me!) let me bear even a daughter' (Schmidt-Kahle [1918] 68).

One must watch one's words and not curse oneself, for *al-fāl bi-l-manṭuḡah*, 'omen depends on utterance'; one is told: *lā ifawwulsh 'ala nafsak!* 'don't bring a bad omen to yourself!' (Goitein [1934] No. 800).

#### 6.10 *Man's Lot (qisma, naṣīb)*

6.10.1 A 'lot' is an allotted share or portion in life assigned by Providence, by one's fate, fortune, or destiny. *qisma* signifies 'allotment', 'portion', 'share', 'lot', 'destiny', 'fate (foreordained by God)' (Wehr, s.v.); it is derived from *qasama* 'to divide', 'to give share', etc.; *naṣīb* 'share', 'fate', 'lot', and in Western notion: 'luck', 'chance'; it is derived from *naṣaba* 'to appoint' (*ibid.*) i.e. to fix by decree, order, or decision. The word *qisma* has various dialectal forms: *isma, gisma, isme, gisme*; its Turkish form is *kismet*. *qisma* has spread in use also as a loanword, *kismet*, in foreign languages, so much so that it has become a *shibbōleth* dividing East and West, for whereas an Oriental establishes his life on *qisma*, the Westerner establishes his on science and labour (Amin, s.v. *qisma*, 325). The Prophet is quoted as having said: *man raḡiya bi-qismati-llāhi staghnā*, 'whoever is contented with fate foreordained by God is never in need' (Nabhāni, *Wasā'il* 156).<sup>35</sup>

<sup>35</sup> Referring to Abraham's folk who worshipped idols, the Qur'ānic verse reads: 'Is it they who apportion their Lord's mercy?' *nahnu qasamnā baynahum ma'ishatahum fi-l-ḥayāti-d-dunyā*, 'We have apportioned among them their livelihood in the life of the world', '(and raised some of them above others in rank that some of them may take labour from others)' (Q 43, 32).

*qisma* in its various dialectal forms may be coordinated with *naṣīb*. It may have a neutral or a pejorative connotation, depending on context.

*qisma* in a neutral connotation: *ismitu ṭayyiba* (or *wiḥsha*), ‘he has good (or: bad) luck’ (Amin, *op. cit.*).

One may use *qisma* as an excuse when refusing someone something, or when being refused something: *ma lakshi fiha isma*, ‘you have no luck in that’ (*ibid.*); *mā fi isme* (or *naṣīb*), ‘there’s no luck’ (D).

A — *da ṭalab idik minni-l-lēla*, ‘this man asked me for your hand last night’.

B — (dismissing her father with a flimsy excuse:) *kulli-shē’ isma w-naṣīb*, ‘everything is a matter of appointed lot’ (C).

*qisma* referring to food. A Bedouin host calling his guest to share with him his meal:

A — *ifleḥ*<sup>36</sup> ‘*a-ma gasam-aḷḷa*, ‘have your luck in what God has allotted [me]!’

B — ‘*ala falāḥ-illāh. in shā-ḷḷa innak jādir ‘ala hādhi*, ‘[I depend] on God’s luck. God willing you are able to do that’. (i.e. hope you can afford it) (Ḥujeyrāt tribe, Galilee). *rabbina asam lak lu’ma takulha ma’āya hina*, ‘our Lord has allotted you some food (lit. a mouthful: understatement) to eat with me here’ (C).

*qisma* referring to salary: *awwal kulli-shahr takhdi-lli fih-il-’isma*, ‘on the first of each month you receive whatever is your appointed lot [by God]’ (C).

If one has sons only, or sons and daughters, one says: it is *isma* (Amin, *op. cit.*).

*qisma* in a pejorative connotation: If one has daughters only, or if one suffers a loss of money, or child, or land, or in business, one says: it is *isma*; when complaining about bad health or situation, or when referring to someone’s untimely death, one relates it to *isma*: *hādi ismitna*, ‘this is our [bad] luck’ (J); a prisoner referring to his life in prison: *shūf-il-’isma*, ‘look at [my] destiny!’ (C); *aḷḷa qasam la hīchi*, ‘God has destined this for him’ (BM); *lēh ismiti kida wayyāk?* ‘why do I have to suffer for you?’ (lit. why is my fate so with you?) (C); complaining about one’s bad health or situation: *il-’isma kida. rabbina ‘āyiz kida*, ‘this is [my] fate. Our Lord wishes it so’ (C).

On taking leave from a sick man:

<sup>36</sup> CA *falaha*, ‘to till the ground’ (*fallāh*, ‘peasant’) < ‘to cleave something’; derived from this verb are *aflaha* and *istaflaha*, figuratively: ‘to take a portion to oneself’, ‘to have lot’, ‘to be successful, lucky’.

A — *birūh-ish-sharr. al-mu'minūn ashadd balwā*, 'I wish you health (lit. evil will vanish). The Believers have been put to a harder trial'.

B — *aḷla yihfazak. qismitna*, 'God protect you! It's my (lit. our) lot' (Qalansawa, Samaria).

Referring to someone who has been shot: *rāgil wi-n'atal. ēh ya'ni? ismitu. in ma kanshi-n'atal bi-'iyār kān ḥa-ymūt bi-ḥāga tanya, 'umru kida*, 'a man has been killed. So what? It's his lot. Had he not been shot down by a bullet, he would have died some other way. That's his life' (Taymūr [1952] 194).

6.10.2 According to Muslim belief, the notion of accidental 'chance' is totally dismissed. God rather is the agent, the real reason for a certain event to turn out one way or another, for So-and-So to have such a 'fortune', 'luck', or 'fate'. God is therefore sought to, literally, 'bring' fortune and 'dismiss' misfortune: *aḷla bijīb-illi fī(h)-n-naṣīb*, 'God brings one's lot' (J).

When having an unexpected good luck: *okh, ajet w-'alla jāba*, 'Wow! how wonderful!' (lit. it came and God brought it) (Bloch-Grotzfeld 26, n. 3).

With the Rwala Bedouins should a man not return from a raid at the expected time, vows are made by his relatives: *en jāb allāh ha-l-ghāyeb tara-l-wajh-allāh fāṭeren ma beha mhala*, 'if Allāh returns the distant one to us, behold! I will give to Allāh's face one old camel and that without delay' (Musil [1928] 421).

When it rains: *ya rābbi yjībha 'ala qadd n-nāf'*, 'O (my) Lord! may He bring it to such an extent that it be to our advantage!' (Wahrān, Morocco).

Wishing good events: *aḷlāh yjīb-illi fī(h)-l-khēr*, 'may God bring whatever is good' (Amman).

To a beggar asking alms:

A — *sdāqa*, '[I beg] almsgiving'.

B — *llāh yjīb*, 'may God bring [to you]!' (Shwēra, Morocco).

Wishing to have patience: (impatiently:) *aḷla yjībek yā ṭūlt-ir-rōh*, 'may God bring you, O patience!' (J).

When apprehending misfortune: *aḷla lā yjīb sē'a 'āṭle*, 'may God not bring an evil hour!' (i.e. misfortune) (J;D).

When condoling:

A — (Muslim condolers) — *barka fīk*, 'bless you!'

(Jewish condolers) — *khallā lek-il-ḥayyīm w-rabbi ma 'atesh yjīb-ilkim dūni*, 'may God leave life [Hebrew tr. of *ḥayā(h)*] for you, and may He bring you misfortune no more!'

B — (silent) (Gabes, Tunis).

6.10.3 Relating to this theme is the instrumentality of man. God acts through man; there is no human spontaneity — a theme bearing upon human ‘freedom’ and God’s decree.

We shall refer to a good and to an evil act:

Soothing a sick person, one says: *aṭmen fi-t-ṭbib. rebbi ydāwi-u-l-‘abd sabab*, ‘have confidence in the doctor! God cures through His creature (the doctor)’ (Daumas 116).

As to medicine, when a Muslim feels an inclination to take it to cure a disease, he should do so, in the hope of its being predestined that he shall be so cured (Lane [1883] 6).

Ḥasan al-Falāḥ of the Llhēb bedouin tribe in the Galilee area, speaking to the author in July 1960 of a then recent blood feud, described it in dialogue form. He said:

A — *inta gatalt flān?* ‘did you kill So-and-So?’

B — *ḏharabtu w-‘alla gatal*, ‘I hit him and God killed’.

Evidently, this is a false argumentation of the accused who had been found guilty, when pleading ‘not guilty’ in court, justifying his alleged ‘lack of freedom (choice)’ against God’s decree. It is not ‘chance’ that he was alluding to, but God’s decree.

The instrumentality of man is attested in the Qur’ān, referring to *jihād* ‘O ye who believe! when ye meet those who disbelieve, in battle, turn not your backs to them... Ye (Muslims) slew them not, but Allah slew them’: *fa-lam taqtulūhum wa-lākinna-llāha qatalahum*. And thou (Muḥammad) threwest not when thou didst throw, but Allah threw (Q 8, 15-17).

6.10.4 When in a wistful state of mind, or when pensive, it is God’s ‘disposition’, *tadbīr*, that is sought for, because ‘He directeth the ordinance from the heaven unto the earth’ (Q 32, 5). In common language one says: *ana bi-t-tafkīr w-allāh bi-t-tadbīr. inna-llāh ‘ala kull shay’in qadīr*, ‘I propose (lit. think) and God disposes (arranges), for God is able to do everything’ (Canaan [1934] 80); *mālik? sarḥāna fi ēh? il-‘abdi-fi-t-tafkīr wi-r-rabbi-fi-t-tadbīr*, ‘what’s the matter? why are you pensive? man proposes and the Lord disposes’ (C); *alla bidabbirha*, ‘[don’t worry!] God will dispose it’ (J).

God also brings insecure events to a safe end. This is invoked in a wish: *rabbina yigīb-il-‘awā’ib salīma*, ‘may our Lord bring a safe end [to it]!’ (C). He has a solution for every problem or difficulty. Meta-

phorically speaking: *kull 'u'de-u-ilha 'ind -il-karīm ḥalle*, 'the Benefactor can untie every knot' (Canaan [1962] 8); *kulli-'u'da wi-laha ḥallāl*, 'every knot has [the] One to untie it' (C).

6.11 *Man's Written Destiny (maktūb)*. Man's benefactions and misdeeds are kept with God in His ledger under 'assets' and 'liabilities'. Accordingly, God decrees good or bad for man in the form of divine 'book-keeping'. This in no way prevents man from hoping that God will add to his (or someone else's) 'assets'.

However, when helpless, in a state of frustration, or incapable of coping with actual or apparent difficulties and obstacles, one does not blame oneself for it, but places responsibility on destiny.

As for 'registration' terms: *kataba*, 'he wrote'; *kataba li-* and *kataba 'alā* with God as Subject, signify as antonyms 'God decreed/wished good (or: bad) for someone'; *il-maktūb*, 'the written', for our purpose: 'what is fated, decreed, destined, preordained', for (or against) someone, depending on the preposition *li-* or *'alā* respectively.

To quote two instances from the Qur'ān *qul lan yuṣibanā illā mā kataba-llāhu lanā*, 'say: Naught befalleth us save that which Allah hath decreed for us' (Q 9, 51), whereas *wa-lawlā an kataba-llāhu 'alayhimu-l-jalā'a la-'adhhabahum fī-d-dunyā wa-lahum fī-l-'āakhirati 'adhābu-n-nār* signifies 'and if Allah had not decreed migration for them, He verily would have punished them in this world, and theirs in the Hereafter is the punishment of the Fire (Q 59, 3).

To turn to instances:

Man's benefactions as 'assets' in God's ledger:

- A — *iḥna ṣarafna 'ala tagdīd-il-masgid wi-l-ma'ām mablagh kibīr* 'we have paid a large sum for the renovation of the mosque and the sacred place'.  
 B — *kullu maktūb likum 'and aḷla*, 'all is an "asset" for you in God's ledger' (Taymūr [1952] 164).

Hoping that God would add to one's assets:

- A — *baddak ṭḥajj?* 'do you want to make the pilgrimage to Mecca?'  
 B — *ən shā-lla aḷla byaktāb lna w-maḥajj*, 'I hope that God will wish it for me (lit. us) and I shall make the pilgrimage' (Bloch-Grotzfeld 110);

Blessing a bachelor: *in shā-lla yaktāb lak mazzāl ṭōb-u-bnēti mliḥa batt awādēm*, 'may God let you have "good luck" [Hebrew] and a good and well-bred girl!' (Baḥreini Jews).

Blessing an unmarried girl: *in shā-lla yaktāb lak naṣīb-imliḥ w-yəṭla'*

*bakht abyadh*, 'may God allot to you a good allotment (i.e. husband), and may it (i.e. your marriage) turn out to be good (lit. white) luck!' (Baḥreini Jews); a dying man blessing his daughter who is about to be married: *yinkitib lik-is-satr-u-raht-il-bāl*, 'may male protection (by marriage) and peace of mind be destined to you!' (C); in a general context: *rabbina yiktib lik-is-sa'āda*, 'may our Lord make you happy!' (C).

Wishing that God would prevent ill-fate: *aḷlāh lā yiktibha 'ala ḥadd*, 'may God decree it to none!' (C).

Referring to fate in different times: *kānit ḥa-tmūt lōla nkatab la-l-'omr*, 'she was dying were it not for the fact that life was destined for her' (C); *hāda naṣībna. aḷla kātib-ilna-yyāh*, 'this is our lot. God decreed it' (Feghali [1935] 26).

When appointing a guardian for his young children, a seriously ill Bedouin may say: *yā flān ana ma-dri wash allah yaktob 'aleyyi*, 'O So-and-So! I do not know what bad destiny will Allah wish me' (Musil [1928] 669); in a conditional clause: *idha aku naṣīb-u-yəktābu aḷla, yisigh*, 'if there's luck and God wishes it, it will take place' (Baḥreini Jews).

Placing responsibility on destiny: *il-maktūb mā minno mahrūb*, 'one cannot escape one's destiny' (Frayḥa 352); *kull-illi maktūb 'ala-l-gibin lāzim-il-'ēn tishūfu*, 'whatever is written on the forehead, one's eye(s) shall see' (Taymūr, *op. cit.* 145).

The whole life of a person, his success, his failures, his work, his joys, his worries, and his misfortunes have been written by the finger of God on the skull of that person before his birth. This writing is represented by the zigzag sutures. The idea of God writing something with his finger is an old Semitic one<sup>37</sup>; *il-maktūb maktūb. ma ḥaddish ḡāmin min 'umru yōm*, 'whatever is allotted is destined. None can guarantee one day of one's life' (C).

Prisoners' talk:

A — *shūf-il-'isma*, 'look at (our) lot!'

B — *ma'lesh. dā maktūb*, 'never mind! it's destined (for us)' (C).

## 6.12 Praising God for One's Lot (*ḥamd*)

6.12.1 One praises God for one's good or bad lot, under all conditions and at all times: *al-ḥamdu li-llāhi 'alā kulli ḥāl*, 'praise be to God under all conditions!'; *wa-sabbih bi-ḥamdi rabbika bi-l-'ashiyyi wa-l-*

<sup>37</sup> T. Canaan, "Biblical customs still practiced by the Palestinian peasant", *Review of Terra Santa College*, 5 (1935) xiv.

'*ibkār*, 'hymn the praise of thy Lord at fall of night and in the early hours' (Q 40, 55); *kāna ṣal'am idhā ra'ā mā yuḥibbu aw mā yakrahu qāla-l-ḥamdu li-llāh*, 'whenever the Prophet, God bless him and grant him salvation, met a favourable or adverse situation, he would invoke 'praise be to God!' (Nabhānī, *Wasā'il* 148). All good and all evil come directly from Allah (Zwemer [1905] 75; Dickson 181-182).

Praising God accompanies every form of acknowledgment of kindness including a 'thank you' answer addressed first to God (cf. Hamady 161). It has a literary, lettered and pious form: *al-ḥamdu li-llāh*, and a common counterpart: (*il-*)*ḥamd-illa*, with ellipsis of the preposition *li-* in the philologist al-Azhari's (895-980) Arabic dictionary *Tahdhīb* quoted by Lane (*Lex.*, s.v. 'lh): *al-ḥamdu-lāhi* [ < (*il-*) *ḥamd-illa*] is not allowable in the Qur'ān; it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Qur'ān'.

We shall hereunder restrict praising God to situations of accident, easing nature, illness, and death, referring to bad lot and suffering.

Referring to a man who has escaped an accident, one says: *alla sataro. l-ḥamd-illa 'ala salāmtō*, 'God protected him. Praise be to God for his safety!' (J).

When easing nature, one exclaims: *al-ḥamdu li-llāh*, 'praise be to God!' (v. *supra*, § 2.3.2.4).

When visiting a sick Muslim, one soothes him saying: *al-mu'minūn ashadd balwā*, 'the Believers are the more afflicted by trial'. In Algiers one soothes the sick saying: *alla yij'al morḍek ziyāda fī mizān ḥasanātik*, 'may God deposit your sickness as an addition to the balance of your good deeds!' (Daumas 116).

In Ṣan'a, Yemen, one asks the sick:

A — *mā dha-l-miḥne?* 'what are you suffering from?'

B — *al-ḥamdu li-llāh*, 'praise be to God!' (Rossi 51); a Cairene version of (B) is:

B — *ḥamdu li-llāh yā rabb*, 'praise be to God, O Lord!' (C).

*ṭālama ṭayyib bani ādam yqūl-il-ḥamd-illa wi-sh-shikir*, 'as long as man is alive, he should say "praise be to God and thanks!"' (maxim) (BJ).

Hearing about someone's death, one says: *al-ḥamdu li-llāhi-lladhī lā yuḥmadu 'alā makrūhin siwāh*, 'praise be to God Who none other is praised for anything undesirable, disapproved of' (C); a Bagdadī Jewish version: '*a-ṭ-ṭōb niqabbēl-u-'a-r-rā' niqabbēl. il-ḥamd-illa wi-sh-shikir yā ghabbi*, (all the first sentence is in Hebrew except the Arabic preposition:) 'the good [lot] we accept, and the bad [lot] we accept. Praise be to God, and thanks [to Him], O my Lord!' (BJ).

Condoling with an Algerian bereaved husband: *ḥamed rābbi. khellat wlādak kbār*, 'praise my Lord! She left behind your grown up children', or *selāmt rāsek. gūl-l-ḥamdu li-llāh*, 'may your head (synecdoche) be safe! Say: praise be to God!' (Daumas, *op. cit.* 114).

6.12.2 Considering the matter from a viewpoint of absolute subjection, one looks at hardships like disease, lack of rain, death of a beloved person, or loss of riches as chastisements of God, the Omnipotent. One would say: *kull shī min allāh*, 'everything comes from God' (Canaan [1934] 68); when one suffers infliction, the cause of which is unknown, unpredictable, incomprehensible, or contrary to nature, in short, mysterious, one says it is *min aḷla*, 'from God' (J). Even 'sneezing comes from God', *al-'aṭas min aḷlāh* (Tirmidhi, *Adab* 7, in Wensinck, *ibid.* I, 83a). I have witnessed the following conversation, prior to which a participant of the dyad was puffing and sighing, presumably being annoyed and depressed. The other member asked instantly:

A — *lēsh btitnaffakh?* 'why are you puffing?'

B — *min aḷla*, lit. 'from God' (i.e. God is the Cause of it).

A — *kif min aḷla? iḥki. shū-l-mas'ale?* 'what do you mean "from God"? speak up! what's the matter?' (Nazareth).

With the Rwala Bedouins, for three nights in succession after one's death, no salutation is offered to the dead person's next of kin. Then they try to console him:

A — *yā flān, ha-sh-shī min allah. mā hw 'aleyk ente wāhed. mār 'ala-n-nās killehom. allāh ye'awweḏh mā rāḥ*, 'O So-and-So! this has come from Allah; it happens not to thee alone, but to all people. May Allah replace him who has passed away!'

B — *wu-shu-b-īdi? allāh aqwa*, 'what can I do? Allah is Omnipotent' (Musil [1928] 671).

## CHAPTER SEVEN

### DIVINE WILL

#### 7.1 *Resignation to Divine Will (irāda, qawl).*

7.1.1 *inna-llāha yaf'alu mā yurīd*, 'Allah, doeth what He intendeth' (Q 22, 14), elucidated by: *wa-'idhā arāda-llāhu bi-qawmin sū'an fa-lā maradda lahu wa-mā lahum min dūnihi min wālin*, 'if Allah willeth misfortune for a folk, there is none that can repel it, nor have they a defender beside Him' (Q 13, 11). Accordingly, when a calamity befalls a society, such as famine or drought, one exclaims: *irādit alla*, '[it is] God's will' (Frayḥa 317).

One resigns oneself to God's will or decree in ominous situations of the individual as well, in case of death, illness, the birth of a girl (!), loss of something, etc.

Death: On the occasion of the third anniversary of the death of President Nasser, President Sādāt of Egypt concluded his speech with the following words: *hādhihi hiya irādatu ummatinā bal hiya irādatu-llāh*, 'this is the decree of our nation, rather it is the decree of God' (28.9.73).

When condoling, one says: *ādi murād-is-sayyid*, 'this is the Lord's decree' (Tantavy 108); *hādhihi irādatu-llāh*, 'this is God's decree' (Galilee); or *hayk alla rāyid*, 'so wills God' (Frayḥa, *op. cit.* 352); *hāy irādt-alla*, 'this is God's decree' (BM).

When one is sick or injured: *hayk alla rāyid*, '(as above)' (*ibid.*)

When comforting a man on the occasion of the birth of a girl: *dī irādit rabbina*, 'this is our Lord's decree' (C).

Following is a sample list of names given to females in rural Palestinian Muslim society by fathers who have reacted in resentment to their birth: *zmiqna*, lit. 'we are bored, disgusted' (Bauer-Spitaler 298); *tamām*, lit. 'enough!', or 'the end'; *tamāme*, *khitām*, *nihāya*, *muntaha*, lit. 'the end', and *kafa*, lit. 'enough!'

If a villager loses something of value, he does not stop to examine the causes of the loss, but merely sighs philosophically: *hādhihi ma-shi'atu-llāh*, 'this is the will of God' (Lutfiyya in Lutfiyya-Churchill 49).

When losing money or property, one is calmed by the phrase *hayk alla rāyid*, 'so wills God' (Frayḥa, *op. cit.*).

On June 6th, 1967, while the battle between Israel and the bordering Arab states was raging, President Nasser cabled King Hussein of Jordan saying: 'The history of nations has witnessed battles, wherein there have been advancements and retreats. Let it be so in this decisive moment of our own choice. Though crucial for us, this choice is a step from which we can advance'. He then proceeded saying: ... *wa-hādhihi irādatu-llāh la'alla fi irādatihi lanā khayran innanā nu'minu bi-llāh. walā yumkinu an yatakhallā-llāhu 'annā. wa-la'alla-l'ayyāma-l-qādimata ta'tinā bi-naşrin min 'indih*, 'This is God's will. His will may be in our interest. We believe in God. He will not abandon us, and may the coming days bring us help from Him!' (Jum'a 239-240).

7.1.2 One confides one's cause to God, or resigns oneself to the will of God when urged to do something against one's own will, or something one has no desire to do, or when having no choice: *wa-'ufawwiḍu amri ilā-llāhi. inna-llāha başirun bi-l-'ibād*, 'and I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves' (Q 40, 44); *amri la-lla wi-l-wāḥid-il-qahhār*, '[I confide] my cause unto God, the One, the Subduer!' (BM); *sallam amrak la-alla w-iskāt*, 'resign yourself to the will of God, and keep quiet!' (BM); *amirna la-'alla*, 'what can we do?' (J); *amri li-llāh*, 'I give up' (C); *ya'ni lāzem a'mel hēk? amri la-'alla. alla yjibek ya ṭult-il-bāl*, 'you mean I have to do so? I give up. God give me patience!' (lit. God bring you, patience!) (D).

A — *ūmi 'ala ṭul*, 'get up! move!'

B — *ḥāḍir. amri li-llāh. aho ana rayha*, 'all right! it's out of my hands! here, I'm going!' (C).

A three-year old child to mother:

A — *'ay(i)z anām ma' bāba*, 'I want to sleep with daddy'.

B — *amri li-llāh, ya sidi. nām*, 'O.K., "Sir!" go ahead!' (C).

7.1.3 Rebelling against a situation, or against the will of man.

When thrown into a situation against one's will and rebelling against it or against the will of some superior or stronger person, one furiously, sometimes grudgingly, exclaims *alla mā ālha*, 'it is not the divine saying' (lit. God did not ordain it); or *alla mā āl inno...*, 'God did not ordain that...'

When resenting someone's odd behaviour, or when rebuking him, e.g. when a mother finds out that her son or daughter has eaten his or her meal (meat, fish, cooked vegetables, cheese, or eggs, etc.) *ḥāf*, 'without bread', she loses her temper, saying: *alla mā ālha*, 'God did not say it', i.e. He did not ordain this behaviour of yours; it is not

decreed by God for me to accept it; I cannot take it (J). This situation is common in low and low-mid income families in Arab society, where bread is considered a sustaining element in one's (poor) meal.

Similarly, a woman resenting staying alone with her children while her husband is having fun elsewhere, cries, raising her voice at her children: *aḷla mā ālha, abūkom yirūḥ wi-ykhalḷini ma' ha-l-'urr*, 'I cannot take it that your father goes and leaves me with this noisy crowd of children (J).

One finds good omen in God's decree, *qawl*, 'saying'. The formula is used as introductory to a tale: *qāl aḷla w-qāl khēr. mā hān wa-la hān illa ha-l-'amīr*, 'Once upon a time there was a prince' (lit. God decrees, and His decree is well. There's not here and not there but a prince) (Schmidt-Kahle [1930] 94).

7.2 *Divine Will a Blessing (mashī'a)*. After having enlarged upon man's acceptance of his own good or bad lot by dint of God's will, and his rebellion against a certain situation, or against the will of fellow man, we shall now turn to *someone else's* lot looked upon as a blessing, regardless of the fact of the matter, in reference to which one expresses one's admiration, surprise, delight, or excitement, and if one's own lot is bad, or imagines it to be bad, or if one is covetous, one's jealousy is aroused, and may cause harm to his object's total or particular well-being, to his children, health, wealth, physique, beauty, personality, talents, skills, behaviour, or profession, by the affliction of one's evil eye.

In order to suppress one's jealousy, covetousness, or the affliction of one's evil eye; in order for one when expressing one's admiration, surprise, delight, or excitement, to avoid being preoccupied with bad intention, or to avoid being accused of such preoccupation, when encountering the admired person, or when speaking highly of him or her—one invokes *mā shā('a)-ḷlāh*,<sup>1</sup> 'it's God's will', thereby blessing the admired person who is, truly or virtually, in a state of grace.

<sup>1</sup> Ḥadīth: Muḥammad Ibn Aḥmad Ibn al-Muhājir and Ja'far Ibn 'Isā al-Ḥala-wānī informed me saying: al-'Abbās Ibn Muḥammad related to us that Ḥajjāj Ibn Nuṣayr related to us that Abū Bakr al-Hudhaliyy related to us, on the authority of Thamāma Ibn 'Abdullāh, on the authority of Anas Ibn Mālik that the Prophet said: 'Whosoever sees something [or: someone] in which he finds delight and says *mā shā'a-ḷlāh lā quwwata illā bi-ḷlāh*, 'that which Allah willeth (will come to pass)! There is no strength save in Allah!' (cf. Q 18, 39), the evil eye will not strike it (or him) (Dīnawarī § 207). Ḥadīth: The Prophet said: *mā shā'a-ḷlāhu kān wa-mā lam yasha' lam yakun*, 'whatever God wills takes place and whatever He does not will does not' (Ṣabīrī 74; Tantavy 100).

The force of language is such that it allows for ironical usage of exclamations, in a way that *mā shā('a)-llāh* may, in relevant situations express contempt, derision, and disapproval.

7.2.1 We shall now turn to particular instances: *mā shā'a-llāh* is written on house-doors and carved on charms as a talisman to repel the evil spirits or the spell of the evil eye (Stephan [1923] 52); to repel the spell of the evil eye one should say: *allāhumma bārik 'alayhi*, 'O God, bless him (or it)!', and *mā shā'a-llāh. lā quwwata illā bi-llāh*, (cf. n. 1) (Nabhāni, *Wasā'il* 167).

(1) Admiring someone's child or children: *mā shā'a-llāh*, 'beautiful!', or *subhān-allāh*, 'praise God!' (Lane [1883] 194); *mā shā'a-llāh ba'at 'arūsa ḥilwa*, 'what a beauty! she is now a beautiful doll!' (C).

A — *lāzim inti ba'a bintaha mā shā'a-llāh. mā shā'a-llāh. w-il-'ammūra-z-zughayyara di tib'a min?* 'you must be her daughter. How beautiful! and this dolly (lit. small moon) who is she?'

B — *bitti-'ukhti, ḥabashiyya*, 'my niece, Ḥabashiyya'.

A — *rabbina yibārik wi-yikhalli*, 'may our Lord bless and preserve [her]!' (C).

When holding or carrying someone's baby for the first time, one invokes *mā shā-lla*, or *mḵhammas* (f. *mḵhammas*), 'touchwood!' (lit. may a five fingered hand keep it from the spell of the evil eye!) (J). The number 'five', or *khamse* (J), *khmīsa* (Morocco); CA *khumaysa* is an ornament in the shape of a (five-fingered) hand, worn by women and children as a talisman (Wehr, s.v.).

Referring to someone's large family: *il-musta'jir-illi ḥile' kān mā shā-lla ṣāḥeb 'ēle kbīre*, 'the tenant who has left was the father (lit. owner) of a large family. God bless them!' (J).

The interlocutor is blamed for skipping the invocation:

A — *'ind-ha wlād ktīr*, 'she is the mother of many children'.

B — *ūl mā shā-lla*, 'say *mā shā-lla*!'

A — (vindicating:) *ana ma kafartesh*, 'I have not blasphemed God [by skipping]' (J).

(2) Admiring someone's wealth and belongings: The Qur'ān (18, 39/40) records an instance of blaming someone for having ascribed his wealth to himself: 'If only, when thou enteredst thy garden, thou hadst said: *mā shā'a-llāhu. lā quwwata illā bi-llāh*, 'That (is) which Allah willeth! There is no strength save in Allah!', (Though thou seest me as less than thee in wealth and children...).

*ažinni 'umrak bīji khamsīn sane w-mā shā-lla hāltak tayybe*, 'I think you are about fifty, and thank God you are well off' (J); *kallon šāru mā shā'a-lla hu kān ašḥāb sayyarāt*, 'all of them became, touchwood! car owners' (D).

A — *waḷḷāhi in bitfūt 'a-d-dukkāne mā bti'rifha-l-yōm*, 'by golly, if you get into the shop, you will not recognize it these days'.

B — *mā shā-lla*, 'Oh!' (Nazareth).

A — *waḷḷāhi 'uqbāl ma 'indkum. nāwyīn-in'ammir*, 'well, hope the same to you. We have in mind to build (a house for us to live in)'.

B — *mā shā-lla*, 'wonderful!' (Nazareth).

On the occasion of buying a new dress:

A — *mā shālla. 'akbāl badlit-il-'urus*, 'Wow! I wish you wear your wedding suit!' (i.e. I'm looking forward to seeing you a bridegroom).

B — *ḥabil idak. ašlahha?* 'you have the means for it, for such a suit (lit. [on] your arm's sinew)<sup>2</sup>. May I take it off (and give it to you as a present)?'<sup>3</sup> (Qalansawa, Samaria).

*aḷḷāh. mā shā'a-llaḥ. inta lābis badla gidīda*, 'Wow! you're wearing a new dress!' (Ḥakīm [1960] I, 12).

In Lybia [and North Africa in general] fish repels the spell of the evil eye. When admiring someone's new dress, one says:

A — *ḥūt 'alēk*, 'bless you!' (lit. fish on you!).

B — *ḥāsha 'uyūnek*, 'your eyes are excepted', (i.e. I don't apprehend their influence) (Panetta [1943] 89).

(3) Admiring someone's health:

A — *ṣiḥḥto ktīr aḥsan min-il-'awwal*, 'his health is much better than before'.

B — *mā shā-lla*, 'knock on wood!' (J).

*iṣ-ṣabi šār mā shā-lla*, 'the boy has become strong' (Schmidt-Kahle [1930] 44, l. 20); *shlōnak? shlōn-iṣ-ṣaḥha? la. l-ḥamd-illa raḥ-itna'*er 'a-l-khashab. *wāshshak 'āl. malyāne khūdak*, 'how are you? how is your health? Oh! thank God! (literally:) you'll knock on wood. You look well. Your cheeks are full' (D).

A — *salīm ṣāyra ṣiḥḥta zēna*, 'Salim's health is good now'.

B — *gūl mā shā-lla*, 'say *mā shā-lla!*' (BM).

(4) Admiring one's physique:

<sup>2</sup> Cf. the CA idiom *huwa 'alā ḥabli dhirā'ika*, 'it is on your arm's rope, sinew'. i.e. it is in your reach; you have the means for it (Ma'lūf, s.v. *ḥabl*).

<sup>3</sup> Said as a sign of favour.

- A — *kif shiklo, tghayyar?* 'how does he look like? has he changed?'
- B — *lā tghayyar wa-la shī. (i)sm-a-lla w-mā shā-lla*, 'not at all. Touchwood!' (lit. the name of God [be on him]! and that is what God wills) (Amman).  
*ba'rafo hēk. mā shā-lla mitl-in-nakhle*, 'I know him [tall] like this. Touchwood! like a palm tree'.  
 Expressing Oriental taste: *bi-smi-llāh. mā shā'a-llāh. inta smint ya muḥsin*, 'Wow! you have become fat. (Wonderful!), Muḥsin' (Ḥakim, *op. cit.* II, 9).

(5) Admiring someone's beauty. To a bride: *mā shā'a-llāh* (Amin 468).

(6) Admiring someone's personality: *ṣaḥīḥ inte shakhṣiyye w-mā shā-lla ḥōlak*, 'indeed you have a personality of distinctive character' (D).

(7) Admiring someone's talents. Listening to daughter playing the piano: *mā shā-lla*, 'gorgeous!' (C).

(8) Admiring someone's skills. To a cook having cooked delicious food: *ḥūt 'alēk* (or *'ale idēk*), 'how delicious!' (lit. fish on you [or: on your hand]).

When speaking of eating or buying fish, in Lybia, one invokes simultaneously: *fi 'ēn 'adūk klēna* (or *shrēna*) *ḥūt*, lit. 'in the eye of your enemy, we have eaten (or: have bought) fish' (Panetta, *op. cit.*).

(9) Admiring someone's behaviour. For being punctual:

A — *kif shāyef. jīt fi wa'to willa la?* 'how is it? (lit. how do you see?) have I come in time or not?'

B — *mā shā-lla 'alēk*, 'wonderful!' (J).

(10) Admiring someone's profession:

A — *ibni ba'a muḥami*, 'my son has become a lawyer'.

B — *mā shā'a-llāh*, 'isn't it wonderful?' (C).

Ironical usage of *mā shā'a-llāh*, expressing contempt, derision, and disapproval: *mā shā-lla 'ala ḥanānak 'ala wlādak*, 'how amazing(!) is your affection towards your children!' (J); *mā shā-lla* (or *yā salām*) (Amin, *op. cit.*), or *mā shā-lla ḥōlak* (D); *bit'ul eh? tifattish? mā shā'a-llāh*, 'what did you say? you want to search [me]?! go on!' (Ḥakim, *op. cit.* I, 28).

A — *biḥibbini wi-baḥibbu*, 'he loves me and I love him'.

B — *mā shā'a-llāh. inti nisīti innik makhṭūba la-mitwalli?* 'my Goodness! have you forgotten that you are Mitwalli's fiancée?' (C).

*in-namūs mā shā'a-llāh halikna*, 'the mosquitos, good Lord! are killing us!' (Taymūr [1952] 164); *mā shā'a-llāh kida tidli-iṭ-ṭusht min-ish-*

*shibbāk? ihna ghagar?* 'Gracious me! is it nice to spill the washbasin through the window the way you did? Why are we gypsies?!' (Ḥakīm [1956] 84); *mā shā'a-llāh. mā shā'a-llāh. a'da kida mag'ūša arba'a w-'ishrīn irāṭ?* 'my Gracious! sitting this way, inclining on your side to the extreme?!' (*ibid.* 109).

Reaching somewhere, one unexpectedly finds one's colleagues snoring. He exclaims:

A — *mā shā'a-llāh*, 'my!'

B — (servant) — *aṣahḥihum ya bē?* 'shall I wake them up, Sir?' (*ibid.* 539).

In Egypt and North Africa the exclamation *shē li-llāh*, and the construct *shē aḷla* (lit. something of God's) which express admiration are rendered as 'wonderful!', 'beautiful!', 'Wow!', 'good!', and the like.

7.2.2 *shē li-llāh ya mūsīm-il-fūl*, 'Wow! what a season of broad beans [Egyptian staple food]!' (*ibid.* 658); gazing at the contents of a large bowl, one exclaims: *fūl nābit? shē aḷla ya-mmu hāshim*, 'green broad beans? Wow! Umm Hāshim!' (Ḥakīm, *op. cit.* I, 29).

Of a pious person, of someone with right intentions one says in Egypt *fih shē' li-llāh*, 'what a person!' (lit. in him there is something of God): *inta ibin ḥalāl ya 'arafe wi-fik shē' li-llāh*, 'you're a decent fellow, 'Arafe. What a man!' (C); *'a-shān ti'raf inni fiyya shē' li-llāh*, 'so you may know that I have right intentions' (C).

Referring to a popular saint of Islam:

In Egypt:

A — *ismu ē?* 'what's his name (the saint's)?'

B — *sīdi abu-l-'abbās*, 'our Master Abū al-'Abbās'.

A — *aywa. shē' li-llāh ya sīdi abu-l-'abbas. il-fāṭḥa la-sīdi abu-l-'abbās*, 'Oh yes! how wonderful is our Master Abū al-'Abbās, Read *al-Fāṭiḥa* for our Master Abū al-'Abbās [so he may rest in peace]' (Ḥakīm [1956] 147.)

In Morocco: *mūlāy 'abd-ul-qādir shāy-llāh-u-bih*, 'our (lit. my) Master 'Abd al-Qādir (the saint)'<sup>4</sup> (Colin 229).

7.2.3 Idiomatic usage of *mā shā'a-llāh* to express an indefinite quantity, amount, number, or period: *duwwuz iyyām ma sha-ḷla*, 'he let pass a certain number of days' (Brunot [1931] 21, 1. 17).

Following is a strange definition of two parallel lines, with a religious commentary: *al-khaṭṭāni-l-mutawāziyāni yamtaddāni ilā mā shā'a-llāh*,

<sup>4</sup> No translation.

*wa-lan yaltaqiyā abadan bi-'idhni-llāh. fa-'in-iltaqayā fa-lā ḥawla wa-lā quwwata illā bi-llāh*<sup>5</sup>, 'two parallel lines may be extended *ad infinitum*, *ilā mā shā'a-llāh*, and they never meet, by God's permission, *bi-'idhni-llāh*, for if they meet, then there is no strength nor power [for man] but by God, *fa-lā ḥawla wa-lā quwwata illā bi-llāh*'.

7.2.4 When it rains, one invokes *mā shā('a)-llāh*, 'God bless it!' (Şindor, Turkey).

### 7.3 Divine Will a Prerequisite

7.3.0 *wa-lā taqūlanna li-shay'in innī fā'ilun dhālika ghadan illā an yashā'a-llāhu*, 'And say not of anything: Lo! I shall do that tomorrow, except if Allah will' (Q 18, 24)<sup>6</sup>.

The religious duty to consider the will of God prerequisite, signifies that one cannot conceive the fulfillment of an action, the occurrence of an event, the execution of a thought or plan *except* if God wills it. (This is also motivated by *ta'addub*, 'showing oneself courteous' towards God, and by *tabarruk*, 'asking [His] blessing'). This *exception* or *excluding*, *istithnā*, has developed into a 'formula' of exception: (*i*)n *shā('a)-llā(h)*, 'if God wills', 'if it pleases God'. This conditional clause<sup>7</sup> is a fossilized utterance in most if not all Arabic dialects, since the CA verb *shā'a*, 'to will' is *never* inflected in the dialects, and its *only* Subject is *Allā(h)*. In urban Moroccan dialects the conditional particle *in*, 'if' introduces *only* the stereotyped utterance *in shā('a)-llā(h)*.<sup>8</sup> Cf. *ila rāqhi allah*, 'if God will' (Goitein [1934] No. 69).

The *istithnā* is in common use with Arabic speakers regardless of creed. It is in Muslim social life for the *whole* of the future, both near and distant<sup>9</sup> (cf. *infra*), a constant call to leave matters to God, Who

<sup>5</sup> I owe this citation to Dr. Moshe Sharon of the Hebrew University.

<sup>6</sup> For the authenticity of *istithnā* in Judaism, cf. *Midrāsh le-'Ōlām* in *Ōsār Mid-rāshīm* (p. 273): *le-'ōlām al-yōmār adām la-'asōt dāvār ellā bi-gzerat ha-m-Māqōm im yirseh ha-sh-Shēm, shenne'emār rabbōt maḥashavōt be-lev-'ish ve-gomēr*, 'Never shall a man intend to do something but by divine decree saying "if the Lord wills"', for it is said: [Proverbs 19, 21] There are many devices in a man's heart, etc. [=nevertheless the counsel of the Lord, that shall stand].

<sup>7</sup> Though *sharf*, 'conditional' in form, yet it is *istithnā* in meaning, based on ...*illā an yashā'a-llāhu*, 'except if Allah will' (Q 18, 24) (Qalqashandī 233).

<sup>8</sup> Urban Moroccan Jews use the alternative utterance(s) *b-zahd-alla* < CA *jahd*, 'by God's effort' (Meknes); *b-zah (zahd?)-alla*, '(as above)', or < CA *jāh* 'by the glory of God' (Fes) (Rosenhouse 75).

<sup>9</sup> Though Qalqashandī (1355-1418 A.D.) has noted (p. 233) that 'the *istithnā*' does not follow a verb in the perfect, for it is contrary to Arabic usage to say *mā*

directs and rules all men according to his decree. Nor is it possible for the juridical acts, contracts and witnesses, and even more, a statement of the state of salvation of the believer, to be exempt. There is certainly a risk that the formula may provide a cover for some laxity, but the devout believer must find in it a new incentive to strengthen both the right intention, *niyya*, and an active abandonment, *tawakkul* of himself to the will of the eternal Giver, *al-wahhāb* (Q 38, 9) (Gardet, *E.I.*<sup>2</sup> III, s.v. *istithnā*', p. 1197)<sup>10</sup>.

This expression of reliance on the inscrutable will of God has a profound influence on the mentality (*ibid.*; cf. Lutfiyya in Lutfiyya-Churchill 49), for whoever skips the *istithnā*' is *qalīl dīn*, 'impious'. Following is an introduction to a story, referring to the subject: *bāqi hāna zalame qalīl dīn*. 'umre mā rāḥ 'ala ṣalāh wa-la ṣām, ḥitta 'umre mā qāl in shā-llā, 'there was an impious man who never went to pray and never fasted. He even never said in shā-llā (Schmidt-Kahle [1930] 42 l. 13)<sup>11</sup>.

To safeguard the free disposition that God is thought to have of his creatures, it behooves the Muslim not to make any plan without adding a restriction: 'if we are not dead', 'if everything is in peace', 'if it pleases God', 'by the divine power', 'according to the will of God', 'God help us' (Hamady 158).

Even when referring to an event which will undoubtedly occur in the future one adds the *istithnā*': *huwwe akīd biji-n shā-llā li'anno mishtā' lak-iktīr*, 'he will come certainly, God willing! because he longs for you' (Nazareth).

---

*fa'altu dhālika in shā'a-llāh*, 'I did not do that if God wills', but follows the imperfect correctly', and though Gardet has related *istithnā*' for the whole of the future, both near and distant, emphasizing 'whole' as against his predecessors who related it to its part, we have met with *istithnā*' in the widest tense range, relating also to the past (in both classical — to which we shall refer instantly, and colloquial usage), as well as to the present (in colloquial only).

Abū 'Ubayd 'Abdu'llāh Ibn 'Abd al-'Azīz al-Bakrī of Andalusia (d. 1094 A.D.) in his preface to his book on geography, *Mu'jam mā Sta'jam min Asmā' al-Bilād wa-l-Mawāḍi'*, quoted by Naṣṣār (p. 161) says: *hādihā kitābun dhakartu (!) fihi, in shā'a-llāh, jumrata mā warada fi-l-ḥadīthi...min-al-manāzil...*, 'this is a book in which I have mentioned (!), God willing, all the stopping places, etc., stated in the Ḥadīth'.

<sup>10</sup> On *istithnā*' in general, cf. Ghazālī's *Iḥyā'*, I, 108 ff., Arabic ed. of 'Uthmān Khalīfa, Cairo, June 1933; for *istithnā*' in oaths, cf. Tirmidhī 18, 7, in Wensinck, *Handbook*, 179.

<sup>11</sup> *qalīl dīn* is translated (*ibid.*, 43, l. 6) as 'mit wenig(!) Religion' i.e. with little (!) religion.

When interrogating someone about an imminent action: A man seeing his wife getting dressed, asks her anxiously: *rayḥa fēn kida-n-shā lla?* 'whereto, (so,) God willing?' (C); or take the following instance: when a passenger enters a taxicab, the Arab driver asks: 'where to—if God wills?', from his side the driver is wary of challenging fate (Berger [1964] 146).

An order in the Qur'ān (12, 99) is followed by *istithnā'*: ... *dkhulū miṣra in shā'a-llāhu āminīn*, '...come into Egypt safe, if Allah will!'. Cf. in common language: *bukra-n-shā-lla shūf-ilna maṭrah w-ibnī lna dār-immīḥa khallīna nuskon fīha*, 'tomorrow, God willing, look for some [suitable] place for us and build us a nice house where we can live' (J).

In the Trucial States, it frequently happens that a subordinate if told to go and do some job will say *in shā-lla* 'if God wills'. This is in no way a sign of disrespect, but a phrase used before any statement of future intention (Hawley 63).

One should always add *in shā-lla* to one's promise (Frayḥa 316), even when promising not to forget. This rests on Q 87, 6-7: 'We shall make thee read (O Muḥammad) so that thou shalt not forget. Save that which Allah willeth'.

A — *iw'a tinsa*, 'don't forget!'

B — *la. in shā-lla*, 'no, God willing' (C).

If however one forgets, one should remember the Lord (cf. Q 18, 24). The Qur'ān relates (68, 17-20) how God criticized a party of men for having made no exception (for the will of Him) i.e. they forgot to say 'if God wills'. Resting on this, a pious interlocutor reminds one of it: A — *bukra biddna nḥib-il-ghassāle*, 'tomorrow we shall bring the laundry woman (or the washer)'.

B — *ūli-n-shālla*, 'say *in shā-lla!*' (J).

We shall now consider *istithnā'* from a didactic view point of a Westerner, and from an opposite viewpoint of a 'liberated' modern Muslim intellectual:

Langenderfer (p. 94) says: 'Perhaps the most significant barrier that the Egyptian people must overcome is their fatalistic outlook on life. The general attitude is: 'if Allah wills, then it will come to pass; if not, so be it!' This has many ramifications. It deters the desire to lead, destroys an appreciation of the need for planning, impedes the spirit of inquiry, perpetuates an unbalanced attention to the spirit of other-worldliness, and obstructs an appreciation of the value of time. There are encouraging signs that the management class is shaking off some of their traditional thinking, but it is a slow process'.

In contrast, the following dialogue held between the author and a friend of the Takrūrī family, a modern Muslim intellectual of Rāmallah<sup>12</sup> elucidates the latter's view of *istithnā'*:

A — (friend) — ...*ēmta biddak tzūrna?* 'when are you going to visit us?'

B — (author) — *lamma afḍa-n-shā'lla*, 'when I am free of obligations, God willing'.

A — *lā. bidnāsh-in shā-lla. hādi-n shā-lla ma'nāha lā. biddi thaddid wa't arīb*, 'no! I (lit. we) don't want [to hear] *in shā-lla*. This [word] *in shā-lla* means 'no'. (promptly:) Do fix an appointed time in the near future!'

7.3.1 Restricted by context, the formula (*i*)n *shā('a)-lla(h)* expresses courtesies, wishes (congratulations, condolences, curses, etc.), hopes, apprehensions (sarcastic or ironical hopes), and warnings. The formula may be concessive rendered as 'even if', in a complex sentence whose main clause is elliptic, implying nonchalance. It may also be an echoed statement.

Following are instances of expressing hopes, wishes and apprehensions, of life cycle wishes, wishes relating to religious rituals, to visits and departures, to meals; wishes on the occasion of buying new dresses; of profession and trade; of a rainy season, and various other specific courtesies; warnings, and nonchalance expressions.

#### 7.3.1.1 Life cycle wishes. Birth:

Wishing a pregnant woman an easy birth: *n shā-lla tjibīn bi-s-salāmi*, 'I wish you a safe birthgiving' (Mosul); '*ala khēr-in shā-lla*, '[may it end] well, God willing!' (Galilee Bedouins); *in shā-lla tqūmi bi-s-salāma*, 'I wish you a safe getting out of bed' (Baḥrein).

Midwife to woman in labour: *ism-a'lla 'alēki. in shā-lla ṣabi*, '[I invoke] God's name on you (i.e. God bless you!). Hope it's a boy' (J).

Wishing a woman who has given birth to a son: *mbāarak-iṣ-ṣabi. in shā-lla byislam lek*, 'blessed be the boy! may he be safe for your sake!' (J).

A — *in shā-lla bi'īsh* (or *bislam lak*), 'God willing he lives (or: be kept to you [father])!'

B — *a'lla ysallmak wi-ykhalli 'ursānak*, 'God keep you and let [live] your sons (lit. bridegrooms)'<sup>13</sup> (Spoer-Haddad 163).

*in shā-lla yikbar bi-ḥayātak*, 'may you live to see him grown up!' (J).

<sup>12</sup> Phone call on 26.6.72.

<sup>13</sup> Never used for girls.

To the parents of a new-born son:

A — *in shā-lla yislam ha-l-'arīs*, 'may this bridegroom (i.e. whom I wish you live to see as bridegroom) be safe!', or *in shā-lla yislam min ajākom*, 'may the one who has been added to you (lit. who has come to you, i.e. born to you) be safe!'

B — (*y*)*sallim 'umrak*, 'may He keep your life safe!' (D).

*in shā-lla yi'ish bi-dalālkōm*, 'may he live as your fondling!' (Frayḥa 184); *mbāarak ma jāku. (i)n shā-lla bkūn min-iwlād-il-ḥayā(h)*, 'blessed be what has been born to you! may he be one of the boys who will live [long]!' (Mu'in Hallūn, Mt. Carmel).

Wishing a woman who has given birth to a daughter: *in shā-lla trabbiha w-tifraḥi fiha b-ḥayātek*, 'may you bring her up and delight in her (i.e. rejoice on her wedding day) in your lifetime!' (J); *al-thāni in shā-lla walad*, 'if God wills, the next one will be a boy' (Hawley 53); *in shā-lla tzayyniha fi akhw*, 'may you decorate her with a brother!' (Mu'in Hallūn); *in shā-lla bitmalli-l-marāḥ*, 'may she [when grown up] fill the shed and stall with cattle and other domestic animals! (the rearing of which is reserved for girls in bedouin society) (Galilee Bedouins).

Wishing good for one's children: *in shā-lla ykūnu wlādak min ṭawīlil-'a'mār-u-kthirīn-il-arzāg*, 'may your children live long and may they have abundant means of living!' (Amman).

When asking a girl's hand for marriage. When elders visit someone to ask his daughter's hand for some young man, and when the father welcomes them with:

A — *ahla w-sahla bi-dhyūfna*, 'welcome, our guests!'; they respond:

B — *yā shēkh. qūl yā as-hārna. iḥna mish-iḏhyūf yā akhi*, 'come on, old man!<sup>14</sup> say "our in-laws"! we're not guests, brother!', whereupon he answers with reservation:

A — *aḷla karīm. in shā-lla biṣīr khēr-in shā-lla*, 'God is Beneficent (i.e. time will tell). Hope it ends well, God willing!' (villages around Jerusalem).

Congratulating a bridegroom: *mbāarak. in shā-lla alf-imbāarak*, 'congratulations!' (lit. blessed, God willing, blessed thousandfold!) (D).

In 'Unaizah, Ḥaḍar, a father-in-law congratulates the newly married

<sup>14</sup> In general, when addressing a young or a middle-aged person *yā shēkh* (f. *yā shēkha*), one does not literally mean 'old man!' (f. old lady!) referring to old age; one is being rather euphemistic by implying wisdom concomitant with old age, which the addressee seems to be lacking, in behaviour or speech.

son-in-law on entering the latter's house: *in shā-lla hī umm 'ayālak w-ant abu 'ayālha, w-t'ishūn b-khayr-u-ni'ma w-tara mālna mālak mā htajti mnuh tarah taht yadk*, 'may she (my daughter) be the mother of your children, and may you be the father of hers! may you both live in wealth and happiness! consider our property your property! whatever you need of it you will find at hand' (Landberg [1905] I, 35).

At the wedding ceremony:

A — *klil mbāarak yā 'arīs. in shā-lla btit-hanna*, 'may it be a blessed wedding! may you enjoy it!'

B — *ybārik b-'umrkom. yhannikom bi-l-'umūr-is-šālha*, 'may He bless your life! may He delight you in good deeds!' (D).

*in shā-lla nāji 'indkām b-il-mīla*<sup>15</sup>, 'may we come to you when you circumcise [your first-born son]!' (BJ).

To a fiancé on the occasion of his betrothal: *in shā-lla tghəṣṣə'a l-əmghātak*, 'may you furnish your [future] wife with ornaments!' (BJ).

To the bridegroom's parents when speaking of the bride: *in shā-lla ykūn ka'ibha akhḏhar*, 'may she bring you good luck!' (lit. may her heel be green!); 'heel' is a synecdoche, and 'green' is allegorical for 'good' (villages around Jerusalem).

Condolences:

Following burial, at the cemetery:

A — *in shā-lla bikūn ma'tū-'is-sū' 'ankom*, 'may misfortune be cut off from you!'

B — *'anna w-'ankom*, 'from you and from us!' (D).

*in shā-lla mā bitshūfu ḏhaniyyi mithil hāy*, 'may you not see [again] such a grief!' (Galilee).

When entering the house of the bereaved:

A — *in shā-lla ākhīr aḏzānku w-in shā-lla minshūfak bi-l-'afrah*, 'may it be the last of your sorrows, and may we see you on festive occasions!'

B — *wa-la tshūf makrūh*, 'and may you not witness adversity!' (Galilee).

A — *in shā-lla mā mnijiku b-radiyye*, 'may we not come to you on a bad occasion [again]!'

B — *wa-la intu*, 'same to you! i.e. may you not witness such an occasion!' (Galilee).

When joining the mourners in eating the meal for the soul of the dead:

A — *in shā-lla bitmiddu-l-'akil bi-l-'afrah*, 'may you lay food on the table on happy occasions!'

<sup>15</sup> 'circumcision' [Hebrew].

B — *iḥna-w-'intu*, 'you and we' (Galilee).

Condoling, general:

A — *in shā-lla bikhallif lak tūlt-il-'umor*, 'may he [the deceased] leave behind longevity for you!', or *in shā-lla ytamm 'umrak*, 'may you live long!' (lit. may your life stay!).

B — *aḷla yihfaḍhak*, 'God preserve you!' (Galilee).

*in shā-lla bitḍallu b-khēr*, 'may you (pl.) stay well!' (D); *in shā-lla lā yighwikəm ba'ad shēn lāsh*, 'may God not show you any more misfortune!' (BJ); *in shā-lla lā yiq'əd(!)-ilkəm*, 'may no one sit on the floor for your sake (i.e. mourn you)!' (BJ).

A — *in shā-lla byikūn fadākon*, 'may this sorrow be, for you, the cause for longevity!'

B — *fadākon kull khayr*, 'may you live long without misfortune!' (Feghali [1935] 47).

A — *in shā-lla illi naqaṣ b-'umro yizīd fi 'mārku*, 'may what has been decreased from his life be increased to yours!'

B — *aḷla yihfaḍhak*, 'God preserve you!' (Galilee).

When walking out:

A — *il-ba'iyye b-'a'mārku w-in shā-lla bit'lib aḥzānku afrāḥ*, 'may you live long, and may your sorrows turn to be festivities!'

B — *'āshu ijrēk*, 'may your legs (synecdoche) live!' (Galilee).

A — *in shā-lla mā bitshūfu-sh-sharr*, 'may you not behold evil!'

B — *w-kamān inti*, 'you (sg.) too!' (Galilee).

A — *in shā-lla-l-'umur ilku w-la-wlādku. kullna rāyḥin*, 'may you and your children live long! we are all going [to die]'.

B — *bārak-aḷla fik. ṭawwal-aḷla 'umrak*, 'God bless you! God give you longevity!' (Galilee).

A — *in shā-lla bikūn sdādīt-ish-sharr*, 'may this obstruct evil!'

B — *aḷla yihfaḍhak*, 'God preserve you!' (Galilee).

God's will is prerequisite for death:

When visiting the cemetery, one should address the dead saying: *as-salāmu 'alaykum ahla-d-diyāri min-al-mu'minīn. in shā'a-ḷḷāhu bikum la-lāḥiqūn. as'alu-ḷḷāha lanā wa-lakumu-l-'āfiya*<sup>16</sup>, 'peace be on you, O Believers, dwellers of permanent abode! we, God willing, will follow you. I ask God to free you and us from evil' (Nawawī 76).

When a riding animal, or a sheep dies, one says to its Bedouin owner:

A — *makhḷūf(a)*, '[Hope you'll have] another one instead'.

<sup>16</sup> < *mu'āfāh*.

B — *bi-rizg-al-ḥalāl-in shā-lla*, 'by a legitimate means of living, God willing' (Abū Rgayyig).

Curses referring to death: *in shā-lla tmūt u-'atrayyah minnak*, 'I wish you die, leaving me in rest' (J). '*am tibki? in shā-lla babki 'alēk u-bab'a balāk*, 'are you crying? May I weep on you and stay without you!' (J).

A Bagdadi Jew who was called to read Psalms on the soul of the dead in the house of the deceased was not paid to his satisfaction by the bereaved family. Thereupon he said:

A — *in shā-lla nōbt-il-lākh ila tṣihō li mā aji*, 'I hope, next time, if you call me I won't come' (implying that the family be bereaved again).

B — *in shā-lla lā dakhkhalak-il-bēt aḥḥad*, 'may He not let you enter anybody's house!' (BJ).

*thiklatak ummak-in shā-lla*, 'may your mother be bereaved of you!' (BM).

Baths:

When entering a public bath to bathe oneself, one is wished: *in shā-lla ḥammām-il-hana*, 'may it be a bath for good health!' (D).

To someone walking out of the bath:

A — *na'imān*, 'blessing!'

B — *aḷla yin'am 'alēk. 'u'bāl ḥammām mina*, 'may God bestow favours on you! May you bathe at Minā!<sup>17</sup>

A — *in shā-lla jamī'an*, 'may we both!' (Tantavy, *op. cit.* 101).

### 7.3.1.2 Rituals:

When performing the ritual ablution before prayer, one is wished:

A — *min mā' zamzam*, '[may you perform your ablution] by the water of Zamzam<sup>18</sup> (i.e. may you make the pilgrimage to Mecca!').

B — *in shā-lla jamī'an*, '(as above)' (*ibid.*)

After having drunk water, one thanks one's benefactor saying: *min zamzam tishrab-in shā-lla*, 'may you drink from Zamzam, God willing!' (Abū Rgayyig).

Having concluded prayer, one is wished:

A — *(ta)qabbala-llāh*, 'may God accept [your prayer]!'

B — *minna wa-minkum fi-l-ḥaram-ish-sharīf*, '[may He accept it] from you and me (lit. us) at the Holy Place in Mecca!'

A — *in shā-lla jamī'an*, '(as above)' (*ibid.*)

Wishing a person setting out on a pilgrimage to Mecca:

A — *in shā-lla muwaffagīn li-l-ḥajj*, 'God will that your pilgrimage be successful!'

<sup>17</sup> A sacred valley in the precincts of Mecca, in which part of the pilgrimage takes place. It is said that in Minā blood is shed (cf. Ibn Manẓūr, s.v. *minā*).

<sup>18</sup> A well in Mecca.

B — *aḷla yuwaffig al-jamī*‘, ‘may God grant success to all!’ (Hawley 34).

Festive wishes:

A — *batmannā lak ‘id sa‘id u-‘umor madīd*, ‘I wish you happy holiday and a long life’.

B — *in shā-ḷla bin‘ād ‘alēk-u-‘inte bi-ṣ-ṣiḥḥa wi-l-‘āfyē*, ‘many happy returns!’ (lit. may it [the holiday] return, and when it does, may you be healthy!) (J).

7.3.1.3 Following the formal greetings, it is usual for a host to say to a guest who has arrived after a long journey: *in shā-ḷla mā tkhallaft*, ‘I hope that you haven’t been troubled’ (*loc. cit.* 33); one may greet a traveller who is late, with the phrase *in shā-ḷla mū gharaztu*, ‘I hope you (pl.) did not get stuck’ (*ibid.* 37).

A — *in shā-ḷla twaffa’t. in shā-ḷla mā ta‘abt(!) fi safarak*, ‘I hope you have succeeded. I hope you were not tired during your voyage’.

B — *bi-da‘ākom(!)*, or *bi-naḏarkom*, ‘thanks to your prayers’, or: ‘thanks to your regard for me’ (Harfouche 218).

Urging someone for news: *shū akhbārکم? in shā-ḷla kwayysin?* ‘what’s your news? hope it’s good news’ (Amman).

Wishing an uninvited visitor:

A — *jāy la-‘ishi muḥimm ktīr*, ‘I have come for something very important’.

B — *in shā-ḷla gudūmak ‘alēna khēr*, ‘hope that your call is good for us’ (Amman).

Wishing someone to come:

A — *biddak yīji*, ‘I hope he comes’ (lit. you hope... i.e. I know it is your wish as well).

B — *in shā-ḷla*, ‘I hope so’ (Nazareth).

Cursing someone who won’t come, in contradiction with one’s wish: *in shā-ḷla la aja*, ‘the hell with him!’ (lit. God willing, may he not come!) (J).

Cursing someone who insists on going away, in contradiction with one’s wish: *in shā-ḷla rōḥa bala raj‘a*, ‘I wish you go, and never come back! (i.e. die) (J).

Promising to go: *bukra in rād aḷla minrūh*, ‘tomorrow, if God wills, we shall go’ (J).

Wishing for a departing visitor:

A — *ma‘a-s-salāma. in shā-ḷla tarja‘ sālim*, ‘goodbye! (lit. with peace!) may you return healthy and sound!’

B — *in shā-ḷla narja‘-u-nilagiku b-khayr*, ‘may we return and find you well!’ (Abū Rgayyig).

A — *in shā'a-llāh ashūfak marra tanya, ma'a-s-salāma* 'I hope to see you again. Goodbye!'

B — *allāh ysallimak*, 'goodbye!' (Mitchell 166).

*in shā-lla nshūfkom 'ala khēr*, 'may we see you [again] on a good occasion!' (J).

Wishing a person setting out on a journey:

A — *rah asāfir-il-lubnān*, 'I'm leaving for Lebanon'.

B — *bi-l-khēr, in shā-lla*, 'have a wonderful time (lit. in good [time]), God willing!' (BM).

A — *in shā-lla tkūn riḥla kuwayyisa*, 'may it be a good journey!', or *ṭari'-is-salāma*, '[may it be] a safe way!'

B — *in shā-lla, wi-nshūf wishshukum bi-khēr*, 'God willing, and may we see you (lit. your face: synecdoche) in good [health]!' (Münzel 232).

A — *'u'bāl safar-il-ḥigāz*, 'may you travel to Ḥijaz [as a pilgrim]!'

B — *in shā-lla. fi ḥayātak*, 'may it happen, and may you live long!' (lit. God willing, in your life time) (Tantavy, *op. cit.* 105).

Wishing someone who is leaving, for a better living: *in shā-lla timsek-it-trāb, yi'leb dahab*, 'may earth turn into gold in your hands!' (J).

Wishes for the injured: *in shā-lla tkūn salime*, 'hope that you are unhurt' (lit. hope that it's safe) (C); *in shā-lla mā fī khaṭar*, 'hope there's no danger!' (J).

A general courtesy, or when entering to visit the sick:

A — *kif ḥalak? in shā-lla mabṣūṭ?* 'how are you? hope you are fine'.

B — *alla ysallmak*, 'thank you!' (lit. God keep you healthy!) (Galilee); or *il-ḥamd-illa*, 'praise be to God!', or *alla yaḥfazak*, (!) 'God preserve you!' (Harfouche, *op. cit.* 204).

Whenever the Prophet visited the sick, he would say: *lā ba's. ṭahūr in shā'a-llāh*, '[I wish you] no harm. May [your sickness] be purifying, God willing!' (Nabhāni, *Wasā'il* 147).

A — *iz-zayy-il-ḥāl? in shā-lla tkūn mabṣūṭ*, 'how are you? well, I hope' (lit. I hope you are happy).

B — *il-ḥamdu li-llāh. ahe mashya*, 'yes, pretty well, thank you! (lit. praise God, it [f.] is going) (Mitchell, *op. cit.* 138-139).

If one hears of some disaster or misfortune having occurred to someone, or in the case of hearing that someone is seriously ill, one may use the following phrases: *rabb-il-'ālamīn karīm in shā-lla*, 'may the Lord of the worlds be Merciful' (Hawley 71), or *ṭayyib in shā-lla*, or *in shā-lla khēr*, 'all will be well, if God wills' (*loc. cit.* 72).

In addition, when referring to someone seriously ill, the following phrases may be used: *mā yshūf-ash-sharr in shā-lla*, 'he will see no evil, if God wills', or *in shā-lla mā yara bās*, 'if God wills, he will see no evil' (*ibid.* 73).

When entering, one says to the sick:

- A — *kif ḥalak? in shā-lla mabṣūt?* 'how are you? hope you feel well'.  
 B — *aḷla ysallmak. waḷḷāhi 'ayyān*, 'thank you! (lit. God preserve you!) By God I'm sick' (J).

Wishing recovery for the sick:

- A — *in shā-lla m'āfa*, 'be healthy (lit. free [from illness]), God willing!' (Galilee).

When offering medicine: *fi-sh-shifa-n shā-lla*, 'may you recover [soon]!' (lit. in recovery, God willing) (J); *ṭayyib in shā-lla*, '(you will get) well, if God wills', or *mā tashūf-ash-sharr-in shā-lla*, 'you will see no evil, if God wills', or *in shā-lla mā tarūn bās*, 'if God wills, you (pl.) will see no evil' (*loc. cit.* 73-74).

When leaving the sick:

- A — *in shā-lla birūḥ-ish-sharr*, 'may evil leave [you]!'  
 B — *mā tshūf sharr*, 'may you not see evil!' (J; Galilee).  
 A — *aḷla yishfik. in shā-lla minzūrak w-'inti mabṣūt*, 'God cure you! hope to visit you when you're well'.  
 B — *aḷla ykḥallik*, 'God preserve you!' (Galilee).  
 A — *in shā-lla mā bitshūf-il-maradh*, 'may you not see sickness [any more]!'  
 B — *aḷla yihfaḍhak*, 'God preserve you!' (Galilee).  
 A — *in shā-lla bitqūm bi-s-salāmi*, 'may you recover!'  
 B — *aḷla ysallmak*, 'God keep you well!' (Galilee).

Referring to household regarding the sick: *in shā-lla mā binu shēn*, 'God willing, there is nothing (bad) in him!' (BJ).

Wishing for a sick man who has recovered:

- A — *in shā-lla mabṣūt*, or *in shā-lla inti b-khēr*, 'hope you feel well', or *in shā-lla aḥsan*, 'hope you feel better'.  
 B — *il-ḥamd-illa*, 'praise be to God!' (Galilee).  
 A — *il-ḥamd-illa 'a-s-salāme. in shā-lla bitrudd ha-l-'āfyē*, 'praise God for your health! hope you will recover fully'.  
 B — *aḷla ykḥallik w-in shā-lla minrudd-ilku-yyāha bi-l-'afrāḥ*, 'God preserve you, and may we pay you a visit on happy occasions!' (Galilee).  
 A — *in shā-lla bitḍhall salīm*, 'may you stay healthy!'  
 B — *wa-la tshūf ḍharar*, 'and may you not see harm!' (Galilee).

7.3.1.4 Wishes on meals or when referring to meals: *nifṭar-in-nahar-da* 'andi, wi bukra bi-maṣḥī'ati-llāh nifṭar 'andak, 'we shall eat breakfast today in my home, and tomorrow, God willing, we shall eat breakfast in yours' (C); *in sha-lla-l-'ahwe* 'ajibtak. ana 'milta səkkar 'a-r-rīḥa, 'hope you like the coffee. I only flavoured it with sugar' (D).

A — *tfaḍḍal*, 'help yourself!'

B — (courteously turning down the offer:) *in shā-lla alf hana*, 'thousandfold bon appétit!' (D).

When eating milk porridge in a Bedouin's tent, a guest questioned about its freshness, adding a wish to himself: *in shā-lla awwalo khēr-u-'ākhro salāme*, 'may its beginning be good, and its end safe!' (Galilee Bedouins).

A — *btitghadda ma'na-l-yōm*, or 'ashāk 'indna, 'you will have lunch with us today', or: 'you will sup with us' (lit. your supper is by us).

B — *in shā-lla 'āmer*, 'may God bless you with a large family!' (lit. may [your house be] full [of children]!) (J).

At the completion of a meal, the guest looks at the host and says:

A — *in shā-llāh-is-sufra dāyma*, 'may God will that your tables continue [to be loaded with food so that you may] always [be able to entertain your guests]!' The guest might also say: *allāh yikhliḥ 'alayk wa-ykaththir khayrak*, 'may God compensate you [for what you have given me to eat] and heap His abundance upon you!'

The inevitable rejoinder is:

B — *'alayna wa-'alayk*, 'may He do that for both of us!' (Lutfiyya in Lutfiyya-Churchill 50).

Guest wishing host after having dined: *in shā-lla mnākol bi-l-farah*, 'may we eat [at your table] on happy occasions!' or if the host is a father of a son: *b-'urs-il-maḥrūs in shā-lla*, 'at the wedding ceremony of your son' (lit. protected one) (Frayḥa 25).

A — *sufra dāyme. in shā-lla b-farhit-il-iwlād*, '[may your] dining table be unceasing [to have dinners at]! may [we dine] on the occasion of your children's weddings!'

B — *ṣaḥhtēn*, '[to your] health twofold!' (J).

7.3.1.5 Wishing a lady who has worn a new dress: *mabrūk 'alēki-l-fuṣṭān. in shā-lla btihriḥ bi-l-'āfyē*, 'may you wear your dress in good health!' (lit. blessed be the dress on you. God willing, you will wear it out in good health!) (J).

Same to a Bedouin woman:

A — *in shā-lla tgaṭṭ'īha b-'arag-il-'āfyē*, 'may you tear it in sweat of health!' (implying hard work in a healthy physique).

B — *āmīn*, 'Amen!' (Abū Rgayyig).

To a Bedouin who has bought a sword: *in shā-lla mā tungul b-hiyye damm ṣāhib*, 'may you not bear by this (i.e. your new sword) the consequences of shedding the blood of a friend!'<sup>19</sup> (Abū Rgayyig).

Speaking of rain: *ha-s-sane-n shā-lla in aja maṭar mā ḥadd biddo yin-ḍarr*, 'this year, God willing, if rain falls, no one will be harmed' (J); when satisfied of rain falling: *in shā-lla innha sanat khayr*, 'may it be a year of good luck!' (Tiyāha Bedouins, Northern Negev).

7.3.1.6 Wishing someone on the occasion of building or living in a new house, or, in bedouin life, pitching one's tent:

A — *manzil mbāarak. in shā-lla 'atabato khēr*, 'blessed be the house! good luck!' (lit. may [your stepping on] its doorstep bring you good [luck]!).

B — *aḷla ybārik fīk*, 'God bless you!' (Hebron).

*in shā-lla t'ammāru bi-durriyyat-iṣ-ṣibyān*, 'may you fill it with male offspring!' (Tantavy, *op. cit.* 104); *in shā-lla bitrabbīhom-u-bitifrah fīhom fī bētak*, 'may God grant you to rear them [your children] and celebrate their wedding ceremonies in your own house!', or *in shā-lla bitshūf-il-khēr w-il-iwlād fī bētak*, 'may you be granted every success and many children in your house!' (Canaan [1933] 82).

Expressing thanks for an invitation to someone's house to rest: *in shā-lla bitḍall 'āmre*, 'may God keep it [the house] prosperous! (i.e. full of children), or *in shā-lla bitkūn min naṣībak-u-naṣīb-iwlādak*, 'may God grant that it be yours and your children's lot!' (i.e. that it may remain your property and your children's) (*ibid.* 83).

Congratulating a Bedouin chieftain when pitching his tent: *mabrūka dārku. in shā-lla mā tshūfu fīha nakade*, 'blessed be your tent! may you not see misfortune in it!' (Ghānim).

7.3.1.7 To a person bringing olives to press in an oil press within a village:

A — *in shā-lla sē'it baraki*, 'may it be a blessing hour!'

B — *il-ḥamd-illāh. illi aḷla ba'athu wiṣil*, 'praise be to God! what God sent has arrived' (Galilee).

To a seller at a bedouin market: *kēf bē'ak, in shā-lla kwayyis*? 'how is your sale? God willing it is good' (Beersheba).

To a person who has opened a trade store:

<sup>19</sup> Implying that one may shed the blood of someone else.

A — *in shā-lla yij'al ha-l-maḥall maḥall khēr-u-barake*, 'may He bless this store, and good luck!'

B — *alla yihfazak*, 'God preserve you!' (J).

*in shā-lla bitwaffa*, 'I hope you will succeed' (Spoer-Haddad 162).

Congratulating someone for a new appointment:

A — *mabrūk. in shā-lla tkūn fātiḥat khēr*, 'congratulations! may you start with good [luck]!'

B — *alla ybārik fik*, 'thank you! (lit. bless you!)' (C).

7.3.2 The formula *in shā'a-llāh(u)* in medieval and later diplomatics: Colin (*E.I.*<sup>2</sup> II, s.v. "Diplomatic", 302a) speaking of composition of documents and referring to the concluding protocol as found in Qalqashandī and other manuals for secretaries, says that it consists of *khawātim*, 'endings' of which he mentions the *istithnā'* where the words *in shā'a-llāhu ta'ālā* often run together in writing, though some authorities state this should have a line to itself. To state an example, quoting Qalqashandī (VI, 233): The *istithna'* terminates a correspondence of whatever sort, following whatever fits in context, such as God's support: *wa-llāhu ta'ālā yu'ayyiduhu bi-mannihi wa-karamihi in shā'a-llāhu ta'ālā*, 'and God the Exalted will support him in His favour and generosity, if God the Exalted will'.

### 7.3.3 Variant courtesies:

A wish of longevity, expressing endearment: *in shā-lla mā anḥirim minnak*, 'may I not be bereaved of you!' (J).

Wishing for oneself:

When in a comedy a bachelor is offered a cup of coffee by an unmarried girl in her father's — the host's — presence, he wishes himself saying:

A — *in shā-lla tkūni min naṣibi*, 'I wish you'll take me for a husband' (lit. I wish you were my [good] luck).

B — (stunned) (D).

Thanking someone for having done a favour:

A — *iḥna shū 'milnā lkum? hādhā min-il-wājib 'alēna*, 'what [service] have we rendered you? it's our duty'.

B — *kaththar-allāh alf khērku, wa-llāhi mā mninsa ma'rūfku. b-farḥit-iwlādku*, 'thank you thousandfold! By golly we shall never forget your favour. God willing, we shall pay you in your children's weddings, on happy family occasions' (Amman).

7.3.4 When a Bedouin meets a strange woman on his way in solitary countryside, he is supposed to give her the feeling that she is safe,

that he has no intention of rape, by stating that he is her 'brother':<sup>20</sup>

A — *ana akhūki, b-'ahd-aḷḷa. gawwich* (or *bēni w-bēnik aḷḷa*), 'I'm your brother by divine oath. Be strong! (lit. your strength!) (or: God is between you and me)'.  
 B — (apprehensive:) *in shā-ḷḷa 'ala khēr*, 'God willing, may it [end] well! (Galilee Bedouins); another version: *in kān bi-d-dinya khēr*, '[I accept] on condition you behave well' (lit. on condition there is good [character] in [people:] the world) (Galilee).

Referring to a woman accused of misconduct:

A — *in shā-ḷḷa bihdīha-r-rahmān*, 'may the Merciful lead her on the right path!'  
 B — *āmīn*, 'Amen!' (Amman).

Wishing someone a good interpretation of his dream: *in shā-ḷḷa khēr*, 'God willing [it is] good [omen]!' (Schmidt-Kahle [1930] 20, l. 21).

7.3.5 Wishing return of (political) peace: *in shā-ḷḷa bi'ūd-is-salām*, 'I hope peace will reign again' (J). All is well that ends well: *kull shī ntaha 'ala khēr-u-barake-n shā-ḷḷa*, 'everything ended well and in blessing, God willing! (referring to the past [!]) (D).

7.3.6 An act of manifesting affection. When holding back a dear person from doing something: *la'. ya tə'bor albi-n shā-ḷḷa*, 'no, dear! (lit. no, O [you whom I wish to] bury my heart, God willing!' (D). An allegory for 'love'; 'my heart' is a synecdoche for 'me'.

Cursing oneself when losing one's wits:

A — *rawwa' dammak shuwayya*, 'cool it!' (lit. purify your blood a little!).  
 B — *in shā-ḷḷa mā rā'*, 'the hell with me!' (lit. may it not be purified!).

A — *lēh, bi'id-ish-sharr?* 'why? may calamity be far [from you]!' (Taymūr, *Thalāth* 43).

7.3.7 Euphemistic usage expressing apprehension, relating to past time (with a rising-falling intonation): *in shā-ḷḷa t'attalti inti w-iyyāh?* 'I'm afraid you have quarrelled with him' (J); *in shā-ḷḷa mḏayye'-il-muftāh?* 'I'm afraid you have lost the key' (J); *in shā-ḷḷa biddkom kutob-ijdīde?* 'I'm afraid you want new books' (J); *in shā-ḷḷa raḥ yijībū lna m'allem?* 'I'm afraid they'll bring us a male teacher' (J).

7.3.8 Opening a concessive clause, signifying 'even if', to express non-chalance: *in shā-ḷḷa tkūn 'aḏme*, 'even if it is a bone (I don't care)'.

<sup>20</sup> Cf. *supra*, §§ 4.5.2; 6.2.1.

A — *hādi arāḍi abi*, 'these are my father's lands'.

B — *in shā-lla tkūn arāḍi sīdak*, 'even if they are your grandfather's [I couldn't care less]!', or: 'let them be your grandfather's! [who cares?]' (J).

*ām ish-shēkh al-lo yā sīdi-l-malek hāda shughl-il-khayyaḥīn. al-lo l-malek in shā-lla btōkhdo la-l-ḥaddādīn kamān*, 'thereupon the Sheikh said: Your Majesty! this is the tailor's business. Said the king: [I don't care] even if you take it to the blacksmiths' (J).

7.3.9 Warning or cautioning: *khallik hināk w-in shā-lla tiji 'ala hōn*, 'stay there, and don't you dare (or: I warn you not to) come here!' (J).

7.3.10 The sentence *khēr in shā-lla*, lit. '[be it] well, God willing!' is a pathetic exclamation uttered in soliloquy, in conversation, or in response to someone's behaviour. It is uttered in soliloquy in a situation where one is handling or manipulating something that all of a sudden would not work, or when being disappointed on arrival at some address and finding the place unexpectedly locked, and so forth.

*khēr-in shā-lla* is exclaimed in surprise and/or anxiousness or indiscreetness when urging one's interlocutor to clarify his or someone else's odd or unexpected behaviour, to explain one's odd situation or infirmity, to suggest one's idea, to release news hinted at, expressing the 'hope' that the odd be even, that all be well, one's hope being subject to God's will, a prerequisite notion.

On hearing *khēr-in shā-lla*, one's interlocutor answers: *mā fīh illa-l-khēr*, 'calm down!' (lit. there's nothing but well) and if desirable, proceeds to release the wanted information. Otherwise, he turns to a different subject to the detriment of his interlocutor.

In an interrogative intonation, *in shā-lla khēr*, differing in word order, has the same meaning, whereas in a declarative intonation it signifies 'calm down! don't worry!'

*khēr-in shā-lla* in response to one's odd or unexpected behaviour: *khēr-in shā-lla lēsh 'am tiḍḥak?* 'what is it? what makes you laugh?' (D); *khēr-in shā-lla shāyḥak mnarvez*, 'what's the matter? I see you nervous' (D).

A — *as-salāmu 'alaykum*, 'peace be with you!'

B — *lā salām wa-la kalām*, 'there's no greeting and no talk [between us]'

A — *khēr-in shā-lla*, 'O yes?' (D).

Repelled by one's wife on approaching her for a kiss: *khēr-in shā-lla. shu bēk?* 'why! what's the matter with you?!' (D).

A — *ana jāy a'ātibkon*, 'I came here to blame you'.

B — *khēr-in shā-lla*, ‘for what?’ (D).

A — *mā baghdar adāynak*, ‘I can’t lend you [money].’

B — *khēr-in shā-lla*, ‘Oh!’ (Nazareth).

A — *lā tīt‘ajjab inni rji‘t-illak awwām*, ‘don’t be surprised that I have returned to you soon’.

B — *khēr-in shā-lla*, ‘hope all is well, God willing’ (J).

Urging someone to explain his odd situation or infirmity:

A — *ḥalitna zayy-iz-zift*, ‘our situation is very bad’ (lit. like pitch).

B — *khēr-in shā-lla*, ‘you don’t say’ (D).

*khēr-in shā-lla. lēsh maḥbūs?* ‘gosh! why are you in jail?’ (J).

A — *khēr-in shā-lla*, ‘what is it all of a sudden?’

B — *rāsi buja‘ni*, ‘I have a headache’ (J).

When a child sneezes, one exclaims *nashu* < CA *nash*, ‘growth!’ i.e. may you grow and live long!, or *khēr-in shā-lla*, ‘may it be well, God willing!’ (Harfouche 350).

If one hears of some disaster or misfortune having befallen someone, also in the case of hearing that someone is seriously ill:

A — *in shā-lla khēr*, ‘all will be well, if God wills’.

B — *allah yusallimak*, ‘may God save you!’ (Hawley 71-73).

To a worried person:

A — *‘indi mas‘alatan shātba rāsi bi-l-ḥēl*, ‘there’s a matter which is greatly worrying me’.

B — *na‘al mā fi ‘awaga. in shā-lla khēr*, ‘I hope no harm has befallen. Please God (!) all will be well’ (Hillelson 48).

Urging someone to suggest his idea:

A — *ana ‘indi fikra*, ‘I have an idea’.

B — *khēr-in shā-lla*, ‘go on! suggest it!’ (Amman).

Urging someone to release news:

A — *isma‘ū lkom ha-l-khabariyye*, ‘listen to this (news)!’

B — *khēr-in shā-lla*, ‘what is it? hope it’s good news’ (J).

A — *jāy la-‘ishi mḥimm ktīr*, ‘[I] have come for something very important’.

B — *khēr-in shā-lla*, ‘(as above)’ (Amman).

To a chiromancer telling one’s future: *khēr-in shā-lla*, ‘what is it?’ (Beirut).

To someone who dreamt a dream: *khēr-in shā-lla. shū ḥlimt?* ‘hope it’s well. What was your dream?’ (D); quieting him: *in shā-lla khēr*, ‘hope it is good [omen]’ (D).

The verb *jara*, ‘happened’ is repeated by an anxious interlocutor:

A — *shu inte lissātak mush 'āref shū jara?* 'do you mean you still don't know what happened?'

B — *jara khēr-in shā-lla*, 'what has happened is well, God willing' (J).  
Here *khēr* is the subject of the main clause. In the other cases however it is predicative to the elliptic subject of the main clause.

When unexpectedly called on by someone bringing a message, or when told someone is looking for one: *hā ya ibin 'ammi. khēr-in shā-lla*, 'yes cousin! what is it that you have come for?' (J)<sup>21</sup>.

When one is unexpectedly called on: *khēr-in shā-lla*, 'yes!' (Bloch-Grotzfeld 24, n. 2).

To mailman: *khēr-in shā-lla*, 'hope it's good news' (J).

When told that someone has asked about one:

A — *sa'al 'annak*, 'he asked about you, i.e. he wished to tell you something but he couldn't find you'.

B — *khēr-in shā-lla*, 'hope it's good' (J).

---

<sup>21</sup> Cf. Stumme 68.

## ABBREVIATIONS FOR PERIODICALS

<i>AA</i>	American Anthropologist
<i>BSOAS</i>	Bulletin of the School of Oriental and African Studies
<i>DI</i>	Der Islam
<i>EI</i>	Encyclopedia of Islam
<i>ERE</i>	Encyclopedia of Religion and Ethics
<i>HO</i>	Human Organization
<i>IBLA</i>	Revue de l'Institut des belles lettres arabes
<i>IS</i>	Islamic Studies
<i>JA</i>	Journal asiatique
<i>JAOS</i>	Journal of the American Oriental Society
<i>JPOS</i>	Journal of the Palestine Oriental Society
<i>JRAS</i>	Journal of the Royal Asiatic Society
<i>JSS</i>	Journal of Semitic Studies
<i>MW</i>	The Muslim World
<i>REI</i>	Revue des études islamiques
<i>RR</i>	Review of Religion
<i>RT</i>	Revue tunisienne
<i>ZDMG</i>	Zeitschrift des Deutschen Morgenländischen Gesellschaft
<i>ZDPV</i>	Zeitschrift des Deutschen Palaestina Vereins

Note: Q is used as an abbreviation for Qur'ān. Except where indicated otherwise, quotations from the Qur'ān in English are from Pickthall's English translation, which is enumerated and handy.



## REFERENCES QUOTED AND CONSULTED

- 'Abd al-Ḥamid, Majdī 'Abd al-Fattāḥ, *Kitāb Ḥazz al-Ḥayāh*, Cairo, No date (ca. 1945/46).
- 'Abd al-Wahhāb, Ḥasan, *Ramaḍān*, al-Maktaba al-Thaqāfiyya 8, Cairo, Dār al-Qalam, No date.
- Abribat, J., "Quelques notes sur les règles du savoir-vivre dans la bonne société musulmane", *RT* 13(1906) 200-209; 308-334.
- Abul-Faḍl, Fahmī, Volkstümliche Texte in arabischen Bauerndialekten der ägyptischen Provinz Šarqiyya mit dialektgeographischen Untersuchungen zur Lautlehre (University of Münster diss.), 1961.
- Amīn, Aḥmad, *Qāmūs al-'Ādāt wal-Taqālid wal-Ta'ābir al-Miṣriyya*, Maṭba'at Lajnat al-Ta'lif wal-Tarjama wal-Nashr, Cairo, 1953.
- Ammar, Hamed M., *Growing up in an Egyptian Village, Silwa, Province of Aswan*, New York, Octagon Books, 1966.
- 'Aqqād, 'Abbās Maḥmūd, *Allāh*, al-Hilāl Book 207, Cairo, Dār al-Hilāl, June 1968.
- Ayrout, Henry Habib, *The Egyptian Peasant*, tr. from French by J. A. Williams, Boston, Beacon Press, 1963.
- 'Aẓm, Šādiq Jalāl, *Naqd al-Fikr al-Dīni*, 2nd ed., Beyrouth, Dār al-Ṭali'a, No date. (1st ed., 1969).
- Barghūthī, Omar Salih, "Rules of hospitality (*Qānūn yd-Ḍiyāfeh*)", *JPOS* 4 (1924) 175-203.
- Barthélemy, A., *Dictionnaire arabe-français, Dialectes de Syrie: Alep, Damas, Liban, Jérusalem*, Paris, Paul Geuthner, 1935-1955.
- Bauer, Leonhard, *Das Palästinische Arabisch, Die Dialekte des Städters und des Fellachen*, Grammatik, Übungen u. Chrestomathie, 4te Auflage, Leipzig, J. C. Hinrichs'sche Buchhandlung, 1926.
- , and Anton Spitaler, *Deutsch-Arabisches Wörterbuch der Umgangssprache in Palästina und im Libanon*, 2nd ed., Wiesbaden, Otto Harrassowitz, 1957.
- Bell, Richard, *Introduction to the Qur'ān*, Edinburgh, University Press, 1953.
- , *The Qur'ān*, tr. with a critical rearrangement of the Surahs, in 4 vols., Edinburgh, T. & T. Clark, (first printed 1937), repr. 1960.
- Berger, Morroe, *The Arab World Today*, Anchor Books A406, New York, Doubleday and Co., 1964.
- , *Islam in Egypt Today, Social and Political Aspects of Populatr Religion*, Cambridge, University Press, 1970.
- Bergsträsser, Gotthelf, *Zum Arabischen Dialekt von Damaskus*, Hannover, Lafaire, 1924.
- Blanc, Hayim, *Studies in North Palestinian Arabic*, Oriental Notes and Studies, No. 4, Jerusalem, The Israel Oriental Society, 1953.
- Blau, Josua, "Arabic lexicographical miscellanies", *JSS*, 17 (1972) 175-177.

- Bloch, Ariel, and Heinz Grotzfeld, *Damaszenisch-Arabische Texte*, mit Übersetzung, Anmerkungen und Glossar, (Abhandlungen für die Kunde des Morgenlandes xxxv, 2), Wiesbaden, F. Steiner, 1964.
- Boris, Gilbert, *Documents linguistiques et ethnographiques sur une région du Sud Tunisien (Nefzaoua)*, Paris, A. Maisonneuve, 1951.
- Brunot, L., *Textes arabes de Rabat*, Vol. 1, Textes, transcription, et traduction annotée, Publications de l'Institut des Hautes Études Marocaines, Tome xlix, Paris, Paul Geuthner, 1952.
- , *Introduction a l'arabe marocain*, Les langues de l'orient, I. Manuels, Paris, G. P. Maisonneuve, 1950.
- Bukhārī, *Ṣaḥīḥ*, based on a copy of Qaṣṭallānī's Commentary, 4 vols., Būlāq, al-Maḥba'a al-Miṣriyya, 1286 H.
- Burton, Richard Francis, *Sudan Arabic Note Book*, extracts, repr. by H. Q. Troops in the Sudan, July 1942.
- Canaan, Tawfiq, "The child in Palestinian Arab superstition", *JPOS* 7 (1927) 159-186.
- , "Unwritten laws affecting the Arab woman of Palestine", *JPOS* 11 (1931) 172-203.
- , *The Palestinian Arab House, Its Architecture and Folklore* (repr. of articles in *JPOS* 12, 4 and 13, 1 and 2), Jerusalem, Syrian Orphanage Press, 1933.
- , "Modern Palestinian beliefs and practices relating to God", *JPOS* 14 (1934) 59-92.
- , "Palästinische Sitten und Gebräuche um den Tod", *ZDPV* 75 (1959) 97-115.
- , "Gott im Glauben der palästinischen Araber", *ZDPV* 78 (1962) 1-18.
- Cantineau, Jean, *Le dialecte arabe de Palmyre*, Vol. 2, Beyrouth, Institut français du Damas, 1934.
- Charles, Raymond, *L'âme musulmane*, Paris, Flammarion, 1958.
- Colin, Georges Séraphin, *Chrestomathie marocaine*, 2nd ed., Paris, A. Maisonneuve, 1951.
- , "Diplomatic, ii—Maghrib", *E.I.*,<sup>2</sup> II, 307-308.
- Conversational Arabic* (along the Persian Gulf), Aramco Arabic Language Series, Arabian-American Oil Co., No date.
- Daumas, Eugene, *La vie arabe et la société musulmane*, Paris, M. Lévy, 1869.
- Denizeau, Claude, *Dictionnaire des parles arabes de Syrie, Liban et Palestine* (Supplément au *Dictionnaire arabe-français* de A. Barthélemy) Études arabes et islamiques, Études et documents iii, Paris, G.-P. Maisonneuve, 1960.
- Dickson, Harold Richard Patrick, *The Arab of the Desert, A Glimpse into Badawin Life in Kuwait and Sau'di (!) Arabia*, London, G. Allen and Unwin, 1967.
- Dīnawarī, Abū Bakr Aḥmad (known as Ibn al-Sunnī), *Kitāb 'Amal al-Yawm wal-Layla*, 2nd ed., Haydarābād, Dā'irat al-Ma'ārif al-'Uthmāniyya Press, 1358 H.
- Dornier, P., "La politesse bédouine dans les campagnes du nord de la Tunisie (Psychologie et linguistique)", *IBLA* 15 (1952) 17-47; 16 (1953) 47-69, 391-397; 17 (1954) 99-109; 18 (1955) 93-126.
- , and A. Louis, *IBLA* 17 (1954) 251-267.
- Draz, Mohammad Abd Allah, *La morale du Koran*, Paris, Presses Universitaires de France, 1951.

- Feghali, Michel, "Wadi Chahrour", *JA* 1-3 (1927).
- , *Contes, légendes, coutumes populaires du Liban et de Syrie*, Paris, Librairie d'Amérique et d'Orient, 1935.
- Fischer, A., "Zur Würzel 'lh'", *Islamica* 1 (1924-25) 390-397.
- , "Zur Aussprache des Names ALLĀH", *Islamica* 1 (1924-25) 544-547.
- , "Grammatisch schwierige Schwur- und Beschwörungsformeln des klassischen Arabisch", *DI* 28 (1948) 1-105.
- Frayha, Anīs, *Ḥaḍāra fi Ṭariq al-Zawāl*, American University of Beirut Oriental Studies Series, No. 28, Beirut, 1957.
- Fyzee, Asaf Ali Asghar, "Shi'i legal theories" in *Law and the Middle East*, Majid Khadduri and Herbert J. Liebesny eds., Vol. 1, Washington D.C., Middle East Institute, 1955.
- Galal, M., "Essai d'observations sur les rites funéraires en Égypte actuelle relevées dans certains régions campagnardes", *REI* 11 (1937).
- Gardet, L., "Allāh", *E.I.<sup>2</sup>* I, 406-417.
- , "Dhikr", *E.I.<sup>2</sup>*, II, 223-227.
- , "In Shā'a-Allāh", *E.I.<sup>2</sup>*, III, 1196-1197.
- Geertz, Clifford, *Islam Observed, Religious Development in Morocco and Indonesia*, New Haven and London, Yale University Press, 1968.
- Goitein, Shelomo Dov Fritz, *Jemenica, Sprichwörter und Redensarten aus Zentral Yemen*, mit Zahlreichen Sach- und Wörterläuterungen, Leipzig, Otto Harrassowitz, 1934.
- , (ed.), *Travels in Yemen, An Account of Joseph Halévy's Journey to Najran in the Year 1870*, written in Ṣan'āni Arabic by his guide Ḥayyīm Ḥabshūsh, Jerusalem, University Press, 1941.
- Goldziher, Ignaz, "Gesetzliche Bestimmungen über Kunja-Namen im Islam", *ZDMG* 51 (1897) 265.
- , "Die Gottesliebe in der islamischen Theologie", *DI* 9 (1919) 144-158.
- , *Muslim Studies (Muhammedanische Studien)*, S. M. Stern, ed., tr. from German by C. R. Barber and S. M. Stern, Vol. 1, London, George Allen and Unwin, 1967.
- el-Hajjé, Hassan, *Le parler arabe de Tripoli (Liban)*, Paris, Librairie C. Klincksieck, 1954.
- Ḥakīm, Tawfiq, *al-Masrah al-Munawwa'*, 1923-1966, Cairo, al-Maṭba'a al-Namūdha-jiyya, 1956.
- , 'Awdat al-Rūḥ, Vols. 1-2, repr. Tel-Aviv, Dār al-Ittiḥād al-Ta'āwuniyya lil-Ṭibā'a wal-Nashr, 1960.
- Hamady, Sania, *Temperament and Character of the Arabs*, New York, Twayne Publishers, 1960.
- Ḥanafī, Jalāl, *al-'Aymān al-Baghdādiyya*, Bagdad, Maktabat al-Nahḍa, 1964.
- Harfouche, M. Joseph, *Le dragoman arabe, guide pratique de l'arabe parlé pour la Syrie, la Palestine et l'Égypte*, 4me éd., (Revue et augmentée par le P. E. Ley), Beyrouth, Imprimerie Catholique, 1923.
- Hava, J. G., *Arabic-English Dictionary for the Use of Students*, Beirut, Catholic Press, 1915.
- Hawley, D. F., *Courtesies in the Trucial States*, Beirut, Khayats, 1965.

- Heyworth-Dunne, J., "A selection of Cairo's street cries (referring to vegetables, fruit, flowers, and food)", *BSOAS* 9 (1937-39), ii 351-362.
- Hillelson, S., *Sudan Arabic Texts*, with Translation and Glossary, Cambridge, University Press, 1935.
- [Hirschfeld,] *English-Arabic Conversational Dictionary*, with a Grammar, a Collection of Phrases, and an Arabic-English Vocabulary, adapted from Meyer's *Sprachführer*, London, Hirschfeld Bros., No date.
- Ḥusayn, Ṭāhā, *al-'Ayyām*, Vols. 1-2, repr. al-Kutub al-Mukhtārā, Tel-Aviv, Dār al-Ittiḥād, No date.
- Ibn Manẓūr, Jamāl al-Dīn b. Mukarram, *Lisān al-'Arab*, Beirut, Dār Ṣādir-Dār Bayrūt, 1955.
- Izutsu, Toshihiko, *God and Man in the Koran, Semantics of the Koranic Weltanschauung*, Tokyo, The Keio Institute of Cultural and Linguistic Studies, 1964.
- Jastrow, Marcus, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmy, and the Midrashic Literature*, New York, Pardes Publishing House, Inc., 1950.
- Jaussen, Antonin, *Coutumes des arabes au pays de Moab*, Paris, Lecoq, 1908.
- , *Naplouse et son district*, Coutumes palestiniennes I, Paris, Paul Geuthner, 1927.
- Jeffery, Arthur, *Islam, Muḥammad, and His Religion*, New York, Liberal Arts Press, 1958.
- , (ed.), *A Reader on Islam, Passages from Standard Arabic Writings Illustrative of the Beliefs and Practices of Muslims*, The Hague, Mouton & Co., 1962.
- Jiha, Michel, *Der arabische Dialekt von Bišmizzin*, Volkstümliche Texte aus einem libanesischen Dorf mit Grundzügen der Laut- und Formenlehre, Beirut, Imprimerie Catholique, 1964.
- Jomier, J., "La place du Coran dans la vie quotidienne en Égypte, suivi de la liste des principaux textes coraniques, des sourates I à XVII, utilisés couramment comme prières, invocations, rappel de devoirs moraux, etc.", *IBLA* 15 (1952) 131-165.
- Jouin, Jeanne, "Invocations pour l'enfantement", *Hesperis* 40 (1953) 343-357.
- Jum'a, Sa'd, *al-Mu'āmara wa-Ma'rakat al-Maṣīr*, Beirut, Dār al-Kātib al-'Arabī, 1968.
- al-Kalā'i, Abū al-Qāsim Muḥammad Ibn 'Abd al-Ghafūr, *Aḥkām Ṣan'at al-Kalām*, Muḥammad Riḍwān al-Dāya (ed.), Beirut, Dār al-Thaqāfa, 1966.
- Khūrī, Shukrī, *al-Tuḥfa al-'Ammiyya fī Qiṣṣat Finyānūs*, Beirut, The Catholic Press, 1929.
- de Landberg, le comte Carlo, *Bāsim le forgeron et Hārūn er-Rachid*. Texte arabe en dialecte d'Égypte et de Syrie, Vol. 1, Texte, traduction et proverbes, Leyde, E. J. Brill, 1888.
- , *Études sur les dialectes de l'Arabie Méridionale*, Vol. 1, Ḥaḍramōūt, Leide, E. J. Brill, 1901.
- , *ibid.*, Vol. 2, Dathīna, Leide, E. J. Brill, 1905.
- Lane, Edward William, *Arabian Society in the Middle Ages*, London, Curzon Press, 1883 (repr. 1971).

- , [*The Manners and Customs of*] *the Modern Egyptians*, Everyman's Library, No. 315, Ernest Rhys (ed.), London, J. M. Dent & Sons, New York, E. P. Dutton & Co., First published in this edition, 1908 (repr. 1936).
- , *Arabic-English Lexicon* in eight parts, New York, Frederick Ungar Publishing Co., 1955.
- Langenderfer, Harold Q., "The Egyptian executive, a study in conflict", *HO* 24 (Spring 1965), i, 89-95.
- Lasswell, Harold D., "Style in the language of politics", in Harold D. Lasswell, Nathan Leites *et al.*, *Language of Politics, Studies in Quantitative Semantics*, Paperback edition, Cambridge, Mass., The M. I. T. Press, August 1968.
- Lethem, G. J., *Colloquial Arabic, Shuwa Dialect of Bornu, Nigeria, and of the Region of Lake Chad*, London, Harrison and Sons, 1920.
- Lewin, Bernhard, *Arabische Texte im Dialekt von Hama*, mit Einleitung und Glossar, Beirut, (Wiesbaden), F. Steiner, 1966.
- Lutfiyya, Abdulla M., and Charles W. Churchill, *Readings in Arabic Middle Eastern Societies and Cultures*, The Hague - Paris, Mouton, 1970.
- Macdonald, Duncan Black, *The Religious Attitude and Life in Islam*, Chicago, University Press, 1909.
- Malinjoud, Commandant, *Textes en dialecte de Damas*, *JA* 4-6 (1924).
- , *Textes diverses*, Notions de grammaire d'arabe parlé et savoir vivre musulman, Guide de l'interprète en Syrie, Vols. 1-2, Paris, Paul Geuthner, Juin, 1924.
- Ma'lūf, Louis, *al-Munjid fi al-Lugha wal-'Adab wal-'Ulūm*, New Edition, Beirut, The Catholic Press, August, 1960.
- Marçais, Philippe, *Textes arabes de Djidjelli*, Introduction, textes et transcription, traduction, glossaire, Paris, Presses Universitaires de France, 1954.
- Marçais, W., *Textes arabes de Tanger*, Paris, Imprimerie National, 1911.
- Matthews, Charles D., "The Kitāb Aimān al- 'Arab wa-Ṭalāqihā fi-'l-Jāhiliya of an-Najīrami", *JAOS* 58 (1938) 615-637.
- Māwardī, 'Alī Ibn Aḥmad, *Adab al-Dunyā wal-Dīn*, Cairo, al-Maktaba al-'Allāmiyya, No date.
- Meissner, Bruno, *Neuarabische Geschichten aus dem Iraq*, Leipzig, J.C. Hinrichs, 1903.
- Mez, Adam, *The Renaissance of Islam*, tr. into English by Salahuddin Khuda Bukhsh and D. S Margoliouth, London, Luzac, 1937.
- Mitchell, T. F., *An Introduction to Egyptian Colloquial Arabic*, London, Geoffrey Cumberlege, Oxford University Press, 1956.
- Moubarac, Youakim, "Les noms, titres et attributs de Dieu dans le Coran et leurs correspondants en épigraphie sud-sémitique", *Le Muséon* 68 (1955) 93-135; 325-368.
- Münzel, Kurt, *Ägyptisch-Arabischer Sprachführer*, Wiesbaden, Otto Harrassowitz, 1958.
- Mūsā, Muḥammad Yūsuf, *al-'Islām wal-Ḥayāh, Dirāsāt wa-Tawjihāt*, Cairo, Maktabat Wahba, 1961.
- Musil, Alois, *Arabia Petraea, III, Ethnologischer Reisebericht*, Wien, A. Hölder, 1908.
- , *The Manners and Customs of the Rwala Bedouins*, New York, The American Geographical Society, 1928.

- Nabhāni, Yūsuf Ibn Ismā'il, *Wasā'il al-Wuṣūl ilā Shamā'il al-Rasūl*, Beirut, al-Maṭba'a al-'Adabiyya, 1309 H.
- , *Riyāḍ al-Janna fi Adhkār al-Kitāb wal-Sunna*, Beirut, al-Maṭba'a al-'Adabiyya, 1319 H.
- Naṣṣār, Ḥusayn, *al-Mu'jam al-'Arabi*, Vol. 1, 2nd Printing, Cairo, Miṣr Library, 1968.
- Nawawī, Yahyā Ibn Sharaf Muhyī al-Dīn, *Kitāb al-'Adhkār* (compiled in 667 H.), Cairo, al-Maṭba'a al-Yamaniyya, 1312 H.
- Najīramī, Abū Ishāq Ibrāhīm Ibn 'Abd-Alla, *Aymān al-'Arab fi al-Jāhiliyya...*, 2nd Printing, Cairo, al-Maṭba'a al-Salafiyya, 1382 H.
- O'Dea, Thomas F., *The Sociology of Religion*, New Jersey, Prentice-Hall Inc., 1966.
- O'Shaughnessy, Thomas, *The Koranic Concept of the Word of God*, Roma, Pontificio Istituto Biblico, 1948.
- Padwick, Constance E., "Language of muslim devotion, I-IV", *MW* 47 (1957).
- , *Muslim Devotions, A Study of Prayer-Manuals in Common Use*, London, S. P. C. K. 1961.
- Palgrave, William G., *Narrative of a Year's Journey through Central and Eastern Arabia* (1862-63), 3rd ed., Vol. 1, London and Cambridge, Macmillan, 1866.
- Panetta, Ester, *Pratiche e Credenze Popolari Libiche, Testi in Arabo Bengazino Trodotti e Annotati*, Roma, Istituto per l'Oriente, 1940.
- , *l'Arabo Parlato a Bengasi*, Vol. 1, Roma, Libreria dello Stato, 1943.
- Pickthall, Mohammed Marmeduke, *The Meaning of the Glorious Koran*, Mentor Book MQ 375, 12th Printing, New York and Toronto, The New American Library, 1953.
- Qalqashandī, Aḥmad, *Ṣubḥ al-'A'shā fi Ṣinā'at al-'Inshā*, Cairo, Dār al-Kutub al-Khidēwiyya, 1913-1919.
- Rahman, Fazlur, "The Qur'ānic concept of God, the universe, and man" *IS* 6 (1967) 1-19.
- Redhouse, James William, "On the most comely names", *JRAS* 12 (1880) 1-69.
- Reinhardt, Karl, *Ein arabischer Dialekt Gesprochen in 'Omān und Zanzibar*, Berlin, Stuttgart, W. Spemann, 1894.
- Rice, Frank A., and Majed F. Sa'id, *Jerusalem Arabic*, Washington, D.C., Georgetown University Press, 1953 (mimeog.).
- , *Eastern Arabic, An Introduction to the Spoken Arabic of Palestine, Syria, and Lebanon*, (=Adaptation of previous book), Beirut, Khayat's, 1960.
- Rosenhouse, Judith, *Coordination and Subordination in Urban Moroccan Dialects*, Hebrew University Diss., [Hebrew], Jerusalem, June 1973 (mimeog.).
- Rossi, Ettore, *l'Arabo Parlato a Ṣan'ā'*, Roma, Istituto per l'Oriente, 1939.
- Sale, George, *The Korān*, tr. into English from the Original Arabic, (first appearance in November 1734), London and New York, Frederick Warne and Co., No date.
- Sālim, 'Alī, *ir-Rāgil illi Ḍiḥik 'al-Malayka*, an Egyptian Comedy, Masraḥiyyāt 'Arabiyya Shahriyya, No. 10, Cairo, Dār al-Kātib al-'Arabī, May 1968.
- Schmidt, Hans, and Paul Kahle, *Volkserzählungen aus Palästina*, Göttingen, Vandenhoeck und Ruprecht, Vol. 1, 1918; Vol. 2, 1930.

- Seale, Morris S., *Muslim Theology, A Study of Origins with Reference to the Church Fathers*, London, Luzac, 1964.
- Sell, Edward, "God (Muslim)", in *ERE* VI, Edinburgh and New York, 1913.
- Sharajī, Shihāb al-Dīn, *Kitāb al-Fawā'id fī al-Ṣilāt wal-'Awā'id*, Cairo, Būlāq Press, 1309 H.
- Shuqayr, Na'ūm, *Tārikh Sinā al-Qadīm wal-Ḥadīth wa-Jughrāfiyyatuhā*, Cairo, Maṭba'at al-Ma'ārif, 1916.
- Smith, Wilfred Cantwell, *Islam in Modern History*, New Jersey, Princeton University Press, 1957.
- Snaith, Norman H., *The Book of Job, Its Origin and Purpose*, Studies in Biblical Theology, 2nd Series, 11, London, SCM Press, 1968.
- Snouck Hurgronje, C., *Mekka in the Latter Part of the 19th Century*, Leiden, London, 1931.
- Socin, Albert, *Der arabische Dialekt von Mōsul und Mārdin*, Leipzig, F. A. Brockhaus, 1904.
- Spiro, Socrates, *An Arabic-English Vocabulary of the Colloquial Arabic of Egypt*, Cairo, London, Bernard Quaritch, 1895.
- Spoer, H. H., and Elias Nasrallah Haddad, *Manual of Palestinean (!) Arabic for Self Instruction*, Jerusalem, Syrisches Waisenhaus, 1909.
- Spoken Arabic*, Aramco Arabic Language Series, Arabian-American Oil Co., Beirut Middle East Export Press, No date.
- Stavsky (Stāvi), Moshe, *Ha-k-Kefār ha-'Arvi* (The Arab Village), [Hebrew], Tel-Aviv, 'Ām 'Övöd, 1946.
- Stephan, Stephan Hanna, *Studies in Palestinian Customs and Folklore, III. Modern Palestinian Parallels to the Song of Songs*, (repr. from *JPOS* 2 [1923] 199-278), Jerusalem, The Palestine Oriental Society, 1923.
- , "Some personifications in colloquial Arabic speech", *JPOS* 17 (1937) 93-99.
- Stumme, Hans, *Tunisische Märchen und Gedichte*, Vol. 1, Leipzig, Hinrichs, 1893.
- Tantavy, Mouhammad Ayyad, *Traité de la langue arabe vulgaire*, Leipzig, G. Vogel, 1848.
- Taymūr, Maḥmūd, *Thalāth Masraḥiyyāt min Faṣli-Wāḥid: al-Ṣu'lūk, Abū Shūsha, al-Mawkib*, Cairo, al-Ḥawādith, No date.
- , Qanābil. *Masraḥiyya Miṣriyya fī Thalāth Fuṣūl*, the colloquial Arabic version, 2nd ed., Cairo, al-Hilāl Press, 1952.
- Trimingham, John Spencer, *Sudan Colloquial Arabic*, 2nd ed., London, Oxford University Press, 1946.
- Van Wagoner, Merril Y., *Spoken Iraqi Arabic*, Holt Spoken Language Series, I, New York, Henry Holt & Co., 1949.
- Von Grunebaum, Gustave E., *Medieval Islam, A Study in Cultural Orientation*, 2nd ed., Phoenix Books, Chicago, University Press, 1953.
- , *Islam, Essays in the Nature and Growth of a Cultural Tradition*, 2nd ed., London, Routledge and K. Paul, 1961.
- Wehr, Hans, *A Dictionary of Modern Arabic*, J. Milton Cowan, ed., Wiesbaden, Otto Harrassowitz, 1961.

- Wensinck, A. J., *A Handbook of Early Muhammadan Tradition*, Leiden, E. J. Brill, 1927.
- , *Concordance et indices de la tradition musulmane*, Vols. 1-8, Leiden, E. J. Brill, 1936-1939.
- Westermarck, Edward, *Marriage Ceremonies in Morocco*, London, Macmillan, 1914.
- Wetzstein, J. G., "Der Markt in Damaskus", *ZDMG* 11 (1857) 475-525.
- Willmore, J. Selden, *The Spoken Arabic of Egypt*, 2nd revised and enlarged edition, London, David Nutt, 1905.
- Wilson, R. D., "The use of the terms 'Allah' and 'Rab' in the Koran", *MW* 10 (1920) 176-183.
- al-Yāfi'ī, Abū Muḥammad 'Afīf al-Dīn 'Abdalla Ibn As'ad, *al-'Irshād wal-Taṭrīz fī Faḍl Dhikr Allāh Ta'ālā wa-Tilāwat Kitābih al-'Aziz*, 'Abdul Wahhāb 'Abdul-Laṭīf (ed.), Cairo, al-Qāhira Library, 1378 H.
- Zwemer, Samuel M., *The Moslem Doctrine of God, An Essay on the Character and Attributes of Allah according to the Koran and Orthodox Tradition*, Boston, New York, Chicago, 1905.
- , "The Allah of Islam and the God revealed in Jesus Christ", *MW* 36 (1946) 306-318.

## INDEX

References are to pages in the text. Items, with bracketed variants, follow Latin alphabetical order. In looking them up in the Index, please ignore the characters ' and ', the diacritical points and macrons on vowels. Perfect and imperfect forms fall under bracketed roots, Arabic and Hebrew, followed by their phonetic variants, if any. Translation and enumeration of Qur'anic passages are Pickthall's; in their original, these are not disintegrated for index perusal. For practical usage of items, note that invocations and ejaculations are contextually bound: historically, geographically, ethnically, and situationally.

- Abandonment, by God, 197  
 'abd (pl. 'ibād, 'abīd), is'a ya ~ i ta as'a ma'āk, 27; wa-'innamā yarḥamu-llāhu min 'ibādihi-r-ruḥamā', 77; al~u āminun min 'adhābi-llāhi...mā staghfara-llāh, 131; aḥḥumma ighfir li-'ibādik, 134; kullu bi-'idu w-iḥna 'abīdu, 160; il~sabab, 191  
 'Abd al-Ḥamid, Majdī 'Abd al-Fattāh, 107, 108, 156  
 'Abd al-Nāṣir, Jamāl (President of Egypt), 196, 197  
 'Abd al-Wahhāb, Ḥasan, 149  
 Ability, delight in, 59  
 Ablution, 210; *basmala* before, 32-34; no mentioning of God's name during, 21; seeking refuge in God during, 94; ignoring of, an infidelity, 102; performing of, at Zamzam, wishing, 210  
 Abraham (the Patriarch), 188 n. 35  
 Aribat, J., 69, 80, 89, 107, 109, 116, 118, 119, 123, 132, 139, 158 and n. 11  
 Absence, absentee, meeting after long, 76, 177; blessing of, 162  
 Abū Dā'ūd, al-Sijistānī (author of *Sunan*), 32, 93, 95-97, 99, 112, 124, 133 n. 2  
 Abul-Faḍl, Fahmī, 54, 126, 127  
 Abū Tammām, Ḥabīb b. Aws (author of *Ḥamāsa*), 49 n. 1  
 Acceptance, expressing, 113, 118; of offer, 166; of lot, 198; of prayer, 210  
 'Acceptor of repentance', 131  
 Accidents, fear of, 71, 105, 107, 137; by God's decree, 183, 184; escaping, 194  
 Accomodation, 91  
 Accompaniment, rejection of, 46; divine, 120, 122, 152  
 Acculturation, 27  
 Accusation, impious, 9, 73, 74; avoiding, 198  
 Acrophobia, 101  
*Acta Orientalia*, see Balyon  
 Actions, acting, 23, 26, 32; dispelling of wicked, 10; refraining from disclosing, 12, 31; God's name reigning on, 21; divine, 29; unwillingly, 30; protection or refuge in God against evil influence of, 32, 33, 92, 93, 98, 100; invocation of *yā aḥḥ* before, 55; admiration of, 59, 61; exposed to demonic assault, 93; complimenting of, 119; declining of servile, 139; belief in fate not relieving from responsibility for, 147; repelling of reprehensible, 157; backing of, or facilitation by God, 27, 183; subject to God's will, 183, 203

- Adab al-Dunyā wal-Din*, see al-Māwar-dī
- 'Address', 10; addressing, demons, 102
- '*adhāb*, *aḷḷahumma j' alhā raḥmatan walā taj' alhā* ~ *an*, 78; *yu' minū 'ibādahu min* ~ *ihi*, 123; *al-'abdu āminun min* ~ *i llāh*, 131
- Adhering to one's position, 23
- 'Administrator', 26
- Admiration, 7, 11, 12, 21, 198; of qualities, 9, 59; of free profession, 59, 61, 201; of action, 59, 61; expression of, 59, 64, 66, 152 n. 6; of personality, 61, 201, 202; of character, 61; of children, large family, wealth, belongings, 199; of health, physique, beauty, talents, skills, behaviour, 200; of affection, 201; of plants; of popular saint, 202
- Adultery, 136
- Adversity, see misfortune
- afandim*, *ya* ~, 141
- Affections, no disclosing of, 31; admiring of, 201; manifesting of, 217
- Affliction, enemy's rejoicing at, 79; by trial, 112
- '*āfiya* (various forms) (pl. '*awāfi*), *ṭ' inu.. l-'ifi*, 152; *al-'awāfi yā ghānmin*, 153; *lā yikhlikəm m-əl-ghayyāb* (or '*ifi*), 166; (*al-*)'*awāfi*, 168, 170; *b-el-'āfi*, 171; *ya 'īk-il-'āfiye*, 13, 172, 179; *as'alu-ḷḷāha lanā wa-lakumu-l* ~, 209; *in shā-ḷḷa bin'ād 'alēk-u-'inte bi-ṣ-sihḥa wi-l* ~, 211; ...*bitrudd ha-l* ~, 213; ...*btihrih bi-l* ~; ...*tgaṭṭ' iha b-'aragil* ~, 214
- '*afrit* (pl. '*afarit*), 36, 75, 140
- '*afuww*, 10, 131
- '*afw* ('*afu*), 12, 76, 141-143; *nas'al-aḷḷāh-al-* ~, 37; (*a*)-*l-* (or *il-*) ~, 141-143, 183; ~ *an*, 141, 142; '*afu la-ḷḷa*, 143
- Age, no revealing of, apprehending evil eye, 103
- Agitation, exclamation of, 64
- '*ahd*, *ana akhūki b-* ~ *aḷḷa*, 154, 217
- ahl*, ~ *i-taḥt*, 12, 36; ~ *an wa-sahlan*, 47, 139, 141, 142, 161, 179, 207; ~ *an*, 141, 167, 170; ~ *an bik*, 161; *mit* ~ *an*, 183
- al-Ahrām* (Egyptian daily), 81
- '*ā'idh*, ~ *an bi-llāh*, 92
- Ailment, protecting against by invocation, 113
- akbar* (*kbār*), *aḷḷāhu* ~, 34, 83; *aḷḷāho kbār*, 39
- akhḍhar*, *in shā-ḷḷa ykūn ka'ibha* ~, 208
- akhw* (*akhu*), '*alēki-l-'amān ya-khti. ana mithil akhūki*, 129; *ana akhūki, b-'ahd-aḷḷa*, 154, 217; *in shā-ḷḷa tzayyniha fi* ~, 207
- akl* (*akil*), *in shā-ḷḷa bitmiddu-l-'akil bi-l-'afrah*, 208
- a'lam*, *aḷḷāh* ~, 10, 24, 185, 186; *rabbina* ~ *bi-ḥāli*, 186
- 'Ali b. Abi Ṭālib (cousin of the Prophet Muḥammad), 88
- Alienation, 12; of oneself, 49
- '*ālim*, *yā* ~ *an bi-ḥāli 'alayka-ttikāli*, 26, 186; *yā* ~; *subḥān-il-* ~, 185; *rabbina* ~ *il-mazlūm m(n)-iz-zālim*, 186
- '*alim*, 10, 22, 24; *aḷḷāh (-l-)* ~, 185, 186; *rabbina* ~ *bi-ḥāli*; ~ *aḷḷāh*, 186; *yā fattāḥ yā* ~, 186, 187; *w-is-sāmi-'il-* ~, 187
- '*aliyy*, 136, 156
- aḷḷāh* (*aḷḷa*), the name, 19, 20; origin of, 20 n. 1; ~ '*alēk*, 40, 43; ~ '*azza wajall*, 132; ~ *bik*, 15, 159; ~ *bir*, 40; ~ *ma' al-faqir*, 46; *inna* ~ *a ma'a-ṣ-ṣābirin*, 47; ~ *ma'ak (w-ayyāk)*, 46-48, 117, 152; *illi* ~ *ma'u lā tkhāf 'alēh*, 47; *aku aḷḷa*, 48; '*ala aḷḷa*, 7, 8, 12; '*ala-ḷḷa*, 30-32, 163; *balki 'ala-ḷḷa*, 31; *khalliha 'ala-ḷḷa*, 8, 31; '*alēh aḷḷa*, 130; '*alēk aḷḷa*, 8, 9, 14, 43, 44; *b-* ~ *i* ('*ala*), *baḷḷa*, 8, 40, 42, 43; *la-'aḷḷa*, 7, 8, 31 n. 2; *khal-liha la-'aḷḷa*, 31; *minnak la-'aḷḷa*, 8, 49, 50; *li-ḷḷa*, 14, 84; *li-llāh*, 9; *minnak li-llāh*, 49; *innā li-llāhi wa-'innā ilayhi rāji'ūn*, 9, 73, 74, 86; *l-* + pronominal suffix + *aḷḷa*, 9, 26, 29, 48, 49; *kūn ma'* ~, 46; *kūll shi*

- min* ~, 195; *w*~ , 149, 187; *w*~*i*, 8, 40, 42, 127, 149, 216; *w*~*i* *bikasri-l-hā*, 40; *w*~*i-l* 'azīm, 41; *w*-*illi gāl ana* ~, 40; *w*-*alla*, 8, 41, 42, 125, 172, 186, 187; *w*-*alla thumma w*-*alla*; *w*-*alla w*-*b*-*alla w*-*t*-*alla w*-*ith*-*thalātha-sm*-*alla*; *w*-*alla w*-*t*-*alla*, 40; exclamatory, (*yā*) ~, 7, 8, 20, 52-56, 58, 60, 63, 64, 106, 115, 200; *ya*-*lla*, 8, 13, 14, 52, 56, 57, 164; *ya*-*lla bina*, 14, 56; *ya*llāho, 15, 56; *allāhumma*, 52, 57, 78, 105, 113, 125, 132, 136, 137, 150, 181, 183, 199
- '*allām, subhān* ~ *il*-*ghuyūb*, 185
- allāwi*, 21
- Allegory, 65, 123, 188, 208, 217
- Allotment, *see* lot
- Allow, wishing God not to, 148, 149
- 'Almighty', 94, 155
- Alms, refraining from giving, 31, 163, 190; thanking for, 76; begging, 89, 163; blessing for, 109
- amān*, 123-130; *fī* (or *b[i]*)-~*illāh*, 13, 48, 116, 122-128, 174; ~*u kulli khā*'*if*, 29; *b*-*il*'-*amān*, 48, 122, 128; 'alēki-*l*-~ , 125, 129; 'alēh *allāh w*~*allāh*; 'alēch ~ *allāh*, 130; *wahad al*-~ *bēni w*-*bēnak*, 125; (*w*-) *alla*-*u*~ *alla*, 126; *ana āmin b*~*allah w*~*jirāni*, 127; *fī* ~*il*-*karīm*, 128; *aṣmān*, 12, 128, 129
- (*il*-') *amāna*, 41, 124, 125; ~ (*a*)-*t*-*allāh* ('*ala*'), 13, 125, 126; ~*t*-*alla w* *rasūlu*, 126; *man ḥalāfa bi*-*l*-~*ti fa*-*laysa minnā*, 124; ~ *fī* (or *bi*-) *raq*(*a*)-*bat fulān*, 125, 129, 130; *fī* (or *bi*-)~*t*-*illāh*, 13, 125-127, 129
- Amazement, exclamation of, 66
- '*amer* (f. 'āmre), *in shā*-*lla* ~, 214; *in shā*-*lla bitḍall* 'āmre, 215
- āmin, al*-*'abdu* ~*un*, 131
- Amīn, Aḥmad, 62, 63, 80, 133, 138, 188, 189, 201
- āmin*, 75, 90, 157, 169, 215, 217
- Ammar, Hamed, M., 24 n. 6, 41, 114, 164
- amr* (*amer*), 11, 182 and n. 31; *amer* (*ya sidi*), 135, 183; *bi*-~*i*-*llāh*, 36; *amrik*, 121, 183; *amrak*; *taḥt amrak*, 183, *sallam* ~*a b*-*alla* (*li*-*llāh*), 181; *sallama* ~*ahu ilā*-*llāh*, 181 n. 29; (*in shā*-*lla yitimm*) *kull shī b*-~*illāh*; ~ *alla*, 182, 183; ~*i rabbina*, 182; *il*~ *li*-*llāh*, 183; ~*i li*-*llāh*, 197
- '*amr*, ~*a*-*llāh*; ~*aka*-*llāh*; *la*-~*u*-*llāh*, 40
- Amulet, 92, 103 n. 14; including *sūra* 36, Yāsīn, 114
- Angels, 21; imploring of, 51; swearing by (detested), 125, 126; guardian, 155
- Anger, angry, 108, 129; no mentioning of God's name in presence of; no hinting to pray for Prophet when 21; blaspheming God when, 23, 138; provoked, 77; wishing peace of mind for, 89; fearing God's, 93; taking refuge in God against own, 93, 98, 99; dreading wife's, 109; suppressing of, 134, 135, 137, 157; remembering God when, 137 n. 4
- Animals, evil of, 96
- 'Annihilator', 159, swearing by, 160
- Announcing, of presence before entering house of Muslim, 111; *see also* death
- Annoyance, 51; exclamation of, 55; seeking refuge in God against, 99; recourse to God for strength in, 157
- Answer, having no clear, 42; affirmative, 42, 43
- Antichrist, taking refuge in God against 93, 95
- Anxiety, 19, 29, 87; exclamation of, 38, 55; system of meanings centering on; semantic fields of, 44; sighing out of; wishing God to dispel, 88; ... to cover in face of, 92, 108; seeking God's protection from, 123; prayer against, 98; alleviating of, 88
- Anxious, 9, 19, 26, 29, 38, 67, 73, 89
- Anxiousness, 218, 220
- Appeal, to God, 26
- Appeasing, 57
- Appointment, congratulations for new, 216

- Apprehension, apprehensive, 6, 101; of demonic power, or influence, 35, 65; of evil eye, 120, 121; of becoming widow, or burden, 45; of death, 65, 77, 104, 113, 137; of danger, 77, 113, 120; of cosmic nature, 93; of north wind, 97; of storms and snowflakes, 97, 104; of night, 97; of rain and clouds, 97, 104; of bad news, 68, 103, 113; of occult, 68, 101, 103; of the unknown, and hidden intentions; of odd request, 103; of assembly of a crowd; of sudden stop of car, 104; of misfortune, 6, 69, 104, 113, 114, 148, 190; of disease and bodily injury, 104, 113, 159; of disasters, 104, 113, 114; of suffocation, 104, 121; of drowning, 104, of falling, 107; of someone crying, 105; of society, 108, 109; of the wicked; of horrible scene, 120; of loss of sight, 121; of the thought of evil decision, 135; of an early call, 186; of saying 'it is bad', 188; of shame, 129; of assault, 98; of rape, 217; of God's neglect, 45; of God's punishment, 134, 137; of sin, 134; exclamation of, 64, 65; euphemistic expression of, 217; *see also* fear
- Approving, 10, 76
- '*āqiba* (pl. '*awāqib*, '*awā'ib*), *rabbina yigib-il-'awā'ib salima*, 181
- '*aqd* ('*agd*), *fi 'agd-illāh*, 122
- aqwā* (*a'wa*), *rabbina a'wa minnuku*, 154; *allāh* ~, 195
- Arab, Arabian, 21, 35, 41, 78; pre-Islamic, 39 n. 9; culture, 4, 101, 138; society, 81, 139; propriety, 140, 151; *al-ḥamdu-lāhi* used by desert, 194
- Arabic, symbols of; learning of; speaking idiomatic; translating contemporary writings, 1; current formulae of, 1, 2; speakers of, 64, 203; specific words, 22, 24, and n. 5, 40, 48, 50 n. 2, 70, 124, 128, 129 n. 21, 204 n. 11; classical (=CA), 22, 40, 45, 49 n. 1, 50, 52, 77 n. 11, 87 n. 18, 90 n. 19, 92, 103 n. 14, 119 n. 19, 120, 139 n. 6, 142, 143 n. 13; acronym, 151 n. 4; 189 n. 36, 200 n. 2, 203, 204 n. 9; *see also* dialects
- '*arq* ('*ār*), *fi ~ ak*, 51, 103; *fi ~ i rabbina*, 51; *f-~ alla*, 13, 51; *ḥna f-'ārkom*, 102; *alla yustur ~ ik*, 112; *~ na wdā'itku*; *~ ak abyadh*, 122
- Arguing, 23
- Arrival, wishing safe, 175; after long journey, 211
- Arrogance, dispelling of, 10, 23, 135
- al-'Ash'arī, Abū al-Ḥasan 'Alī, 74
- Asking, leave, 39, 45, 47; help, 51; favour, 135; about health, 113, 127, 166, 167, 170, 172, 200, 212, 213; about children, 120; about news, 211; about future; about dream, 219; God's blessing and help, 55; God to free one and the dead from evil, 210; to be remembered to someone, 118; accompanied by *in shā-lla*, 205; *see also* farewell expressions
- Astonishment, expression of, 59, 63, 64; at strange sight, 158
- Atonement, 88
- Attention, paying, 43
- Attitudes, exclamations of, 2
- Authority, divine, 24
- Avid, 19
- '*awaḍh*, *il-~ b-salāmitku*, 86, 181; *il-~ b-salāmtak*, 177; *~ ajla b-salamitkon*, 178
- '*awn* ('*ōn*), *rabbna ykūn b-'ōnku*, 85; *kān allāh fi 'ōno*, 121; *rabbina ykūn fi 'onha*, 154
- '*awra* (pl. -*āt*), '*awrāt*, 112 n. 16; *yā sātira-l-'awrāt*, 112
- āyat-al-kursi* (*yy*), 37, 44, 97, 98; recitation of, for protection, etc., 98
- '*ayb* ('*ēb*), *yā 'ēb-ish-shūm*, 141
- '*ayn* ('*ēn*), *yā 'ēni*, 59, 60; '*ēni* '*alēk barda*, 67; *yṛadd-el-'ēn 'annak*, 70; *il-'ēn 'alēhum bārde*, 115; *mū 'ala 'ēni?* 164; *yikhzi-l-'ēn 'anneh*, 165; *l-~lla iḥafaḍna wi-ḥafaḍkum mānha*, 116; *kull-illi maktūb 'ala-l-gibin lāzim-il-'ēn tishūfu*, 193; *fi 'ēn 'adūk klēna* (or *shrēna*) *ḥūt*, 201

- Ayrout, Henry Habib, 53  
*aywa* (various forms), 42, 43  
 al-Azharī, Abū Maṣṣūr... (author of dict. *Tahdhīb*), 194  
 'aziz, 78  
 'aẓim, *w-aḷḷāhi-l-~*, 41, 67; *a'ūdhu bi-llāhi-l-~*, 94; *astaghfiru-llāha-l-~*, 38, 136, 156; *lā ḥawla wa-lā quwwata illā bi-llāhi-l- 'aliyyi-l-~*, 156
- bāb, 'ala ~ *aḷḷa*, 21  
 Baby, calming down of, 64, 66, 67; passing of, from bed to bed while sleeping, 67; holding of, for the first time, 120, 199; belching, 33; sneezing, 81; safeguarding phrases for, 164; *see also* child  
 Backing, divine, 12  
*badan, ṣaḥḥ ~ ak (~ eh)*; *u-~ ak yisallmak*; *u-~ eh yisallmeh*, 174  
*badle*, 'a-kbāl *badlit-il-'urus*, 200  
 Baffle, 8, 29, 147, 155  
*ba'id (bi'id)*, *bi'id 'annak*, 115  
*bakht, abyadh*, 193  
 al-Bakri, Abū 'Ubayd 'Abdullah..., 204, n. 9  
*bāl, aḷḷa yishghil ~ ak*; *aḷḷa yit'ib ~ ak*, 19; *'id-il-jāy w-intu ḥādyin-il-~*, 90; (*aḷḷa*) *yrayyih ~ ak*, 90, 91; *aḷḷa yrawwi'-~ il-jamī'*, 91; *wa-la 'ala ~ ak*, 118  
*balwā, al-mu'minūn ashadd ~*, 190  
 Balyon, J. M. S. Jr., 182 n. 31  
*baqā' (bigā)*, 159; *ad-dawām wa-l-bigā lilāh (!)*, 73, 83, 133  
*bāqi (bā'i)* (f. *bāqyi*, pl. *bāqyīn*), *baqiy-ya (ba'iyye)*, *il-ba'iyye* (or *il-bā'i*) *bi-ḥayātak*, 83, 162, 169; *aḷḷa ykhallil-bāqyīn*, 85; *ḥayātku-l-bāqyi*, 85, 162, 166; *aḷḷāh al-~*, 159; *yōm-il-bāqyīn*, 165; *il-ba'iyye b-'a'mārku*, 209  
*baraka* (various forms) (pl. -āt), 35, 103, 187; *khēr-u-~*, 61, 117, 216; *maqū'-il-~*, 32; 'ala ~ *ti-llāh*, 34; *iḥna lina ~ illa...?* 167; *as-salāmu 'alaykum...wa-barakātuh*, 58; *wa-'alaykum...wa-barakātuh*, 82, 124, 161; *barka fik*, 190; *in shā-ḷḷa sē'it baraki*, 215  
 Bargaining, 125  
 Barghūthī, Omar Salih, 47, 153  
 Barthélemy, A., (author of dict.), 119, 151 n. 4  
*ba's (bās)*, *lā bās 'alayk*, 127; *mā naraw fik ḥatsa bās*, 143; *in shā-ḷḷa mā tarūn bās*, 213; *lā ~*, 212  
*basmala*, 6, 11, 13, 20, 32-39, 44, 151; *see also ism*  
*bātel, (yā) ~ ('alēk)*, 121  
 Bath, bathing, taking refuge in God when entering public, 93-95, 210; demons dwelling in, 95; walking out of; at Minā, wishing, 210  
*baṭṭāl, mush ~ a*, 117  
 Bauer, Leonhard, 27, 35, 47, 51, 64, 70, 75, 76, 82, 110, 117, 122, 128, 132, 142, 162, 163, 166, 168, 174, 176, 196 (*b'd*), *rəbbi yib'id 'alayna-l-blā*, 69  
*bay' (bē')*, *kif bē'ak*, *in shā-ḷḷa kwayyis?* 215  
 'bēd, *hādha ~ ak*, 120  
 Beauty, delight in, 59; admiring of, 199, 201  
 Bed, going to, 28, 33, 93, 96  
 Behaviour, good, 122; directing of, 23; admiring of, 201; deriding of, 64, 67; dispelling of odd, 10, 121, 157, 197; reservation from odd, 72, 101; complaining about odd, 109; surprised by odd, or unexpected, 218; taking refuge in God against evil, 9, 93, 98, 99; recourse to God for strength against, 155; seeking God's forbearance for inappropriate, 143  
 Belching, 33, 64, 66, 138, 139; shameful; contrived by devil, 138; seeking God's forgiveness when, 138, 139; praising God when, 139  
 Belief, that sneezing is healthy; is a sign of imminent death, 81; that yawning is contrived by devil, 138; that performance is by dint of God's decree, 150; that there is no accidental chance, 190; in God, 148; man's safety due to, 124; in fate does not

- relieve from responsibility, 147
- Believer, *see* Muslim
- Bell, Richard (tr. of the Qur'ān), 19, 151
- bēn*, ~i w-~ak *aḷla*, 9, 14, 49; *aḷla ma* ~i w-~ak, 49
- Benefactions, kept in God's 'ledger', 11
- 'Beneficent', 88, 187, 207
- Bereavement ,bereave, 210; wishing God not to, 163-165, 216; wishing mother, 210
- Berger, Morroe, 205
- Bergsträsser, Gotthelf, 82, 87, 90, 117, 128, 163, 178
- bēt*, *il* ~ ~ak, 118, 179; *yislam-il*-~*la-ṣāḥbo*, 179 *in shā-ḷla... bitifrah fi-hom fi* ~ak; *in shā-ḷla bitshūf-il-iwlādfi* ~ak, 215
- Betrothal, congratulations, 208
- Bier, passing by, 73; seeing, 105; praying over, 133 and n. 2
- Birth, 78; of unlawful child, 130; of girl calls for resignation to God's will, 196; of girl, and wishes to mother, 207; wishing easy and safe, 206; wishing boy's, 206; congratulations, 162, 164, 173
- (*bky*), *in shā-ḷla babki 'alēk*, 210
- Blaming, 144; for ascription of one's wealth to oneself, 199
- Blanc, Hayim, 42, 51
- Blaspheming, 23, 93
- Blau, Josua, 20 n. 1
- Blessing, 12, 13, 32, 35, 47, 76 n. 11, 117, 121, 150, 177; (wishing) divine, 33, 44, 55, 82, 89, 118, 119, 124, 130, 132, 150, 168, 199, 200, 203, 209, 215; expressing of, 113; expression of thanks, 116; of congratulation, 168; of endearment, 167; taboo word, 103; formulae of, 125, 126; by beggar, 109; of new born baby, 207; by Muḥammad, 164; of circumcision, 162; of the unmarried, 192, 193; of bridegroom, 111; of new store, 216; of first sale, 187; of admired person, 198, 199; of life, 208; of *jinn*, 93; of pilgrimage, 132; of Muslim, 131; of someone walking out of bath, 210; divine protection is, 120; as name of God, 10; hour, wishing of, 215
- Bloch, Ariel, 28, 29, 47, 73, 107, 158, 163, 190, 192, 220
- Blood, sudden sight of, 121; friend's, wishing not to shed with newly bought sword, 215 and n. 19
- Boarding, of ship, 34
- Body, shaking of, by woman, 59; driving of evil spirits from, by sneezing, 81; exposure of woman's or adult's 112; sudden sight of dead ,121; wishing of healthy, 174
- de Boer, T. J., 20 n. 1
- Boris, Gilbert, 19, 111, 188
- Bothering, 139, 140
- Bowling, 33; and reading material including name of God is sinful, 33 n. 4; praising God when, 194; *see also* water-closet (*bqy*), *aḥyākumu-ḷlāh-u-'abqākum*, 161 (*br'*), *aḷla...ybarri dimmitak*, 143
- Bravery, delight in, 59
- Bread, preparing dough for making of; baking of, 35, 102; eating meal without, 197; sustaining, 198
- Breaking, of resistance, 23
- Bringing back, wishing God to, 175 (*brk*) *yitbārak ism-aḷla*, 66; *aḷla* (or *rabbina*) *ybārik fik*, 89, 90, 117, 119, 150, 162, 168, 215, 216; *bārak-aḷlāh b-himmtak*, 166; *aḷḷahumma bārik 'alayhi*; *rabbina yibārik wi-yikhalli*, 199; *ybārik b-'umrkom*, 208; *bārak-aḷla fik*, 209
- Brother, term to soothe lonely, apprehensive woman, 129, 154 and n. 7, 217
- Brunot, L., 21, 35, 38, 51, 87, 116, 133, 202
- (*b'th*) (*b't*), *rebbe yeb'at-esh-shfā*, 88; *illi aḷla ba'athu wiṣil*, 215
- Building, of house, 26
- 'al-Bukhārī, Muḥammad Ismā'il (author of *Ṣaḥīḥ*), 21, n. 4, 33, 58, 77, 79, and n. 13, 94, 95, 97-100, 113

- Burial, mentioning of, or alluding to, 65
- Burton, Richard Francis, 159
- Business, losing in, 189
- Buying, of slave, or beast, 96; of fish, 201; of sword, 215  
(*bwh*), *aḥlah yabiḥu*, 83  
(*bws*), *bibūsu idak*, 120; *ana abūs idak*;  
*hāt idak la-'abūsa*, 140
- Calamity, exclamation in, 55; fear of, 69; wishing no, 69, 70; severing of, 70, 217
- Calming down, 12, 19, 64, 66, 77, 89, 90, 130, 134, 177, 196, 218, 219; anger, ways to, 137
- Camel, good and evil in, 96; strong as, 159
- Canaan, Tawfiq, 22, 26, 27, 45, 47, 51, 71, 73, 77, 88, 112, 113, 115, 148, 149, 191-193 n. 37, 195, 215
- Car, getting into, 32; starting, 159, speeding up and losing control of, 106; apprehending sudden stop of, 104; stoning of, by crowd, turning over, 106; *see also* accidents
- Care, expressing, 113, 118; asking to take, 125; duty of parents towards child, 114; taking refuge in God against, 93, 98; divine, 45-50, 122
- Caro, Rabbi Joseph (author of *Shulḥān 'Arūkh*), 76 n. 11
- Caution, 12, 22, 23, 218; of maltreatment, 25
- Cave, residence of demons, 95; *see also* cistern
- Cemetery, 77, 86, 87; seeking God's protection when passing by, 105; sudden sight of, 121; the bereaved falling in two facing lines at gate of, 133; addressing the dead in, 209
- Censure, expression of, 59, 62; of guest, 75
- Chance, *see* lot
- Change, in way of life, fear of, 68; of time, fear of, 92, 101; for the better, 88, 89; social, 150
- Character, admiration of, 61; resenting of, 98; asking refuge in God against evil, 9, 93, 98
- Charm, *see* spell
- Child, children, devil entering woman makes villain, 33; giving birth to, 67; birth of unlawful, 130; blessing new born, 164; circumcision of, 117; needing father's care, 198; admiring of, 165, 199; admiring affection for, 201; praising God for having, 166; wishing longevity and means of living for, 207; seeking God's protection for, 111; wishing God to preserve, 116, 164, 166-169; mentioning of God's name on, 21; referring to interlocutor's, 12, 119, 120; seeing of, accompanying father, 119; wishing father to see wedding ceremony of, 117, 215; praying for favour in interlocutor's children's wedding, 216; must invoke *basmala* when starting to eat or drink, 35; belching, 67; sneezing, 67, 81; crying, 67; calming down, 64, 66, 67; praying for, when going out, 149; remembering one to, 178; falling, and causing anxiety, 38, 64; ill, 78, 88, 105; swearing by life of, 41; losing of, 189, *see also* baby
- Choice, lack of, 197
- Christian, Christians, 13, 67; Arabic speaking, 19; Orthodox, 119; salutation, 47; formulae for sneezers, 81; wishing protection of Saints, 121
- Churchill, Charles W., *see* Lutfiyya
- Circumcision, of Muslim, 87, 117; blessing of, 162
- Cistern, preferred residence of *jinn*, 36; *see also* cave
- City, epithet for, 119
- Climbing, of shaky ladder, 107
- Clouds, seeking refuge in God against, 97
- Coffee, ordering Bedouin boys to pour for guests, 171; offering of, 27, 28, 75, 180, 216; hinting guest to drink, 157; drinking when condoling, 85; apprehension of spilling hot, 65;

- thanking for, 162, houses, 75, 90  
 Colin, Georges S raphin, 39, 115, 157,  
 174, 202, 216  
 Comfort, comforting, from God, 44,  
 87, 88; wishing 70; expression of,  
 72  
 Commandment, divine, 11, 147, 182,  
 183  
 Committing oneself, unwilling to, 31  
 Communication, affective, 7; seman-  
 tics of words in context of, 7, 8  
 Company, God's, wishing, 117  
 'Compassionate', *see* 'Merciful'  
 Compensation, for death of deceased  
 in safety of bereaved, 84, 86, 133;  
 for food consumed by guest wished,  
 214  
 Complaint, 55; about unjust treatment  
 158; about shortage and poverty,  
 187; about bad health or situation,  
 189  
 Compliance, 14, 56  
 Compliments, dispelling of, 10, 12, 139;  
 thanking for, 117, 167; expression  
 of, 113, 119, 154, 168; formula ac-  
 companying, 115  
 Compulsion, 9  
 'Concealer (of sins)', 112  
 Concealing, of oneself, when afflicted  
 by trial, 112; of identity of unmarried  
 mother, 113; of sinner by God, 131  
 Condemnations, 58  
 Condolences, 11, 12, 65, 84, 177, 178,  
 208; expressing of, 113, 116; source  
 of, 1; in H dith, 85; Jewish, 14, 70;  
 condoling, at cemetery after burial,  
 133, 208; on entry to house of be-  
 reaved, 69, 168; with bereaved, 77,  
 84-87, 123, 159, 166, 168, 181, 190,  
 195, 196, 209; with the Rwala Be-  
 douins, three nights after death, 195  
 Conduct, *see* behaviour  
 Conduction, God's, wishing, 79-81  
 Confidence, in future, 25; in people,  
 27; in God, 26, 44; system of mean-  
 ings centering on; semantic fields of,  
 44; confiding one's cause to God  
 197  
 Conflict, between tongue and heart,  
 135  
 Conforming, with interlocutor, 99  
 Confusion, 129, 135, 139  
 Congratulations, 12, 15, 90; source of,  
 1; expressing of, 113; exchanging of,  
 90; on birth, 162, 164, 173, 206, 207;  
 to father, 117, 166; on boy's cir-  
 cumcision, 117; on betrothal, 208;  
 to bridegroom, 162, 207, 208; to  
 parents of bridegroom, 208; to Bed-  
 ouin chief on pitching tent, 215; on  
 opening new store; to voyager, 177;  
 on new appointment, 216  
 Conjuring, 14, 43  
 Conscience, 12, 22, 23, 25, 44; warn-  
 ings of, 92; victims of non-existing,  
 86  
 Consent, 183  
 Consolation, expression of, 72, 78, 88  
 'Consoler', 27  
 Contempt, 199, 201  
 Contentment, with fate, 188  
 Contingency, on God, 44-91, 164; in-  
 voking name of God an expression  
 of, 51  
 Conversation, interruption of, 11, 99;  
 diverting from subject of, 11; allud-  
 ing to demons in, 93  
*Conversational Arabic*, 23, 127  
 Conveying, and asking to convey greet-  
 ings and regards, 125, 178  
 Cooking, thanking for, 190; admira-  
 tion of, 201  
 Cooperation, 166  
 Correctness, reverting to, 23  
 'Countenance' of God, 9, 83-85, 190;  
 noble, 94  
 Courage, delight in, 59  
 Courtesy, courtesies, 127, 140, 212, 214,  
 216; form of, 14, 91, 92, 152, 167,  
 170; contextually restricted, 7; dis-  
 pelling of, 10; toward God, 203  
 Covenant of God, swearing by, 154  
 'Coverer' (of faults)', 101, 131; of  
*pudenda*, 112  
 Covering, divine, against fear evoking  
 stimuli, 67, 68, 92, 101-113; against

- one's sins, 131; in sexual matters, 101; liked by God, 112
- Covetousness, 99
- 'Creator', 124
- Crime, reservation from, 72; seeking refuge in God against, 100, 131
- Crisis, 87; after experiencing, 89
- Critical situation, 55
- Criticism, criticizing, of imitation of Western manners, 78; of speaking nonsense, 108; apprehension of, 101, 108; impolite, 134
- Cross, the, 67, 119
- Crowd, apprehending assembly of, 104, stoning a car, 106
- Crying, on grave, 87; over spilt milk, 158; a wish, 210
- Courtesies, 127, 140, 212, 214
- Cultivation, land, 28
- Cupping, recitation of *āyat-al-kursiyy* when, 98
- Cure, wishing God to, 115, 184; predestination of, 191
- Curiosity, ungratified, 31
- Curse, curses, cursing, 13, 19, 47, 76, 134, 177, 210, 211; and simultaneously seeking God's forgiveness, 137; of oneself (forbidden), 188, 217
- Custody, divine, 75, 92; commendation to, 122, 123
- Customs, Biblical, practiced by Palestinian peasant, 193 n. 37
- ḍa'if* (*ḍi'if*), *iḍ-ḍi'if luh rabbina*, 26
- dakhl*, *dakhil*, 50 and n. 2, 51; ~ *aḷla*, 9, 13, 50, 51; *b* ~ *aḷla*, 51; ~ *rabbak*; ~ *il-malāyke*; ~ *'ala-ḷlāh*; *fi* ~ *ak*, 51
- ḍamir*, 22
- Damage, recourse to God for strength against irreparable, 158
- damm*, in *shā-ḷla mā tungul b-hiyye* ~ *ṣāhib*, 215
- Danger, threatening, 26, 29, 30; fear of, 46, 77, 120; apprehending 103, 104, 113; hoping there is no, 212; escaping, 106, 107, 177; of fearful places, 33; of night, 33, 97; of demonic powers, 37; impending, 149; in journey, 175; exclamation in, 55; God saving Ali from, 88; God's preservation, guardianship, and custody against, 92; God's protection from, 123; recourse to God for strength in, 156, written preservative spell on houses against, 114
- Daniel 12, 1..., 155
- dār*, *mabrūka* ~ *ku*, 215
- Dārīmī, 'Abdallāh b. 'Abd al-Rahmān. (author of *al-Musnad*), 185
- Daring, 26
- Darkness, fear of, 68
- dastūr*, 37; *lā sātir wa-la* ~, 112
- Daughter, term for guarded girl, 130; congratulating for birth of, 164, 165, 207; resignation to God's will on birth of, 196; being a parent of, an allotment, 189
- Daumas, Eugene, 45, 86, 87, 102, 111, 132, 160, 191, 194, 195
- dawām*, *ad* ~ *wa-l-bigā lilāh* (!), 73, 83, 133
- da'we*, *id* ~ *barra*, 65
- Day, good, a courtesy, 117; of Judgment, 147
- ḍayf* (*ḍhēf*), *ḍhēf-ir-rahmān*, 14
- dāyim* (f. *dāyma*, *dāyme*), *yā nāyim waḥ-hid-id* ~, 82; *allāh el-ḥayy ed* ~, 83; *id* ~ *aḷla*, 85; *huwa-d* ~, 86; *dāyme ḥayātak*, 162; *sufra dāyme*; in *shā-ḷla-is-sufra dāyma*, 214
- (pl.) *dayyāt*, see *yad* (*dbr*), *aḷla bidabbirha*, 191
- Dead, God's mercy for, 11, 13, 76, 82, 84, 85, 87, 178; God's forbearance for, 12, 143; God's forgiveness for, 133; God's resting soul of, 87; alluding to, or mentioning of, 65; reclaiming soul of, 73; Quickener of, 77 n. 11; shocked by sight of, 98, 121; burying of, 133, 144; Jesus' raising of, subject to God's permission, 183; meal for soul of, 208; addressing of, at cemetery; reading Psalms for soul of, 210; friend not seen a year considered as, 76, 77 n. 11; whoever has offspring is not

- considered; ransom of family, 84, 85; swearing by, 83; talking to, 87; surrender to fate when bereaved by, 148; wishing God to replace, 195; *see also* death
- Deal, making, 26, 29
- Death, 30; alluding to, or mentioning of, 83, 105, 156, 181; apprehension of, 65, 77, 104, 113, 137; fear of, 68, 71, 77, 92, 104, 105, 113, 160; recourse to God for strength in face of, 156; resignation to God's will in case of, 196; wishing of, 210; under cover; leading to paradise; on bed of submissiveness; like martyr riding good horse as chief of tribe; with blameless record, 87; hearing about, 9, 11, 73; what to say when hearing about, 84 n. 15; prophylactic invocation against, 11, 14, 141, 143; God's preservation and refuge against, 92, 93; safety of bereaved in compensation for; inescapable, 84; allotted, 189, 190; matter of fate, 148; subject to command of God, 182; subject to God's permission, 183; subject to God's will, 148, 160; chastisement of God, 195; on deathbed, 111, 130; reciting *sūra* 36, of Yāsīn, on approaching, 114; referring to, 87, 189; curses relating to, 210; all unto, 86; of every living; of certain man, 147; of riding animal or sheep, 210; prevents humans from ravishing one another, 84, 86; *see also* condolences, dead
- Debts, seeking refuge in God against, 100;
- Deciding, 28;
- Declining, of offer, 49; of servility, 139; of accompaniment of host to gate on termination of visit, 140
- Decorating, thanking for, 180
- Decree, divine, 11, 26, 29, 30, 130, 147-195; inescapable and inevitable, 147, 148; origin and derivation of, 147 n. 1; general and particular, 147; good omen in, 198
- Defeat, 29; in case of, recourse to God for strength, 155
- Defect, fear of exposing of, 31
- Defence mechanism, 9, 51, 101
- Deficiency, fear of exposing of, 31
- Delight, 12; in human characteristics, 52, 53, 59, 60; in senses, 52, 53, 60; in beauty, 55, 59; in sweetness of voice; in courage and bravery; in ability, in talent, in eloquence, 59; in emotional characteristics; in taste; in intelligence, 60; in sight, 60, 198 n. 1; in deeds, wishing God to, 208; expression of, 59, 198
- Deliverance, wishing God's, from mischief, 134; from *qaḍā'*, 147
- Demonic powers, fear of, 6, 35, 36, 44, 65, 102; obstructing of, 9, 11, 33, 34; disgracing of, 21; chasing of, by holy words and Qur'ānic passages, 35, 38, 75; invoking protection of, in pre-Islam, 92, 93; hurting of, by hot liquid, 65; addressing, 102; habitat of 36, 37; Jewish belief that Jerusalem is void of, 102; protection from, 6, 11, 35; God's refuge against, 11, 44, 92, 93; euphemistic names for, 6, 35; belief in, 36
- Departure, 26; from Bedouin tribe with family, 122
- Denizeau, Claude (author of dict.), 50
- Dependence, 11, on God's mercy, 74
- Depression, coming from God, 195
- Deprivation, wishing no, of beloved, 69
- Deputy, God's, on earth, 125, 151
- Derision, 7, 12, 53, 57, 64, 67, 92, 113, 119, 199, 201
- Dervish, warding off demons in shops and coffee-houses, 75
- Desolate, 78; places, residence of demons, 95
- Despair, despairing, 7, 12, 26, 27, 30, 31
- Destiny, 130, 147, 148; resignation to, 9, 44, 73; written, 11, 192, 193; against someone, 82; unchangeable, 148

- 'Destroyer', 159; swearing by, 160  
 Destruction, refuge from, 26  
 Determination, owing to God, 27  
 Devil, *see* demonic powers, *shayṭān*  
 Devotions, collections of, 1 n. 1  
 (*df'*), *il-qaḍā' lā yudfa'*; *aḷla yidfa' el-qaḍa w-al-bala*, 148  
*dhabīḥ, subḥān man ḥallal 'alēk-idh-~*, 34  
*ḡhaniyyi, in shā-ḷla mā bitshūfu ~ mi-thil hāy*, 208  
*ḡharar, wa-la tshūf ~*, 213  
*dhib, idh-~ ḡḡḡḡr*, 15, 36  
*dhikr (dhukr)* (pl. *adhkār*), 20, 21, 32; as a system of devotion; *adhkār*, 20 n. 3; ~ *aḷla ('ala)*, 21, 66; ...*yikhzi kull shīṭān; ...shifā'u-l-qulūb; dkarna-ḷla wu-l-mlayka*, 21  
*dhimma, fī ~ ti-ḷlāh*, 119  
 ('*dhn*) ('*zn*), *basta'zin*, 99; *mnista'dhen*, 128; *basta'dhen*, 174  
 (*dhr*), *aḷla yadḡar*, 68  
 Dialects (acronyms of by geographical names *passim* not indexed), dialectal, 5, 10, 22, 52, 90 n. 19, 181, 188, 203; phonology, 11; (Near) Eastern, 12, 13, Iraqi, 151 n. 4, Bagdadi, 56, Syrian, 13, 151 n. 4, Palestinian, 5, 56, 90, Jerusalem, 31 n. 2, Egyptian, 13, 90, 140 n. 9; Southern, 13, Yemenite, 12; bedouin, 112 n. 16; North African, Maghribi, 10, 12, 13, urban Moroccan, 203  
 Dickson, Harold Richard Patrick, 27, 50, 116, 123, 152, 153, 158, 194  
*Dictionnaire arabe français, Dialectes de Syrie: Alep, Damas, Liban, Jérusalem*, *see* Barthélemy  
*Dictionnaire des parlers arabes de Syrie, Liban et Palestine...*, *see* Denizeau,  
 Difficulty, times of, 148  
 Disagreement, 10, 179  
 Dīnawārī, Abū Bakr Aḡmad, 132, 198 n. 2  
 Disappointing, disappointed, disappointed, 118; being, 8; wishing God not to, 109  
 Disapproval, 10, 51, 54, 63, 138, 199, 201-202  
 Disaster, hearing of, 6, 148, 212, 219; fearing of, 69, 113, 114; God's protection in, 148; recourse to God for strength in, 156; escaping, 177, due to God's command, 182  
 Discourtesy, refuge in God in face of, 99  
 Disease, no mentioning of, 21; fear of, 31, 92, 105, 113, 114; God's preservation against, 92; chastisement of God, 195  
 Disgracing, 130  
 Disgust, expression of, 59, 62  
 Dishonour, wishing God not to, 109; concealing of, of unmarried mother, 113; apprehension of, 129  
 Dismay, expression of, 59  
 Dismissing, 57  
 Disobedience, turning from, 151 n. 4  
 Dispelling, of courtesy; of compliment of exaltation, 10; of arrogance, 10, 134, 135; of injustice; of slander; of malicious joy; of temptation, 10, 134, 136; of odd manners and behaviour, 10, 121, 138, 157, 197; of anxiety, 88, 89; of impatience, 134, 136; of joking, 136; of remembrance, or mention of wicked action, 136, 137; of complexes, 139; *see also* repelling  
 Displeasure, 51  
 Disposition, repelling of odd, 157, 158; of God, 191  
 Disputing, 23  
 Disquietude, freeing from, wishing, 89  
 Dissatisfaction, 66  
 Dissension, refuge in God in face of, 99  
 Dissociating, from, other's wicked thought, 135, 137; provocation, unjust criticism, odd manners, and behaviour, 135, 138; complexes, 135, 139; evil spirits, 135, 140  
 Distracting, of *jinni*, 15  
 Distress, 26, 29, 30, 71; exclamation in, 55; recourse to God for strength in, 156; prayer against, 98

- Distrust, 31, 54, 63
- Disturbing, of peace of mind, 155
- Divination, *see* foretelling
- Divorce, threatening with; certificate of 114; untimely, 136, 155  
(*dkhl*) *yudkhilluhumu-l-janna*, 80; *in shā-lla lā dakhkhalak-il-bēt aḥḥad*, 210  
(*dl*), *rabbina yi'addilhā lik*, 156  
(*dll*), *in shā-lla bitḍallu b-khēr*, 209  
(*dm*), *ilāhi mā ni'dimak*, 69
- Doing, of something for nothing; for no compensation or reason; without express condition, 84; by God's decree, 182; good, wishing God to enable; bad, wishing God to disable, 147
- Door, apprehending knock on, 103, 127; scorning of recourse to bolts of, 119; kissing and hugging behind, 138; inscription of *mā shā'a-llāh* on, 199
- Dornier, P., 79-81, 83, 88, 103, 154
- Dough, preparing of, 35, 102
- Draz, Mohammad Abd Allah, 77
- Dreadful, 129
- Dreams, refuge in God against evil, 93, 96; asking about, 219
- Dress, wearing, new, 97, 200; someone else's 110; admiring of new 200; wishing wear and tear of new, in good health, 214; good and evil in, 97; gift, 118
- Drink, drinking, 33, 35; manners of, 35 n. 5; of coffee, or sweet lemonade when condoling, 85; of cold lemonade, 87; of water of Zamzam, wishing, 210; asking for, 163
- Drought, resignation to divine will in, 196
- Drowning, apprehension of, 104
- Drunkness, loathing of, 157  
*du'ā'*, 1 and n. 1, 133; ~ *al-karb*, 98
- Dumb, 26  
*dunya* (*dinya*), *id-dinya fānyi*, 85; *in kān bi-d-~ khēr*, 217  
*al-Durru al-Manthūru fī Tafsiṛi Asmā'i-Llāhi al-Ḥusnā bi-l-Ma'thūr*, *see* Yaḥyā
- (*dwm*), *mā idūm kān wejh-allāh*, 83; *mā bidūm illa wijhu*, 85; *aḷla ydimak lina*, 118; *tiḥya wi-tāūm*, 162; *dāmat* (or *yidim*) *ḥayātak*, 162; *aḷla ydim-kom fō' rāson*, 165  
(*dwy*), *rebbi ydāwi-u-l-'abd sabab*, 191  
(*'dy*), *rabbina yiddiki fūlt-il-'omr*, 86
- Earthquake. by fate, 148, 182
- Easy, God makes, 88; way, wishing God to make, 116, 122
- Eating, 33, 35, 75, 127, 168, 214; manners, 35 n. 5; of last meal before day-break in Ramadan, 82, 149; of meal following fasting, 127; holding back of, in Ramadan, 137; and not offering, 138; of one's fill causes belching, 138; of fish, 201; without bread, 197; with mourners, 208; wished on happy occasions with host, 214
- Eclipse, sun, and moon, 78
- Elation, 52, 53; expression of, 59
- Elijah (the Prophet), *see eliyāhu eliyāhu* (Hebrew), (*n-nabī*), 64, 66, 67
- Eloquence, delight in, 59
- Embarrassment, 7
- Emergency, 9, 73
- Emotions, emotional, 7, 44; exclamations, 2; ambiguity in expressions, 60 n. 6
- Enabling, by God, to do good, and disabling doing bad, 147; to fulfil religious duties; to fast in Ramadan, 149; to make pilgrimage; to reward; to go on journey, 150
- Encouraging, 113; when carrying out physical work, 14, 118, 152; to fulfil one's promise, 15, 159; of interlocutor, 43, 88; of singer; of coquettish laughter, 53; of the ill; of one with flagging spirits, 159
- Encyclopedia of Islam*, first ed., 20 n. 1, 58 n. 5; second ed., 19, 20, 131 n. 1, 182 n. 31, 204, 216
- Encyclopedia of Religion and Ethics*, 20 n. 1
- Endearment, expression of, 118, 167, 216

- Enemy, rejoicing of, at affliction of sneezer, 79; wishing death for, 148; wishing God not to allow overpowering by, 149
- Energy, owing to God, 27
- Entering, place, 32, 34; water-closet, 33, 93, 95; mosque, 93, 94; bath; desolate places, 93, 95; paradise, 95; market, 96; house other than one's own, 111; 'opening way' prior to, with guest; lady's private room, 112; sepulcher, 174; store, 179
- Entreating, 10, 11, 13, 43, 45, 51, 76, 82, 125, 163, 164; by kissing superior's hand, 140
- Entrusting, to oneself, 77; with soul, 123
- Erecting, of tent, 32, 34
- Errand, 30
- Error, refuge in God against, 100
- Escaping, of blood revenge, 50; of danger, disaster, and misfortune, 177; of accidents, 194
- 'Eternal', 82, 83, 85, 155; swearing by, 160
- Eternity, divine, 73, 83
- Eulogizing, name of Prophet, 11, 21, 181
- Euphemistic names, for *jinn*, 12, 36, 93; for demonic powers, 6, 35; for death, 82, 83, 123; for the dead, 86; for bare land, 187; for lack of wisdom, 207 n. 14; for expressing apprehension, 217
- Events, against bad, 9; missed, 10; subject to predestination, 148; subject to God's will, 183, 203; God knows hidden, 185; good, wishing, 190
- 'Everlasting', 160
- Evil, divine repelling of, 67, 68, 70, 71, 81, 95, 96, 199; of man, fearing of, 72; spirits, fearing of, 102; alleviating fear of, 88; conduct, apprehension of, 73; thought, dismissal of, 154 n. 7; created things having active principle of good and another of, 96, 97; spirits, driving away from body by sneezing, 81; of something, taking refuge in God from, 96; God's protection from, 115, 121; accidents, God's protection from, 158; forces, refuge in God against, 11, 92, 93; action, refuge in God against, 100; thought or attitude, refuge in God against, 99; society, God's guardianship against, 92; one's heart, and action, God's guardianship against, 93, 97, 98; of God's creation, 95; of earth, 96; of animals 96; decision, 135; omission, 137; doing of, wishing God to disable, 147; being saved from, thanking God for; leaving the ill, thanking God for, 172; not paying in, 67; actions most exposed to, 93, 98; and good come from God, 194; wishing of averting, 12, 209; wishing mourners not to see, 209; wishing the ill not to see, 213; *see also* eye, wicked
- Eye, evil, fearing affliction of, 11, 62, 102, 103, 113, 120, 121; suppressing affliction of, 198 and n. 1; restraining of, 67; warding off, 12, 21, 33, 66, 70, 120, 154, 165; amulet as spell against, 92, 199; chasing away demons precautionary against, 38; God's guardianship against, 92; God's refuge against, 93, 95; God's protection against, 97, 102, 116, 119, 125, 126; repelled by fish, 200; 'cold', 115, 'hot', 115 n. 18
- Exaltation, dispelling of, 10; wishing, 133
- 'Exalted', 125, 151, 216
- Excitement, excited, 12, 129; exclamation of, 64, 128; expression of, 198; 'Soother' of, 10; bumping against, 38; of hearing, 41
- Excuse, 139, 143, 144; divine, 12, 144; for refusal, 189
- Exercise, taking, 151
- Existence, of God, 48, 73, 79, 80, 83
- Extremes, dreading of, 92, 101
- ezra* (Hebrew), *-s-sofēr*, 64; sponsor, 27 and n. 1; son of Allah; scribe of

- Jewish law, 65 n. 7; Ezra 7, 11-21, ..., 65 n. 7; *see also* (l-ə)'zēr
- Face, particularized in salutation; wishing God to keep, 160; divine, *see* countenance
- fadā*, in *shā-lla* *byikūn* ~*kon*; ~*kull khayr*, 209
- faḍila*, *yā* ~ *t-il-bāsha*, 141
- faḍl* (*faḍhl*), *kullu bi~ak*, 141; *yzid faḍhlāk*, 168; *min faḍhl-illāh*, 170
- Failing, 9, 26; in errand, 30; in passing thread through eye of needle, 137
- Faith, in God, 121
- Faithful, name of God; faithfulness of God, 123, 124; *see also* Muslims
- fa'l* (*fāl*) (pl. -*āt*), ~ *aḷla* (*wa-la* ~ *ak*), 9, 11, 187, 188; *shū 'am tiftah ha-l-~āt?* 70; ~ *ak ḥasan*, 122, 188; ~ *ak fi rāsak*, 187; *al-~ bi-l-manṭu-gah*, 188
- falāh*, *ala* ~ *illāh*, 189
- Falling, child, calming of, 64; acrobat, apprehension of, 65; protecting by invocation, 113; star, 154
- Family, large, admiring of, 199; wishing of, 214
- Famine, 149; resignation to divine will in, 196
- (*farah*) (*farḥa*) (pl.) *afrāh*, *fi-l-~*, 162; in *shā-lla* *minshūfak bi-l-~*; ... *bitmid-du-l- 'akil bi-l-~*, 208; ... *bti'lib aḥ-zānku* ~, 209; ... *minrudd-ilku-yyāha bi-l-~*; ... *mnākol bi-l-~*; ... *b-farhit-il-iwlād*, 214; *b-farhit-iwlādku*, 216
- faraj*, 12, 87-89; *ya* ~ *'ali 'ind al-maḍiq*; ~ *aḷla qrib*; *qirib* ~ *allah*; *ma-ḥla-sh-shiddā w-ba'd-ha-l-faraj*, 88; *ya-lla-l-~*; *yā rabbi* ~ *ak*, 89
- Farewell, bidding, 6, 13, 114, 116, 122, 123; expressions, 48, 128; source of, 1; *see also* asking leave, valedictory phrases
- Fascination, 52, 53
- al-Faṣīḥ*, *see* Tha'lab
- Fasting, in Ramadan, 82, 127, 137, 138, 140, 143, 149; reciting *sūra* 36, Yāsīn, when, 114; wishing God to enable, 149
- Fatalism, fatalistic, outlook on life, barrier in Egyptian society, 205
- Fate, 26, 30; caution does not prevent, 147; cannot be repelled; surrender to; wishing God to efface, 148
- fātiha*, 41, 74; *samm'ūna-l-~*, 29; *il-~ la-sidi abu-l-'abbās*, 202; in *shā-lla tkūn* ~ *t khēr*, 216
- Fatness, admiration of, as asset, 201
- fattāh*, *yā* ~, *yā 'alim*, 186, 187
- Favour, 180; thanking for, 113, 118, 216; paying reward for, 150; wishing God to look with, on one's thanks, 173; ... to bestow, 181, 210
- (*fḍh*) *la yefḍāḥak*, 109; *rabbina lā yifḍāḥak*, 129
- (*fḍl*) (*fḍhl*), *tfadḍal*..., 35, 91, 109, 139, 142, 143, 168, 180, 214
- Fear, 5, 25, 29, 124; of God, 12, 19, 21-25, 44 and n. 11, 129, 137; of God's anger, 93; ... punishment, 112, 134; of divine and transcendental secrets, 101; of the unknown, 97; of Last Things, 92; of committing sin, 141; of distraction in ritual situations, 93; seeking God's protection from, 123; of changes of time, 92, 101; of future, 68, 181; of demonic powers, 6, 35, 36, 44, 68; of evil spirits, 101; of mentioning the *jinn*, 37; of going mad, 38; superstitious, 33, 44, 68, 70, 101, 113; of disclosing exact number; of inopportune visit, 103; of real or imaginary stimuli, 92; of changing way of life, 68; of evil eye, 11, 101, 103, 113, 115; of exposure, 31; intra- and interpersonal, 68, 101, 108; of injury, physical and/or moral, 38, 68, 71, 72, 92, 101, 113, 115; of society, 101; of disclosure of one's secrets and weaknesses, 101, 108; of criticism and gossip, 101, 103; of evil of man; of hurting feelings, 72; of odd behaviour, 101, 108; of precision, 103; of bad temper, 108; of breaking oath, 134; sexual, 92, 125, 129; of

- extremes, 92, 101; of darkness, 68; of hurting superego; of malice; of slander, 31; of danger, 46, 103; of illness, 46; of disease, 68, 71, 92, 101; of calamity, 69; of misfortune, 69, 113, 114; of mishap, 69, 113; of misadventure, 113, 114; of disaster, 69; of fire, 70; of accidents, 71; of death, 68, 71, 77, 92; of hell, 101, 115; of unknown cause of scream, 68; dominating formulae of, 1; exclamation of, 55, 59, 62; refuge from, 26; immunity from, 29; freedom from, 124; prayer against, 44, 98; amulet as spell against, 92; *see also* apprehension
- Feelings, expression of, 1, 2, 53-55; refraining from disclosing of, 12, 31; pleasant and unpleasant, 52; good, when safeguarded by God, 123; fear of hurting of, 72; of uneasiness, 118
- Feghali, Michel, 28, 46, 70, 85, 88, 126, 165, 166, 193, 209
- fidā, f(i)dāku*, 85, 166
- Fire, referring to; fear of; wishing no suffering from, 70; of hell, 70, 95; abode of ignorant Muslim, 102
- Firmness, backed by God, 27
- Fischer, A., 20 n. 1, 40 n. 10, 49 n. 1
- Fish, repelling spell of evil eye, in North Africa, 200, 201
- fitna*, 94  
(*fk*), *rabbina yifukk di'tu*, 136  
(*flh*), *ifleh 'a-ma gasam-a'lla*, 189; *falaḥa, aflaḥa, istaflaḥa*, 189 n. 36
- Food, taking out from container, 35, 102; preparing of, 75; calling to share, 189; wishing mourners to lay on table on happy occasions, 208; wishing good beginning and safe end of; wishing tables loaded with; wishing compensation for consummation of, by guest; wishing eating on happy occasions, 214
- Fool, making, by kissing one's hand, 140 n. 8
- Forbearance, divine, 12; wishing for living and dead, 143, 144
- Forbidding, divine, wishing, 67-73, 92, 148, 149; swearing by *amāna* of, 41, 124, 125
- Force, using of, 154
- Forests, habitat of demons, 37
- Foretelling, 24, 25; *see also* divination
- Forgetting, 55, 77 n. 11, 156, 157; to shut door, 87; remembering God when, 137 n. 4, 205; promising not to, accompanied by *in shā-lla*, 205
- Forgiveness, 77; God's, 15, 76, 77, 131-140; wishing, 80, 83, 132; for live and dead, 1; for one swearing, 75; for sneezer, and interlocutor, 79, 80, 132; for the sick after recovery, 106; for the dead, 132, 133; for committing offence or sin, 132, 134; for oneself, 134; in repentance, 135; for making, or when hearing involuntary bodily sounds, 138; prayers, 131
- 'Forgiver', 10, 78, 131
- 'Forgiving', 141 n. 10
- Formula, formulae, study of, 1; eliding of, 2, 3; constitution of, 2; *du'ā'*, 1, 2; themes drawn from, 2, 3; prophylactic, 21, 44, 51, 65, 141, 143; doctrinal, 80; condemnation of pre-Islamic, 58; earliest Islamic, 10; non-Muslim, relating to sneezing, 81; of prayer for sneezer, 79 n. 12, 80, 81; of blessing and seeking protection against evil, 125
- 'Fortress', 125
- Fortune, *see* destiny, lot
- Fountains, preferred residence of *jinn*, 36
- Frayḥa, Anis, 21, 39, 55, 66, 70, 78, 101, 108, 117, 122, 148, 160 n. 14, 165, 186, 193, 196, 205, 207, 214
- Freedom, Ulema's emphasizing of human, 151
- Freeing, of prisoner, 149
- French, 76
- Fretful, 9, 26, 29
- Frenzy, 90  
(*frh*), *tifraḥ bi-l-maḥrusin*, 117; *tifraḥi fiha b-hayātek*, 207; *in shā-lla btifraḥ*

- fihom fi bētak*, 215  
 (frj) (frg), *ferajha alla; alla faraj* ('ala), 89; *alla yifrij(h)a* ('ala), 12, 71, 88, 89; *bifrijha alla*, 71; *alla bifrijha*, 88, 156; *min hin la-hin bifrijha rabb-il-'ālamīn*, 88; *bukra rabbina yifrig-hi; yā rabb tifrijha; u'ud la-ḥaddi-ma yifrig-ha-l-karīm; māku shī mā yifrāj; mā qhḏhiq ulla tifrāj*, 88; *btifraj*, 156; *allah yferrej* ('ala), 12, 88, 89; *rabbī yferrej* ('ala), 88, 89; *yfarrīj-alla*, 88
- Fright, frightened, 11, 38, 39; exclamation of, 38, 59, 62; calming down, 66, 90; of inopportune visit, 112; child, protecting by incovation, 113
- Frustration, 6, 31; due to destiny, 192 (*fshl*), *mā nifshilak*, 118 (*fth*), *fataḥa-llāhu 'alayka*, 134; *ghēr la-(a)staftih min idak*, 187
- 'Fulfiller', of hopes, 10
- Funeral, thanking for participation in, 133
- furṣa*, ~ *sa'ida*, 117
- Future, the, fearing of, 68; under God's control, 159 ('fw), *alla raḥamna w-'afa 'anna*, 106; *alla yi'fi 'anna; sidi* (or *rabbī*) *yi'fu 'lek*, 143; *alla y'āfik*, 153, 168, 171 (*fwl*), *la tfawwulsh 'ala nafsak*, 188
- Galal, M., 159
- Gambling, 137; card game, 74, 100, 136; ancient game of chance, 100; seeking refuge in God against, 100
- Gardet, L., 19, 20 and n. 2, 131 n. 1, 204
- Garment, good and evil in, 96 *gayyām* (Hebrew), *see qayyām*
- Geertz, Clifford, 2
- 'Generous', 79, 127, 131
- Genesis 39, 2 and 21..., 46; ~ 44, 5..., 24 n. 5
- Gentile, wishing God not to embolden against Jews, 155
- Get together, after long absence, 45 *ghaffār*, 10, 131 *ghāfir*, 131, 132
- ghafūr*, 10, 76, 78, 131, 134
- ghalabe*, *la-'esh ha-l-~?* 139; *balāsh ha-l-~*; *mā fi ~*; *ghalbatak rāḥa*, 140
- ghānim* (pl. -in), *al-'awāfi ya ghānmin; ḥayy-alla ha-l-~*, 153; *~u-sālim*, 175; *'āda sāliman ~an*, 175 n. 25
- ghayb* (*ghēb*) (pl. *ghuyūb*), *lā ya'lam-il-ghēb illa-llāh*, 185; *wa-llāhi-l-yi'-lam-is-sirr w-il-ghēb*, 187; *subḥān 'allām-il-ghuyūb*, 185
- al-Ghazālī, Abū Ḥamid Muḥammad, 25 n. 7, 35 n. 5, 204 n. 10
- (*ghḏb*), *idhā ghaḏiba qāla a'ūdhu billāh*, 99
- (*ghfr*), 131; *ghafara-llāhu l+* pronominal suffix, 132-134; *ghafara-llāhu dhanbak*, 80, 132; *allah yaghfir dhunūbu*, 83, 133; *ghafar lak-allāh*, 80; *allah yarḥamu wa-yaghfir lihu*, 83; *alla yughfur (lak) dhunūbak*, 132; *allah yaghfir lihu*, 133; *allāhumma ighfir li*, 132, 134; *astaghfir(u)* (or *istaghfar-)* *allāh*, 15, 76, 99, 131, 132, 135-140, 183; ... (-l-'aliyy)-il-'azīm, 38, 136-138, 140, 156; *ana ad'i wi'albi yistaghfir*, 137; *istaghfir rabbak*, 134
- (*ghlb*), *ghallabnāk*, 142
- (*ghnm*), *rabbina yighannimak-is-salāma*, 175
- (*ghrz*), *in shā-lla mū gharaztu*, 211
- ghufrān*, 131-140, *yā rabb ~ak*, 135
- Giving, divine, 187; wishing of, for beggar and refusing him alms, 163, regards, *see* conveying
- Glory, to God, 80
- Going, go, to work, 28, 48; to bed, 28, 33, 93, 96; out, 28; with stranger, wishing for someone to, and never return; promising to, 211
- Goitein, Shelomo Dov Fritz, 127, 181, 188, 203
- Goldziher, Ignaz, 20 n. 2, 58 and n. 5
- Good, wishing of, 12, 14, 211; created things having active principle of, 96, 97; of something asking God for, 96; wishing God to enable doing,

- 147; comes from God, 194  
 Gossip, apprehension of, 101, 108  
 Grace, gracefulness, God's, 121, 170  
 'Gracious', 121, 141 n. 10  
 Gratification, divine, 163  
 Grave, *see* cemetery  
 'Greatest', 83  
 Greek, modern, 128  
 Greetings, source of, 1; expressing of, 113, 125, 151, 211; conveying of, 178; mutual, 14, 127; Islamic, 58; a religious duty, 160; morning, 161; morning and evening. to God, 160 n. 4; during the day, 117, 159, 161; holiday, 173; of welcome and invitation, 14, 152, 153, 170; for returning from voyage, 117, 176; for returning from pilgrimage; on way, and seeking God's forgiveness, 132; for workers, 152 and n. 5; *see also* salutation  
 Grief, 29, 71; exclamation of, 55, 156; last, wished for bereaved, 69, 70, 208; driving away of, wishing, 89; prayer against, 98  
 Griffini, E., (ed. of *Majmū' al-Fiqh*), 84 n. 15  
 Grotzfeld, Heinz, *see* Bloch  
 Growth, vegetation, subject to God's permission, 183; wishing for sneezing child, 219  
 Grumbling, 3  
 Grudge, demonic powers, apprehending, 65  
 'Guard', 114  
 'Guardian' 119  
 Guardianship, guarding, oneself, 23; divine, 47, 92, 117, 119-123; by name of Muḥammad, 67, 119, 120  
 Guessing, 24, 25; shunning of, 24; game, 24 n. 6  
 Guilt, cleared by God, 143  
  
*ḥabib*, ~na, 118  
*ḥabl* (*ḥabil*), *ḥabil idak*, 200; *huwa 'ala ~i dhirā'ika*, 200 n. 2  
*hadāwa*, *b-hadā(w)t-il-bāl* (or *bālak*), 90  
  
*ḥadd*, ~aḥḥa, 49  
*ḥāqḥar*, *idh-dhib* ~, 15  
 Haddad, Elias Nasrallah, *see* Spoer al-Ḥadīth, 32 and n. 3, 68, 93, 112; formulae recorded in, 10, 67, 113; forbidding to swear by *amāna*, 41, 124; condemning pre-Islamic greeting formulae, 58; recommending praise of God by sneezer, 79; condolences in, 86; safety of Muslims under divine protection in, 124; recommending merciful dealing with women, 129; *see also* Wensinck  
*ḥaḍra*, *yā ḥadrit-il-bēk*, 141  
*ḥafaḍh*, *bi-~ illāh*, 116; *see also* *ḥifḍh ḥāfiḍh* (*ḥāfiḍ*) (*ḥāfiẓ*) (pl. -in), *yā ḥāfiẓ*, 12, 103, 114, 115; *yā ~ (in)* (-il-'umur wi-)-*is-salāma*, 14, 119, 174; *il-~ aḥḥa*, 114, 115; *rabbina-l-ḥāfiẓ min kulli-makrūh*, 69, 114; *il-ḥāfiẓ rabbina*, 116  
*ḥafīḍh* (*ḥafīẓ*), *ḥafīẓ*, 78, 114, 115; *yā ḥafīẓak-is-salāme*, 119 and n. 19  
*ḥajj* (*ḥagg*), *ḥajja*, *wa-~ ti-llāh*, 40; ~ *an magbūlan*; *ḥaggi-mabrūr*, 132; *in shā-ḥa muwaffagin li-l-~*, 210  
 Ḥakīm, Tawfiq, 28, 30, 31, 33, 36, 38, 39, 41, 53, 54, 57, 59-63, 65-69, 71, 72, 74, 84, 88, 93, 98, 100, 102-109, 115, 120, 121, 126, 127, 134, 136-138, 141, 143, 144, 150, 154, 162, 171, 184, 186, 200, 201, 202  
*ḥāl* (pl. *aḥwāl*), *kif-il-~ ? 118*; *kif-~ il-mahrusin ? 120*; *kif* (*kēf*) (*chēf*) ~ *ak ? 139*, 159, 166, 167, 170, 171, 212; (*aḥḥāh*) *ysallem ~ ek*, 166, 171; *shū aḥwālak ? 170*; *kif ~ min 'indak ? 172*; *al-ḥamdu li-llāhi 'ala kulli ~*, 79, 193; *iz-zayy-il-~*, 212  
*hala*, (*yā*) ~, 152, 153, 170  
*hala'*, 19  
*ḥalāl*, *bi-rizg-al-~ in shā-ḥa*, 209  
*ḥalf*, 124, 125  
*ḥalim*, 78, 131  
*ḥalla*, *see aḥḥa*  
 Hamady, Sania, 21, 30, 33, 35, 41, 58, 115, 136, 138, 185, 194, 204  
*ḥamd*, 11, *al-~ (u)* (*l*)-*illāh*, 35 n. 5,

- 77-80, 103, 139, 149, 166, 194, 200, 212, 215; ... 'ala rjū'ak b-khayr, 176; ... 'ala kulli ḥāl, ... rabbi-l-'ālamīn, 38, 79; (mit) ... 'a-s-salāma (or salāmt-) 88, 106, 107, 117, 121, 149, 167, 172, 173, 176, 177, 194, 213; ... illi, 89, 172, 173, 176; ...-lladhī, 176; ... 'ala 'yām-is-sitt b-is-salāme 173, 176; ... wi-sh-shikīr, 194; nashkor ~ ak; yushkor ~ ak, 173; al-ḥamdu-lāhi; (il-)~ illa, 194; ~ u li-llāh; ḥamed rabbi, 195; see also ḥamdala
- ḥamdala*, 6, 35 n. 5, 38
- ḥammām*, in *shā-lla*-~ *il-hana*; 'u'bāl ~ *mina*, 210
- hana*, ḥammām-il-~, 210; in *shā-lla alf*, 214
- al-Ḥanafī, Jalāl, 22, 27, 40-43, 74, 84, 110, 112, 126, 150, 160, 187
- Hands, clenching, 132, 140; shaking, 132; wishing God to keep safe, 180; warding off evil eye, 199; see also kissing, washing
- Happiness, wishing of, 67, 69
- ḥaqq* (*ḥagg*) (*ḥa''*), *aḷla ḥagg*, 79, 80; *ashhadu-l-ḥagg*, 80; *ḥa'' ak 'alena*, 141
- ḥaram*, il-~ *ish-sharif*, 210
- ḥarām*, ~ *u-llāh*, 40
- Harfouche, M. Joseph, 45, 116, 135, 136, 139, 140, 162, 167, 178, 180, 181, 211, 212
- Harm, wishing no, 212, 213, 215, 219
- ḥāris*, il-~ *ḥuwwa aḷla*, 119; *ism-in-nabi* ~ *ak*, 120
- ḥarr*, *wa-la tqāsi* ~ *ha*, 70
- Ḥasan of Baṣra, 25
- (*ḥasana*) pl. *ḥasanāt*, 144, 194
- ḥasb*, ~ *una-llāh*, 9, 30; ~ *in-aḷlāh*, 27; ~ *iya-llāhu wa-ni'ma-l-wakil*, 29, 30, 150; *aḷla* ~ *i*; ~ *una lillāh*, 30; ~ *i bi-llāh*, 156
- ḥāsha*, 100; ~ 'uyūnek, 200
- Hastening, 56
- Hastings, 20 n. 1
- Hava, J. G., (author of dict.) 22, 24 n. 5, 40, 50, 160, 163
- ḥawālay-*, *aḷḷahumma* ~ *na wa-lā 'alay-nā*, 113
- ḥawl*, 150-159; *lā ~ a wa-lā quwwata (illā bi-llāh)*, 28, 71, 83, 151 n. 4, 155-158, 203; *lā ~ a wa-lā*, 156-158; *lā ~ i-llāh*, 136, 155-158; *lā ~ illā bi-llāh*, 155; *yā ~ illāh*, 155, 158; *yā ~*, 156
- Hawley, D. F., 32, 35, 47, 73, 83, 96, 100, 106, 114, 123, 128, 132, 133, 142, 148, 161, 162, 170, 172, 173, 177-179, 183, 205, 207, 211-213
- ḥawqala*, 11, 29, 150-159
- ḥayā'*, *inna-llāha yuḥibbu-l-*~, 112
- ḥayā* (*ḥ[a]yāt-*), *wi-~ t aḷla*, 40, 41; *wi-~ t-ism-aḷla*, 67; *wi-~ tak*, 136; *wi-~ tin-nabi*; ...*mḥammad*; ...*ir-ras ul*; ...*il-qur'ān*; ...*il-ka'be*; ...*il-malāyke*; *wi-~ ti*; *wi-~ tak'anni*; *wi-~ tak 'andi (ghālye)*, 126; *wi-~ t flān*, 83; *wi-~ tak*, 136; *fī ~ tak*, 212; *bi-~ tak*; 'ala ~ *tkom*; *dāmat (yidīm) (dāyme) ~ tak*; in *shā-lla bikūn min ahl-il-*~ (or *wlād-il-*~), 162, 207; *yikbar bi-~ tak*, 206; in *shā-lla tirfaḥi fiha b-~ tek*, 207; *aḷla ymidd bi-~ tak*, 162; *il-baqiyye (ba'iyye) (bā'i) bi-~ tak*, 83, 162, 169; ~ *t flān*, 83; ~ *tak-il-ba'ya*, 156, 162; ~ *tku-l-bāqyi*, 85, 162, 166
- ḥayl* (*hēl*), 151; *t'inu-l-hēl w-il-qawwa* 152; 'oqb *allāh mā ḥenna* (< *hēlna*) *shien*, 154; *illi mā btiqdar 'alē(h) hēl-aḷla 'alē(h)*, 158
- ḥayy*, *yā ~*, 45, 111, 154; *allāh el-*~, 83; *inna-llāha* ~, 112; *wa-l-~ i-l-qayyūm*, 160; ~ *w-aḷla*, 162
- ḥayyim*, ~ *ṭovim (ṭōbīm)*, 13, 81; *we-yosifū lekḥā shenāt* ~, 81 (Hebrew); *khallā lek-il-*~, 190
- (*ḥā'*), see (*hdy*)
- (*hdy*), in *shā-lla bihdīha-r-raḥmān*, 75, 217; *yehdik allāh*, 81; *yahdīna wa-yahdikumu-llāh ('ala-ṣ-ṣirāt-il-mustaqīm)*, 80, 81; *aḷla yihdik*; *aḷla yhaddi bālak*, 90
- Head, wishing safety of, 83, 178, 180
- Health, healthy, asking about, 113, 118; admiring of good, 200; and full, 115;

- toasting, 76, 89, 90; wishing, 13, 69, 79-81, 88, 152, 153, 166, 170, 183, 190, 211, 213, 214; wishing God to keep, 117, 119, 168-179, 211; God helps one in good, 47, 123; due to God, 169; praising God for good, 106, 127; complaining about, 189; passing critical moment in, 77, 78
- 'Hearer', 93, 187
- Hearing, of involuntary unseemly bodily sounds, 138, 139; of sneeze, 79; of detestable sounds, and untoward events, 93, 100, 106, 114; of casualties, 105; of knock at door, 112; of shrill, 120; of music and singing, 129; of compliment, 135; of blasphemy, 138; of disaster and misfortune, 212, 219; of illness, 114, 212, 219; of death, 133, 194
- Heart, peaceful, wishing, 13, 90, 91; wishing God to fill with compassion 163; taking refuge in God against own evil, 92, 93, 98, 99
- Heaven, 70, 74, 79, 80; dwellers of, 86; joys of, 131
- Hebrew, 13, 14, 24 n. 5, 31 n. 2, 48, 70, 76 n. 11, 86, 88, 114, 155, 190, 192, 194, 208 n. 15; formulae, 81-83, 111; H. -Arabic, *see* Arabic
- Hell, fire of, 70, 102; taking refuge in God against, 93, 95; God protecting man from, 102; apprehension of, 113
- Help, calling for, 7, 12, 128, 129; asking for, 163; calling for divine, 55, 88, 118, 121, for labourer, 151; wishing God's, 85, 153, 154, 179, 197, 204
- Helper, God, 10, 85; thanking and response of, 144
- Helpless, 49, 78, 83, 158; female, 125, 150
- Helplessness, 8, 11, 51; exclamation of, 55, 154; due to one's destiny, 192; in face of death, 195
- Hereafter, apprehending the notion of no, 102; wishing God's protection in, 109
- Hesitating, 8, 26, 27
- (*hfdh*) (*hfd*) (*hfz*), *hafaḏhakum allah*, 116, 123; *hafizaka-llāh*, 118; *aḷla yihfaz* + pronominal suffix, 9, 12, 47, 88, 114-119, 152, 165-167, 173, 175, 178, 190, 209, 212, 213, 216; *khud sūrit yāsīn 'a-shān rabbīna yihfazak*, 114; *aḷḷahumma hfazna*, 68, 71, 102, 106, 114, 115; *see also* 'ayn
- 'Hidden', the, *see* occult
- hifdh* (*hifz*), 113-119; *fi ~ illāh*, 116; *b-hifz-il-mawlā*, 122
- 'High, Most', 155
- hijāb*, 103 n. 14
- Hijāz (*il-higāz*), 'u'bāl safar-il-higāz, 212
- Hillelson, S., 43, 71, 106, 150, 152, 158
- himāya*, ~ *t aḷla 'alēk*; ~ *t-il-'iddisin*, 120
- hirāsa* (*harāsa*), 119-123; *fi harāst-illā(h)*, 119
- Hirschfeld, 43, 175, 176
- hirz*, *b-~ ir-rahmān*, 75
- hišn*, *aḷḷahumma laysa li illāka ~ an*, 125
- (*hjb*), *rebbi yhejeb 'alih*, 102
- (*'hl*), *tastāhil-as-salāma*, 177
- (*hlf*), *lā taḥlif bi-llāhi lā ṣādiqan wa-lā kādhiban*, 41; *man ḥalafa bi-l-'amānati fa-laysa minnā*, 124
- (*hll*), *subḥān man ḥallal 'alēk-idh-dhabīh*, 34; *aḷḷah yaḥillu*, 83
- (*hmd*), *estaḥmed. yerḥamek allāh*, 80; *naḥmad-aḷḷāh*, 127; *ḥamida-llāh*, 132
- (*hml*), *lā tihmilna*, 45
- (*hmy*), *aḷḷa* (or *rabbīna*) *yihmik*, 69, 121; *yā rabb ihmina*; *rabbna yihmina*, 120
- (*hnn*), *yihannin*, 163
- (*hny*), *aḷḷa yhanniki bih*, 61; *rabbīna yihnik*, 165; *in shā-ḷḷa btithanna*; *yhannikom b-il-'umūr-iṣ-ṣālḥa*, 208
- Holidays, congratulations, 90, 161, 173, 211
- Honesty, 'Witness' to, 10, 125
- Honour, honouring, 83, 113, 118, 180; divine, 13, 51; wishing God to protect female, 112; ... to keep safe female, 180; shielding female, 112, 122; fearing violation of female, 125;

- of Muḥammad, swearing by, 164
- Hope, 5, 7, 12, 25, 31, 44; fulfillment of, 30; subject to God's will, 218-220
- Hoping, 26, 27, 31, 127, 149, 206, 207, 209, 211-215
- Hospitality, 35, 42, 50, 75, 91, 99, 118, 127, 139, 140, 153, 161, 162, 168, 170, 178, 179, 214; *see also* visit
- Hour, blessing, wishing, 215
- House, moving to new, 90; greetings when ..., 165; bride putting foot on threshold of new, 34, 111; sheltering in, 118; wishing on occasion of building or living in new, 215; approaching to, by guest and host, 112; Qur'anic prohibition regarding entrance to strange, 111; thanking for invitation to, 215; wishing intactness of, 179; wishing the filling of, with sons; wishing celebration of children's wedding in, 215; host is pillar of, 50; seeking refuge in God when leaving, 95; protection of deserted, by reciting *āyat-al-kursiyy*, 98; written preservative spell on, against danger, 114; of stone, reluctance of Bedouin to live in, 68 (*hrm*), *aḷla la yihrimkūsh min ahālikum*, 163; *aḷla lā yihrimna minnak*, 164; *in shā-ḷla mā anḥirim minnak*, 216 (*hrs*), *yuhros dīnak*; *aḷla yihirsak*, 119; *aḷla* (or *rabbina*) *yuhurso*, 120 (*hry*), *in shā-ḷla btihrih bi-l-'āfye*, 214 (*hsn*), *aḥsana (-ḷāhu) ajraka*, 133; *aḥsant*, 142
- ḥubb, amān*. 'ala ~ *aḷlah ta'ālu*, 129
- ḥukm*, 11, 182; *hāda* ~ *aḷla*, 182; *aḷḷāhumma lā māni' fi* ~ *ak*, 183
- Humbleness, expressed by host, 139; toward God, 141
- Humility, 113, 118
- Hunger, taking refuge in God against, 93, 98
- Hurting, of superego, fear of, 31
- Ḥusayn, Ṭāha, 134
- Hussein b. Ṭalāl (King of Jordan), 197
- hūt, ya* ~ *dashshir qamarna*, 78; ~ 'alēk, 200, 201; ~ 'ale idek, 201 (*ḥuzn*) pl. *aḥzān*, *in shā-ḷla ākhir* ~ *ku*, 208; ... *bti'lib* ~ *ku afrāh*, 209 (*hwl*), *lēsh 'am-tiḥawwal w-lā?* 157 (*hwn*), *aḷla bihawwinha*, 88 (*hwf*) *ḥawwaṭtak b-aḷlah*, 113
- Hyperbole, 47, 176
- (*hyr*), *aḷla lā yḥayyrek*, 19
- (*hyw*), *tiḥya wi-tdūm*, 162; (*yā*) *ḥay-(y)a-ḷla*, 14, 153, 161-163; *ḥayyāk aḷḷāh*, 160-162 and n. 16; *ḥayya 'ala-ṣ-ṣalāh*. *ḥayya 'ala-l-falāh*, 151, 160; *ḥayya man lāfa*, 153; *ḥayyā-ḷḷāhu waj-hak*, 160; *ḥayyāk-aḷḷāh-u-bayyāk*, 162; *ḥayyā lak* (or *bak*), 160-162; *ḥayya hal(an) bak*; *yuhayyi*, 160; *aḷla yḥayyik*, 14 160, 161; *aḷla yḥayyi lak* or *bak*), 14; *yihayyi nabāk*, 161; *lō yehayyē rōshō'*, 83 (Hebrew); *walladhī yuhyi-l-'izām*; *aḷla yḥayyik*, 160; *aḷḷāh yḥayyina-u-yhannina*, 162; *aḥyāk-aḷḷāh*, 160, 161
- iblis*, 95
- Ibn 'Alī, Zayd (author of *Majmū' al-Fiqh*), 84 n. 15
- Ibn al-Dumayna (pre-Islamic poet), 49 n. 1
- ibn* (*ibin*), *ibin ḥalāl*, 202
- Ibn Ḥanbal, Aḥmad, 32 n. 3, 93 n. 2, 94 n. 3, 97, 98 and n. 9, 99, 131
- Ibn Mājah, Abū 'Abd-Allāh Muḥammad (author of *Sunan*), 68, 86, 113, 150, 159 n. 12
- Ibn Manzūr, Jamāl al-Dīn b. Mukarram (author of dict. *Lisān*), 22, 40, 50, 58, 92, 131, 151 n. 4, 210 n. 17
- Ibn Taymiyya, Taqiyy al-Dīn, 1 n. 1
- id*, *see yad*
- '*id*, *al-aḏḥā*, 32; ~ *il-jāy w-intu hādyin-il-bāl*, 90; ~ *sa'id*, 211
- Ideas, refraining from disclosing of, 31
- idhn* (*idhin*) (*izn*), 11, 183; *b-il-'idhin*, 116; *intu aṣḥāb-il-~*; '*an iznukum*, 128; *bi-~ i-ḷlāh*, 153, 184, 203; *inta ṣāhib-il-'idhin*, 174
- Idiomatic usages, 163, 202
- '*fi*, *see 'āfiya*

- Ignorance, man's vs. divine 'knowledge', 11, 24, 185-187; refuge in God against intolerable, 98
- Ihyā' 'Ulūm al-Dīn, *see* Ghazālī
- ijr* (pl. -*ēn*), 'āshu *ijrēk*, 209
- iklil*, (*i*)*klil mbāarak yā 'aris*, 208
- ilāh*, *al*~, 19; *lā* ~ *a illā-llāh*, 38, 80; ~ *i*, 52, 56, 57, 69; *mahrūs bi-l*~, 119
- Ill, the, before entering to, 172; entrance to, 212, 213; visit, 69, 71, 78, 88, 115, 143, 170, 172, 194, 212; departure from, 69, 115, 167, 172, 190, 213; talking to household regarding, 213, soothing of, 191, 194, 212; wishing God's protection of, by reciting *āyat-al-kursiyy*, 98; wishing God's pardon for, 143, wishing not to see evil, 213; ignorant of destiny, 193; apprehending death of, 104; woman in childbed, 173; *see also* recovery
- Illness, 11, 12, 24, 30, 87, 194; fear of, 46, 51, 105; complaining about, 55; repudiating of, 21, 65, 71; seeking refuge in God against, 97; reciting *sūra* 36, Yāsīn, during, 114; seeking God's protection from, 123; resignation to God's will in, 196; wishing God to ward off, 65, 88, wishing, to be purifying, 212; urging the ill to explain, 219
- '*ilm*, 11; *il*~ 'ind *alla*, 24, 185; *gaw-witu w*~*ukum?* 153; *il*~ 'indi-*rabbina*, 185
- im*, ~ *yirṣeh ha-sh-shēm* (Hebrew), 203 n. 6
- Imām, 78
- imān*, *wi*~ *illi khala'-il-khal'*; *wi*~ *in-nabi*, 124; *iṣ-ṣabr min-il*~, 136
- 'Immortal', 159
- Impatience, impatient, 9, 19, 44, 47, 51, 54, 55, 190; dispelling of, 136; blaspheming God when, 138
- Impiety, skipping of *istithnā'* an, 204
- Implementing, scheme, 28
- Imploring, *see* entreating
- Impotence, 23, 44 n. 11
- imsāk*, 82
- in shā-lla*, *see* (*shy'*)
- Incapability, 23, 44 n. 11; expression of 59, 62; coping with difficulties due to destiny, 192
- Incense, 75, 91
- Indiscreetness, 218
- Infatuation, against, 94
- Infidels, 23
- Influencing, 7
- Informing, 29
- Information, apprehension of hidden, 103
- Iniquity, taken care of by God, 49
- Initiative, backed by God, 27
- Injury, injured, by fate, 182; consoling of, 78; fear of moral and/or physical, 68, 71, 72, 92, 106, 108, 113, 198; wishing God's preservation against, 92; wishing to be mild, 212; wishing in face of bodily and moral, 9
- Injustice, dispelling of, 10, 23, 136; complaining about, 109, 158; taken care of by God, 49; seeking refuge in God against, 100
- Innocence, 21, 44, 109
- Insanity, amulet as spell against, 92
- God's protection against, 94, 105 reacting to, 138
- Insinuating, 29
- Instrumentality, of man, 11, 147, 191; attested in Qur'ān, 191
- Intelligence, delight in, 59, 60
- Intention, owing to God, 27; apprehending of hidden, 103; avoiding preoccupation with bad, 198; accompanied by *in shā-lla*, 205
- Intercourse, no mentioning of God's name during, 21; invoking ... during, 33
- Interruption, speech, 142, 143, 181
- Intrigue, 94
- Introducing, oneself, censure for not, 75
- Intrusion, seeking refuge in God against, 99
- Inviting, 206, 214; *see also* hospitality
- Invocations, personal, 1; forms of

- expression, 1; components of, 1; essence of, 2
- irāda*, *irādīt alla* (or *rabbina*), 196; *hādhihi* ~ *tu-llāh*, 196, 197
- Irony, 12, 66, 119, 120
- Ironical, 60 n. 92, invocation, 67, 113; sarcastic wish, 166 and n. 20; usage of exclamations, 199; usage of *mā shā'a-llāh*, 201
- Irritating, person or situation, getting rid of, 46
- Islam, living religion, 1; semantic approach to, 2; embodiment of in formulae, 1; thought of, 19; recent, 151; modern, and man's freedom, 74; divine connotations of *salām* in, 58; *ghufrān* and *maghfira* in, 131; brotherhood of, 134; *Islam Observed*, see Geertz
- Islamic, system of 'reality' and 'danger' 1, 2; essence of formulae, 2; earliest formulae; rituals, 10; popular conception, 84; word, 128; medieval chancellery, 151
- Islamica*, see Fischer
- ism* (pl. *asmā'*, *asāmi*), *al-* ~ *al-* *a'zam*; ~ *al-dhāt*, 20; ~ *alla* ('*ala*'), 8, 12-14, 35, 40, 64-67, 102, 113, 115, 201, 206; ~ *alla hōlak-u-hawalēk*, 113; *wi-ḥyāt* ~ *alla*, 67; *bi-* ~ *i-llāh*, 12, 28, 156, 174, 201; ... *i-r-rahmān-ir-rahīm*, see *rahīm*; ... *i tawakkalt*, 28; *nās min* ..., 12, 36; *bi-* ~ *ka aḷlāhumma*, 32 n. 3; *bi-* ~ *llē*, 39; *is-salām 'ala* ~ *o*, 67; *wāḥed min* (or *mtā'*) *b-* ~ *i-llāh*, 36; *b-* ~ *i-ṣ-ṣalīb*, 67; ~ *-in-nabi ḥarsak*, 67, 120; *asmā' al-ṣifāt*, 20; *asmā'-llāh*, 124; *asāmi alla*, 67
- Israel (the people), 155
- Israels, Moshe (commentator of the Mishnā), 77 n. 11
- isti'ādha*, 11, 92-100
- istiftāh*, *mbārak*, 187
- istighfār*, 6, 11, 38, 131, 133, 141
- istijāba*, 1
- istirjā'*, 9, 11, 73, 74
- istiṭā'a*, 151 n. 4
- istiṭhnā'*, 203, 204 and n. 9; authentic city of, in Judaism, 203 nn. 6, 7, and 9; in oaths, 204 n. 10; order followed by, 205; in diplomatics, 216; from didactic view, Western and Muslim 205, 206
- '*iyādh*, ~ *a-llāh*; ~ *an bi-llāh*, 92; *al-* ~ *u bi-llāh*, 92, 100, 102
- Izutsu, Toshihiko, 1
- izzayyak*? see *zayy*
- jāh*, *b-* ~ *in-nabi*, 164; *b* ~ *alla*, 203 n. 8
- jahd*, *b* ~ *alla*, 203 n. 8
- al-jāhiliyya*, see pre-Islam
- jalāla*, *lafz al-*, 20
- jami'*, in *shā-lla* ~ *an*, 210
- janāb*, ~ *wālidak*, 178
- janna* (*janne*) (*jenna*), *alla yij'alo min sukkān-il-janne*, 85; *allāh ymiyytek fel-jenna*, 87; *as'aluka-l-~ta*, 95
- Jaussen, Antonin, 50 n. 2, 84, 144
- al-Jawharī, Abū Naṣr (author of *Ṣiḥāḥ* dict.), 52
- jawwa*, ~ *-l-'aghdh*, 12, 36
- (*jbr*), *alla yujbor b-khāṭrek*, 163
- Jeffery, Arthur, 32 and n. 3
- Jerusalem, void of demons, 102
- Jesus Christ, 183
- Jews, 13, 65 n. 7, 77; Arabic speaking, 19, 64, 82; Iraqi, 27; Bagdadi (=BJ), 4 n. 2, 15, 64, 65, 130; Turkish (Ṣindor), 13, 65; Jerusalem, 64, 85; in Arabia, 81; Yemenite, 13, 45, 83, 111, 149, 154; North African, 81; (urban) Moroccan, 82, 102, 203 n. 8
- Jewish, condolences, 14, 70, 77, 190; expression for soothing, 48; expression for calming down the frightened or stirred, 67 n. 8; formulae for sneezers, 81; congratulations in wedding, 168; prayer, see lighting
- Jiha, Michel, 118, 152, 170
- jihād*, 191
- jimā'*, 21
- jinnī* (pl. *jinn*, *gān[n]*), 12, 15, 36, 93; invoking protection of, in pre-Islam, 92, 93; working before Solomon, 183; *gān*, 75, 95; seeking refuge and protection of God from, 98, 102

- jtra* (*jire*), 45-50; 'alēk-il-jire, 45; *jirt alla*; 'ala *jirt-illāh*, 46; *ma' jirt-illāh*, 46, 47; *fi* ..., 122
- (*j'l*) *aḷla yij'alo min sukkān-il-janne*, 85
- (*jm'*), *aḷla yijma' shamilna*, 90; *al-ḥamdu li-llāhi-lladhi jama'a-sh-shamla bik*, 176
- Job 36, 6..., 83 n. 14
- Joking, dispelling wicked thought of, 136
- Jomier, J., 34, 98
- Jouin, Jeanne, 78
- Journal of the Royal Asiatic Society*, see Redhouse
- Journey, setting out on, 26, 27, 32, 34, 75, 156, 159, 165, 175, 176, 212, by unescorted Muslim woman, 150, 154; seeking refuge in God before, or in halting place during, 95; staying abroad, 120; returning from, 117, 176, 177, 211; hoping it was tireless, 211; by sea, 176
- Joy, apprehension of, 101; overjoyed, 129; of heaven, 131; malicious, dispelling of, 10, 136
- (*'jr*), *ājarakumu-llāh*, 79; *yarḥamuhu-llāhu wa-yu'jirukum*, 86
- Jum'a, Sa'd, 197
- Justification, 99
- (*jwr*), *ajārak allāh (min)*, 46; *aḷla yijirak (min)*, 45, 46, 48; *ya rābbi jirna min-al-qaḏā'*, 148; *aḷlāhumma bika nastajiru min-al-khawfi wa-l-halāk*, 26
- (*ju'*), *yislam min ajākom*; *mbāarak ma jāku*, 207; *in shā-lla nāji 'indkam b-il-mila*; *...mā mnijiku b-radiyye*, 208; *...la aja*, 211
- (*zyb*), (*gyb*), *aḷla bijib-illi fi(h)-in-naṣīb*; *əjet w- aḷla jāba*; *en jāb allāh ha-l-ghāyeb*; *ya rābbi yjibha 'ala qadd n-naḥf'*; *aḷlāh yjib-illi fi(h)-l-khēr*; *llāh yjib*; *rābbi ma 'atesh yjib-ilkim dūni*; *aḷla lā yjib sē'a 'āṭle*, 190; *rābbina yigīb-il-'awā'ib salima*, 191; *aḷla yjibek yā ṭūlt-ir-rōḥ* (or *il-bāl*), 190, 197; *tjibin bi-s-salāmi*, 206
- (*jzy*) (*gzy*), *lā jizitum bi-sh-sharr*, 70; *jazāka-llāhu khayran*, 118; *rābbina yigāzi-lli ḥaramūha min abūha wi-'immaha*, 157
- ka'b*, *in shā-lla ykūn ~ ha akḥḏhar*, 208
- al-ka'ba* (*il-ka'be*), 124; *wi-ḥyāt-il-ka'be*, 126; swearing by, 13, 126, detested, 125
- Kafa, given name of girl, 196
- kafil*, *mḥammad ~ ak*; *il-ə'zēr ~ ak*, 27
- Kahle, Paul, see Schmidt
- al-Kalā'i, Abū al-Qāsim Muḥammad... 58
- kalām*, *lā salām wa-la ~*, 218
- al-Kalim al-Ṭayyib*, see Ibn Taymiyya
- karīm* (*krīm*), 131; *rebbi krīm*, 79; *yifrig-ha-l-~*, 88; *a'ūdhu bi-wajhihi-l-~*, 94; *yā ~*, 187; *kull 'u'de-u-ilha 'ind-il-~ ḥalle*, 192; *aḷla ~*, 207; *rābb-il-'ālamīn ~ in shā-lla*, 212
- kasr*, *w~i-l-hā'*; *wallāhi bi-~i-l-hā'* 40
- kātīb*, *hāda naṣībna aḷla ~ilna-yyāh*, 193
- kavōd* (*kabōdh*) *ḥuṣ mi-k-kebōdhōkh*, 83 (Hebrew)
- (*kbr*), *in shā-lla yikbar bi-ḥayātak*, 206
- 'Keeper', 78, of faith, 123
- Kept, by God, wish, 175
- (*kfr*), *kafar wa-l-'iyādhu bi-llāh*, 93
- (*kfy*) (*chfy*) *man tawakkala 'ala-llāhi kafāhu-llāh*, 68; *kafa-lla-sh-sharr*, 68, 71, 72; *yikfini sharrak*, 72, *yikfik sharrha*, 70; *ilāhi yikfiki sharr-il-mustakhabbi*; *aḷla yakfikum sharr-al-min hina wi-jāy*; *aḷlāh yechfina shar* (!)-*az-ḏalma w-az-ḏālmīn*, 68; *aḷla yichfina sharr nārhim*, 70; *allāh yikfina sharr-il-'awāriḏ*, 158; *aḷlāhumma kfina-s-sū'*, 68, 71, *...kfina sharr-il-'awāriḏ*, 158; *aḷlāhumma kfina-s-sū'*, 68, 71, *...kfina sharr-il-mikhabba*, 68; *...kfina sharr-i-wlād-il-ḥarām*, 72
- (*khabar*) pl. *akhbār*, *il ~ eh?* 188; *shū ~ kum?* 211
- khalifa*, *~t aḷlāh*, 125, 151
- khamse*, 199
- khashab*, *raḥ-itna''er 'a-l-~*, 200
- khaṭar*, *in shā-lla mā fi ~*, 212

- khāter*, (b) *khāṭrak*, 47, 48, 128, 174; *kirmāl khāṭrak*; *aḷla ysalleṃ khāṭrak*, 180; (b) *khāṭirkom*, 116, 174
- khātima* (pl. *khawātim*), 216
- khawf* (*khōf*), 12, 21-25; *lōla khōfi min aḷla* (or *rabbī*), 22, 186; *khōf-aḷla*, 24
- khayr* (*khēr*), 61, 103, 170; *tiṣbah ‘ala khēr*, 45, 46; *lā ṣabāh khēr wa-la masa khēr?* 64; (y) *massik b-il-khēr*, 47; *tqōm ‘la khēr*, 88; *ilāqi-l-khēr*, 46 *tuwṣal b-khēr*; *nshūfak b-khēr*. 175; *aḷlāh yijib-illi fi(h)-l-khēr*, 190; *aḷla yi‘malu ~*, 148; *aḷlāh yij‘al-at-tamām ‘ala ~*; *rabbīna y‘addarak ‘ala fi‘l-il-khēr* 149; *jazāka-ḷlāhu ~ an*, 118; *kaththar aḷlāh alf khērku*, 216; *maḥall khēr (-u-barake)*, 117, 216; *baqā‘-il-khēr*, 174; *w-inta min ahl-il-khēr*, 46; *tābqa ‘ala khēr*, 123; (y) *kattir khērak*, 89, 214; *as‘aluka ~ ahu*, 96, ... *min ~ ihi*, 97; *khērkom sābe*, 139; *‘ala khēr*, 154, 206; *bi-khēr*, 127; *‘asākom ...* 171; *w-inte b-khēr*, 173, 213; *kull ‘ām w-intu ...*, 161; *l-ḥamad-illa ‘ala rji‘ak b-~*; ... *illi shifnāk b-~*, 176; *qāl aḷla w-qāl khēr*, 198; *fadākon kull ~*, 209; *khēr-u-barake*, 61, 117, 216; *mā fih illa-l-khēr*, 218; *in kān bi-d-dīnya khēr*, 217; *in shā-ḷla (biṣīr) ~*, 207, 212, 217-219; ... *bitqallu b-khēr*, 209; ... *gudūmak ‘alēna ~*, ... *narja‘-u-nilgāku b-~*, 211; ... *awwalo khēr-u-ākhiro salāme*, 214; ... *innha sanat ~*, ... *‘atabato khēr*; ... *bitshūf-il-khēr fi bētak*, 215; ... (*nshūfkom*) *‘ala ~*, 212, 217; (*jara*) *khēr in shā-ḷla*, 218-220; *bi-l-khēr...*, 212
- (‘*khd*), *aḷla yākhḍak*, 47
- (*khff*), *allah...ykhēff ma nzel*, 88
- khidma, ana fi-l-~*, 142
- Khinzib*, a devil, 94
- khitām, aḷlāhumma...ḥusn-il-~*, 105; given name of girl, 196
- (*khlf*), *aḷla yikhli‘ala* + pronominal suffix, 13, 214; *illi khallaf mā māṭ*, 85; *aḷla ykhallif ‘ala*. 13; *in shā-ḷla bi-khallif-ilku ṭūlt-il-‘umur*, 85, 168, 209;
- widdana nkhallif*; *aḷla yikhallif ‘alak’* 116; *akhlaḥa (ḷlāhu) nafaqatak*, 132; *in shā-ḷla mā tkhallaft*, 211
- (*khliq*) (*khli’*), *illi khalaqak mā tarakak* 45; *wi-‘imān-illi khala‘-il-khal’*, 124;
- (*khliw*), *lā khliak*, 15, 166; *lā yikhli* + pronominal suffix, 15, 163-166, 168, *khallā lek-il-ḥayyim*, 190; *aḷla* (or *rabbīna*) (or *rabbī*) *ykhalli* + pronominal suffix, 11, 12, 85, 91, 110, 116-118, 121, 163-170, 206, 213; *rabbīna yibārik wi-yikhalli*, 199; *khalliyya ṣōb-ish-sham-(y)itbarāk*, 48
- khmis* (f. *khmisa*), *l-~ ‘lāk*, 38; *khmisa*, 199
- khōf*, see *khawf*
- khumaysa*, 199
- Khūri*, *Shukri*, 51, 67, 91, 120, 132, 134, 136
- khusāra, yā ~*, 87
- (*khwf*), *illi bikhāf aḷlāh khāf minnu wala tkhāf ‘alēh*, 22; *yā wēl-illi mā ykhāf rabbo*; *khāf aḷla*, 23-25; ... *min rabbīna*; ... (*min*) *rabbak*; *mā tkhāf min aḷla?* 23; *lā nakhāfu illā-ḷlāh*, 24 n. 6;
- (*khwy*), *bikhāwiha*, 154 and n. 7
- (*khyb*), *illi bitkil ‘ala mawlāh mā khāb rajāh*, 27; *lā ykhayyibak*, 109
- (‘*khz*), *lā t‘ākhizni*, 110; *lā t‘ākhzūna*, 139
- (*khzy*), *dhikr-aḷla yikhzi kull shiṭān*, 21; *ikhzi-sh-shiṭān*, 28; *ṣār yikhzi-sh-shiṭān*, 100; *yikhzi-l-‘ēn ‘anneh*, 165
- Kidnapping, refuge in God against, 100
- kifāya*, 67-72; ~ *t ash-sharr* (or *as-sū*), 67
- ‘*Killer*’, 84
- ‘*Kind*’, 78, 107, 114, 121
- Kindness, God’s, 121, 148, 149
- ‘*King*’ of the world, 77 n. 11
- Kinship terms, usage of, in soothing lonely, apprehensive woman, 129-130, 154 and n. 7; addressed, reciprocal, 143 n. 11
- kirmāl, ~ khāṭrak*, 180
- Kismet*, see *qisma*

- Kissing, shocking, 138; of hands of superior, significance of, 120, 139, 140 and n. 8, 143  
*(klf)*, *lā tkalēf khātrak*, 140  
 Knocking, on wood, 14, 96, 115, 199-201; on door, 112, 127  
 'Knower', *see* 'Omniscient'  
 Knowledge, divine, 11, 24, 71, 185-187; apprehension of hidden, 103  
 Koran, *The Meaning of the Glorious ~*, *see* Pickthall, Qur'ān  
*(krm)*, *tikram*, 164; ... 'ēnak, 60  
*(kthr)* (*ctr*), *kaththar-aḷlāh alf khērku*, 216; *ykaththir khayrak*, 214;  
*(y)* *kattir khērak*, 89  
*(ktb)*, *kataba li-* (or '*ala-*'), 192; *yāktāb lak naṣīb-impliḥ*, 168, 192; *yāktāb lak maẓzāl ṭōb*, 192; *rabbina yiktib lik-is-sa'āda*; *aḷlāh lā yiktibha 'ala ḥadd*; *ma-dri wash allah yaktob 'aleyyi*; *idha aku naṣīb-u-yāktābu aḷla*, 193; *n shā-ḷla aḷla byāktāb lna w-mānhāj*, 192; *nkatab la-l- 'omr*, 193; *yinkitib lik-is-satr* (or *sitr*), 111, 130, 193;  
*kuppāra, nkūn ~ 'lēk*, 88 (Hebrew)  
*kwayyēs* (pl. *-in*), *in shā-ḷla kwayyēsīn?*  
 211  
  
*lā*, ~ *ilāha illā-ḷlāh*, 38; *see also ḥawl, tahlil*  
*labbēk*, 162  
 Labour, calming down woman in, 67  
*lāḥiq* (pl. *-ūn, -īn*), *in shā'a-ḷlāhu bikum la-lāḥiqūn*, 209; *huwa m-es-sābqīn w-aḥna m-el-lāḥqīn*, 83  
 Land, good and evil in, 96; losing, 189  
 de Landberg, le comte Carlo, 30, 34, 108, 122, 143, 153, 160-162, 208  
 Lane, Edward William, 20, 52, 53 n. 3, 57, 74, 87 n. 18, 95, 123, 124, 131, 147, 150 n. 3, 151 n. 4, 160 n. 13, 182, 183 n. 32, 191, 194, 199  
 Langenderfer, Harold Q., 205  
 Lasswell, Harold D., 51  
*laṭīf*, 10, 78, 107, 114, 121  
 Latin, 57  
 Laughter, apprehension of own intensive, 101  
 Laziness, not complying with, 109  
 Leading, on right path, wishing God, 217  
 Leave, taking, after visit, 39, 43, 45, 47, 116, 128, 144, 174, 175, 188, 190; after burying the dead, 86; *see also* farewell, valedictory phrases  
 Lethem, G. J., 68, 125  
 Letters, official, 151  
 Lewin, Bernhard, 23, 28, 29, 31, 57, 94, 98, 148  
 Life, 159-163; controlled by God, 159, 160; willed by God, 160; given and kept by God, 160, 161; destined by God, 193; swearing by own, detested, 125, 126; swearing by Muḥammad's; by interlocutor's, 126; wishing preservation of, 164; wishing safety of, 178; 1. cycle wishes, 206-210; wishing (good) 13, 206-209; praising God for own, 194; expectancy in ancient Arabia approaching fifty years, 160  
 Lighting, of oil lamp or candles on Sabbath eve, 45, 111, 114, 154; of match, or cigarette, 70  
*liqā'*, *ilā (-l-)* ~, 123  
 'Living', 112, 155; swearing by the, 160; wishing legitimate means of, 209  
*('lm)*, *idhā su'iltum 'ammā lā tā'la-mūn*; *lā ya'lam-il-ghēb illa-ḷlāh*, 185; *yi'lam aḷla*, 186; *wa-ḷlāhi-l-yi'lam-is-sirr w-il-ghayb*, 187  
 Load, lifting, 55  
 Logic, delight in, 59, 60  
 Lonely, 9, 156; man not, 48  
 Longevity, wishing, 81-87, 116, 118, 119, 156, 160, 162, 164-169, 174, 207, 209, 211, 212, 216, for child when sneezing, 219  
 'Lord of the inhabitants of the worlds', 79 n. 13, 88, 94, 212  
 Loss, of wits, 51, 197, 217; of child, money, or property, 189; of riches as chastisement of God, 195; resigning oneself to God's will, 196  
 Lot, man's, 11, 188-192; praising God

- for one's, 193-195; accidental 'chance' dismissed, 190; acceptance of one's own, one's bad and other's good, 198; wishing new house to be also of one's children, 215
- Love, of God, 129  
(*lqy*), in *shā-lla narja'-u-nilgaku b-khayr*, 211  
*lisān (Isān)*, (*y*)*sallem Isānak*, 180  
(*lṭf*), *yā rabb ulṭof*, 121; *kaddar (!) -u-laṭaf*
- Luck, 188; no, 189; apprehending misfortune of unlucky day, 104; bad, 56, good, 33; 79, 80, 168, 190, 193, 216; wishing good, 33, 79, 80, 154; for bachelor, 192, for bridegroom, 208, for year after satisfactory rainfall, for building, or living in new house, 215, for new appointment, 216  
*lutf*, 121; *mamnūnīn ~ ak*, 172  
Lutfiya, Abdulla M., 137, 173, 176 n. 27, 196, 204, 214
- ma tyalla*, 14, 56  
*mā'*, *min ~ zamzam*, 210  
*ma'ādḥ (me'ād)*, *ma'ādha(ta)- llāh*, 92; *hāsha wa-me'ād-llāh*, 100  
Ma'ariv (Israeli Hebrew daily), 27  
*mabrūk (mabrūch)*, 90, 216; *~ -it-ṭhūr*, 117, 162; *~ e-z-ziyāra*, 177; *~ 'alē-ki-l-fuṣṭān*, 214; *~ a dārku*, 215  
*mabṣūṭ*, in *shā-lla (tkūn) ~*, 118, 170, 212; *~ minzūrak w-'inti ~* 213
- Macdonald, Duncan Black, 20 n. 1, 94  
Madness, *see* insanity  
*maghfira*, *see* *ghufrān*  
*maghfūr*, *~ lahu*, 131; *dhanban ~ an*; *zambi-~*, 132  
*maḥall*, *il-~ ~ ak*; *yislam-il-~ la-ṣāhbo*, 179; in *shā-lla yij'al ha-l ~ ~ khēr-u-barake*, 216; *see also bēt mahfūḍḥ (mahfūz)*, 116; *~ bi-s-salāma*, 116  
*mahrūs* (pl. *-in*), 12, 117, 119, 120; *~ b-alla*; *~ bi-l-'ilāh*, 119, *kif ḥāl-il-~ in?* 120; *b-'urs-il-~*, 214; *mahrūse*, 15, 119, 120
- maḥsūb, ana ~ ak*, 118  
*Majmū'al-Fiqh*, *see* Ibn 'Alī (pl.) *makhāwif, yu'minu 'ibādahu min-al-~*, 123  
*makhḷūf*, 209  
*makrūh*, (*i*)*n shā-lla mā bitshūf ~*; *rabbina-l-ḥāfiẓ min kulli-~*, 69; *wala tshūf ~*, 70, 208; *aḷla lā yṣibku b-~*, 70  
*maktūb*, 11, 192; *kullu ~ likum 'and aḷla*, 192; *il-~ mā minmo mahrūb*; *kull-illi ~ 'ala-l-gibin lāzim-il-'ēn tishūfu*; *il-~ ~*, 193  
*malāk*, (pl. *malāyke, mlayka*), 124; *dka-rna-lla wu-l-mlayka*, 21; *wi-ḥyāt-il-malāyke*, 126
- Malice, 31  
Malinjoud, Commandant, 80, 81, 110, 121, 173  
Maltreatment, 8, 51; caution of, 22, 25; of orphan, 26; taken care of by God, 49  
Ma'lūf, Louis, 39, 42, 160, 200 n. 2  
*mamnūn* (pl. *īn*), 142; *~ ak*, 167; *~ in lutfak*, 172  
*māni'*, *aḷlāhumma lā...~ fi ḥukmak*, 183
- Manners, odd, 135, 138, 139; of eating and drinking, 35 n. 5; Western, criticizing imitation of, 78; *see also* announcing, compliments, condolences, congratulations, entering, entreating, farewell, greetings, hospitality, kissing, modesty, moral, offering, regard, salutation, thanking, valedictory phrases, visiting, welcoming
- al-Manṣūr Qalāwūn (King of Egypt), 151  
*manzil*, *~ mbārak*, 215  
*maqṭū (ma'ṭū')*, in *shā-lla bikūn ~ is-sū'* (or *is-saww*) 'ankon, 70, 208  
*maraḍḥ (morḍ)*, *aḷla yij'al morḍek ziyāda fī mizān ḥasanātik*, 194; in *shā-lla mā bishūf-il-~*, 115, 213  
*marāḥ*, in *shā-lla bitmalli-l-~*, 207
- Marçais, Philippe, 110  
Marçais, W., 56, 100

- Margoliouth, David Samuel, 20 n. 1, 84
- marḥab*, ~ *a*, 152; *yā* ~, 153
- marḥūm*, 131
- Market, good and evil in, 96
- Marriage, 63, 101, 111, 119, 130, 136; asking girl's hand for, 207; ceremony, 117, 149, 168, 208, 215; congratulations, 61, 162, 165; unmarried mother, 113, 130; under God's protection, 129, 193; of children, wishing for host, 214
- ma'rūf*, *mā mūnsa* ~ *ku*, 216
- masā'* (*masa*), *iṣ-ṣabāḥ w-il-~ la-'aḷla*, 160 n. 14; see also *khēr*
- mashi'a*, *bi-~ ti-r-rahmān*, 75; *hādhihi* ~ *tu- ḷlāh*, 196; *bi-~ ti-llāh*, 214
- mashkūr*, 142
- mashya*, *ahe* ~, 212
- mastūr* (*mestūr*), *aḷlāh ymiyytek mestūr*, 87; *l-ḥamd-illa*, ~ *a*, 103; ~ *a-n shā-ḷla*, 106; *khalli-sh-shaghle* ~ *a*, 108; ~ *a*, 110
- maṭar*, *ha-s-sane-n shā-ḷla in aja* ~ *mā ḥadd biddo yinḍarr*, 215
- Matthews, Charles D., 39 n. 9
- al-Māwardī, 'Alī b. Aḥmad, 137 n. 4
- mawlā*, *b-ḥifẓ-il-~*, 122; *yā* ~, 142
- mawt* (*mōt*) (*mūt*), 'azzom *allāh mṣibat el-mūt*, 83; *kullina li-l-mōt*; *lū kān rebbi ma dayirsh-il-mūt*, *lū kān nākulu ba'ḍna ba'aḍ*, 86; *il-mōt ma yakhudshi illa-sh-shāḡir*, 87
- maysir*, 100
- mazzāl* (*məzzāl*), *məzzāl ḡōb*, 192 (Hebrew)
- mbāarak*, 207; *istiftāḥ* ~, 187; ~ *iṣ-ṣabi*, 206; ~ *ma jāku*; *in shā-ḷla alf* ~, 207; *klil* ~, 208; *manzil* ~, 215
- Mckane, William (tr. of *Fear and Hope*), see al-Ghazālī
- (*mdd*), *aḷla ymidd bi-ḥayātak*, 162; *in shā-ḷla bitmiddu-l-'akil bi-l-'afrāḥ*, 208
- Means, 200 and n. 2; of living, wishing legitimate, 209
- Mecca, 210 n. 17; Holy place in, 210
- Medicament, offering of, 30, 213
- Meeting, after long absence, 76 and n. 11; on way, 132; woman in desolate place, 154; wishing strength when, 151, 152; subject to God's permission, 184; of first happening or person one dislikes, or fears, 186; of admired person, 198
- mehayyē*, ~ *ha-m-mētīm*, 77 n. 11 (Hebrew)
- Meissner, Bruno, 79, 113
- Memory, apprehension of retentive, 108
- Menacing, 186; of orphan, 26; of weak, 50
- Mentality, repelling of, 157
- Mentioning, God's name, 32, to calm down anger, 137; of disease, 21; of demonic powers, 65; of *jinn*, 37; of dogs, donkeys, and dung, 66; of wicked action, dispelling of, 136, 137
- 'Merciful', 10, 29, 50, 74-78, 82, 94, 131, 132, 212, 217
- Mercy, seeking, 51, 129, divine, 48, 50, 51, 74-87, 106, 124, 131-133, wishing 13, 80-82; for live and dead, 11, 13, 44, 74, 76; 'encompassing', or 'surrounding' with, 113; apportioning of God's, 188 n. 35; see also dead
- Messiah, 81; wishing to see, 13
- Metaphor, 87, 109, 113, 191, 192
- Metonymy, 67; cold and hot eyes, 115 and n. 18
- Mez, Adam, 1 n. 1
- mḥilli*, ~ *r-rahmān*, 14
- 'Mighty', 78
- mila* (Hebrew), *in shā-ḷla nāji 'indkām b-il-~*, 208
- 'Mild', mildness, 10, 78, 107, God's, 121
- minā*, 'u'bāl *ḥammām* ~, 210 and n. 17
- Mind, minding, driven out of, 128, 129; troubled, 19, 44; retarded, 158; (wishing) peace of, 13, 44, 155; one's business, 23, 109; setting at rest, see rest
- Misadventure, 148; apprehension of, 113, 114
- Mischief, wishing God to deliver from, 134

- Misdeeds, kept in God's 'ledger', 11
- Misery, seeking God's protection in, 148
- Misfortune, apprehending of, 6, 69, 104, 113, 114, 148, 190; being stricken by, 9, 73, 77, 78; exclamation of, 55; recitation of *sūra* 36, *Yāsīn*, in, 114; driving away, 67; escaping, 177, 215; God's preservation and refuge in God against 92, 93, 97; God's protection against, 148; seeking God to dismiss, 190; willed by God cannot be repelled, 196; wishing (no) (end) of, 208, 209, 215; hearing about, 212, 219; caused by own intensive laughter or joy, 101
- Mishap, complaining about, 55; wishing no, 65, 67, 70; fearing of, 69, 113, 114
- Mishnā Berūrā*, see *Israels*
- Mitchell, T. F., 61, 62, 64, 80, 108, 116, 132, 159, 176, 178, 184, 212
- mitshakkir*, see *mutashakkir*
- (*mjd*), *yitmajjad-ism-aḷla*, 66
- mkkhammas* (f. ~e), 199
- (*'ml*), *aḷla yi'malu khayr*, 148
- (*mly*) in *shā-ḷla bitmalli-l-marāḥ*, 207
- (*'mn*) *yu'minu 'ibādahu min 'adhābihi; ... min-al-makhāwif*, 123; *man āmana bi-llāhi amina min kulli shay'*, 124; *āmantu bi-llāh*, 148, 183; *in-nās mā tit'amman*, 125
- mnayyila*, 188
- (*mny*), *natamannā lakumu-n-naṣra bi-'izni-llāh*, 184; *batmannā lak 'id sa'id*, 211
- Modesty, 112, 135
- Money, reluctant payment of, 9, 73; spending of, 84; shortage of, 31 n. 2; losing, 189; consoling loser of, 78
- Moon, superstitious belief regarding, and its eclipse, 78; seeking refuge in God against setting, 97
- Moral, standard, double, 101, 112; affections, expressing, 113
- Mosque, putting right foot on threshold of, 32; invocation when entering, 94
- Mountains, demons living on, 95
- Mounting, animal, 32
- Mourners, mentioning of, or alluding to, 65
- Mouth, covering of, 79 n. 13; divine preserving of, 180
- (*'mr*), *tu'mur*, 135; *u'mor*, 142, 183
- (*'mr*), *'ammaraka-ḷlāh*, 39; *u'ammiruka-ḷlāh*, 40; *ma ḥaddish byi'ammar abadan ghēr-il-'amal-il-kuwayyis*, 86; *in shā-ḷla t'ammaru bi-durriyyat-iṣ-ṣibyān*, 215
- (*msk*), *in shā-ḷla timsek-it-trāb, yi'leb dahab*, 212
- (*msy*), (*y*) *massik bi-l-khēr*, 47
- mu'āfā (m'āfa)*, *in shā-ḷla m'āfa*, 213
- mu'ākhaze*, *'adam-il-~*, 139
- al-mu'awwidhatān*, 37, 44, 93, 97
- mubārak* (various forms), *mbārak-il-mawlūd*, 168; *mbāghak*, 165; *mbārakīn*, 12, 36, 37, 93
- mudrik, w-il-muhlik-il-~*; *wa-ḷla-l-muhlik-il-~*, 160
- Muezzin, 151
- Muḥammad (the Prophet), 22, 28, 29, 32, 132; revelation to, 93; sponsor, 27; visiting the sick, 212; condoling, 86; praising God, 194, incumbent on sneezer, 79; seeking refuge in God when entering mosque, 94, when entering privy, 95; 'the name of the Prophet', an invocation, 67; name of, guarding man, 67, 119, 120; under safeguard of, 123, 124; security by, 124, swearing by, 13, 126, detested, 41, 125; swearing by protection, life, and faith of, 126, by honour of, 164; invoking *ḥawqala*, 151 and n. 4; his blessings wished for baby, 164; *wi-hyāt ~*, 126
- muhayyā*, 160
- muhlik*, see *mudrik*
- muhyi*, 84; *wa-l-~l-mumit*, 84, 160
- Mu'jam mā Sta'jam min Asmā' al-Bilād wa-l-Mawāḍi'*, see *al-Bakrī mujir, aḷla-l-~*, 46
- mu'min*, (pl. -ūn), 10, 123; *as-salāmu*

- 'alā-l-~ in, 124; *al-~ün ashadd bal-wā*, 190; *as-salāmu 'alaykom ahla-d-diyāri min-al-~ in*, 209
- mumit*, *wa-l-muhyi-l-~*, 84, 160
- Münzel, Kurt, 171, 175, 176, 178, 212
- muqaddar* (*mqaddar*), *il-imqaddar ma byitghayyar*; ...*kāyin la bədd minnu; alla jāba b-'amr-əl-mqaddar nhār jəm'a*, 148
- muqaddir* (*m'addar*), *illi m'addaru 'alēna rabbina aho ḥa-nshūfu*, 74; *kull-illi m'addaru 'alēna kuwayyis*, 147
- murashshad* (*mrashshad*), *~bi-s-salāme*, 28
- musahhīrāti*, 82, 149
- musallim* (*msallim*), *~'alēkəm*, 48, 174
- Music, delight in, 53, 59, 129; admiration of talent, 201
- Musil, Alois, 44-46, 67-69, 80, 95 n. 6, 110, 153, 154, 171, 173, 190, 193, 195
- Muslim, Muslims, 74, 120, 124, 150; creed, 94 n. 3; ethics, 137; writers 20 n. 1; theologians, 20 n. 2; traditions, 20 n. 2, 25 n. 7, 32 and n. 3; attitudes to God, 20 n. 2; all day invocations, 1 n. 1, salutations, 77; prayer manuals, 1 n. 1; prayer for sneezer, 79 n. 13; non-M. formulae for sneezer, 81; condolence, 190, dead, wishing peace on, 76, 131, 210; father, wishing for, 87; doorkeeper of sepulcher, 174; tribesmen in battle, 51; women, 110; superstitious, 78; secretive in sexual matters, 101; ignorant, 102; Iraqi, 40; bagdadi (=BM), 4 n. 2, 40; in Arabia, 81; Ṣan'ānī, 83; of Jerusalem; Sunni, 48; and believer, 124; and *istith-nā'*, 203, 204; swearing; wishing sneezer, 13; remembering God, 20; seeking God's protection, 101; divorcing wife, 155; refraining from violating moral law, 21; declining to play cards, 134; holding back sweetmeat from mouth in Ramadan, 137; saluting, 124; wishing God to enable fulfilling of religious duties, 149; wishing, to be pilgrim, 132; testing religious affiliation, 181 n. 30; meeting of, on way, 132; calling of, in nights of Ramadan, 77, 82; expressing equality among, in Ramadan, 143 n. 12;
- Muslim b. al-Ḥajjāj (author of *Ṣaḥīḥ*), 20, 94 n. 3, 100, 133 n. 2, *The ~ World*, see Wilson
- musta'an*, *alla-l-~*, 118
- mustariḥ* (*mistriḥ*), *in shā-lla mistriḥ?* 170
- mutashakkir*, 142, 167
- mutawakkil* (*mitwakkil*), *ana mitwakkil 'ala-lla*, 28
- muyassir* (*myassir*), *yā m(u)yassir lā t'assir*, 159
- (*mwt*), (*myt*) *in shā-lla tmūt*, 210, *walladhī qādir 'ala an yimiyyitni b-hādhihi-s-sā'a*, 84; *allāh yimiyytek mestūr*; ...*fel-jenna*; ...*'āla ferāsh tā'a*; ...*'a-sh-shahāda-u-rukūb-il-khēl-u-l-qiyāda*, 87
- na'am*, 180
- al-Nabhānī, Yūsuf b. Ismā'il, 1 n. 1, 21, 28, 29, 94, 95, 97, 147, 154, 188, 194, 199, 212
- nabi*(*yy*), 124; *ism-in-~ ḥarsak*, 120; *wi-(hyāt-)n-~*, 126; *b-jāh-in-~*, 164; *ṣalli 'a(la)-n-~ (al-ḥāḍhūr)*, 181; *w-illa intu biṣallūsh 'a-n-~?* 181 n. 30
- naf'* (*naf'*), *ya rabbi yjibha 'ala qadd-n-naf'*, 190
- nafs*, seeking God's refuge against own, 92
- na'iman*, 210
- Naivety, 21, 44 n. 11
- al-Najīramī, Abū Ishāq Ibrāhīm ~, 39 n. 9, 40
- nakade*, *in shā-lla mā tshūfu fiha ~*, 215
- Name, of Prophet, 67, 119, 120, 181, wished to guard someone, 67, 119, 120; given, for female, an expression of resentment, 196; of God, not *amāna*, 124, 125; see also *ism*
- Naming, God, 44; see also remembering

- nās*, ~ *el-woṭā*; ~ *min bi-smi-llāh*, 12, 36
- al-Nasā'i, Abū 'Abd al-Raḥmān (author of *Sunan*), 24 n. 6, 95, 98
- nashu*, 219
- naṣīb*, 11, 188, *kulli-shē' isma w-~*, 189; *aḷla bijīb-illi fī(h)-n-~*, 190; in *shā-ḷla yektāb lāk ~-imliḥ*, 192; *hāda ~na*; *idha aku ~*, 193; in *shā-ḷla bit-kūn min ~ak-u-~iwlādak*, 215; ... *tkūni min ~i*, 216
- naṣr*, *natamannā lakumu-n-~a bi-'izni-llāh inna-n-~a qaribun giddan bi-'izni-llāh*, 184
- Naṣṣār, Ḥusayn, 204 n. 9
- Nature, cosmic, against, 9
- al-Nawawī, Yaḥyā b. Sharaf Muḥyī al-Dīn, 1 n. 1, 20, 21, 23, 28, 29, 34, 68, 78, 79 n. 13, 95-99, 118, 122, 124, 132, 133, 154, 156, 158, 176, 209
- naẓar* (pl. *anzār*), *taḥt ~ak*; *taḥt-il-anzār*; *taḥt anzāarak*, 139; *bi-~kom*, 211
- Negation, accentuation of, 100
- neshamā* (Hebrew), *ghaḡma 'ala nshamātu*, 86; *ṭaqqat-inshamāti*, 143
- News, asking about, 153; urging to release, 219; hoping for good, 220, apprehension of bad, 68, 103, 113
- nhār*, *ya ~i*, 106; ~ *ak sa'id*, 117
- (*nḥm*), *min-(h)a-shamāyim tenuḡamū*; *tenuḡamū min ha-sh-shamāyim*, 70 (Hebrew)
- (*nhy*), *kull shī ntaha 'ala khēr-u-barake*, 217
- Night, dangers of, 33, 97; *jinn* not to be disturbed by; caution while walking by fountains, cisterns, and w.c.s at, 36; fearing darkness of, 68, 90; treacherous, 68; of Ramadan, 77, 82; of betrothal, seeking God's protection in, 96; taking amulet along when leaving by, 114; salutations, 45-47, 116, 128; knocking door at, 127
- Nihāya*, given name of girl, 196
- (*njw*), *ynajjik*, 175
- (*n'm*), *aḷla yin'am 'alēk*, 181, 210
- Nonchalance, 217, 218
- (*nql*) (*ngl*), in *shā-ḷla mā tungul bi-hiyye damm šāḡīb*, 215
- (*nqr*) (*n'r*), *raḡ-itna''er 'a-l-khashab*, 200
- (*nsy*), *mā mminsā ma'rūfku*, 216
- Number, disclosing, fear of, 103
- Oaths, 8, 22, 27, 39-44, 49 n. 1, 84, 126, 150, 160; reservations in, 41; included in threat, 124; putting to, 125; fear of breaking, 134; *see also* swearing
- Obedience, 14; and handkissing, 139
- Obeying, of orders, 6, 162; of God, 137; power, 151 n. 4
- Obituary, 119
- Obstruction, 14; of demonic powers, 33, 34; of evil eye, 33; invocation of, 65
- Occasions, happy, wishing to be present on, 168; to lay food on table on, 208; to eat food on, 214
- Occult, 186, 187; fear of, 68; the 'hidden', unknown, 159; and God's decree, 182, 183
- Oddities, seeking refuge in God against physical, mental, and spiritual, 92
- Offence, seeking God's forgiveness for, 132, 134; seeking God's pardon and forbearance for, 143
- Offering, coffee, 27, 28, 75, 180, 216; lemonade, 180; medicament, 30, 213; water, 76; brandy to Sheikh, 136; accomodation, 91; service, 150; condolences, 177, 178; turning down, 214
- Omen, good, 9, 11, wishing of, 122, God's, 187, 188, in God's decree, 198; bad, 70, 71, 158, 188, defending oneself from complaints, 187
- Omnipotence, God's, 147, 151, 182
- 'Omnipotent', 150 and n. 3, 195
- 'Omniscient', 10, 26, 187; *see also* knowledge
- 'One', 159
- 'Opener', 186, 187
- Opening, book or letter, 32; new store, 117; door, 127; business, 187

- Oppression, exclamation of, 55
- Order, God's, 148, 182, 183; followed by *in shā-lla*, 205
- Orphan, 26
- Oṣār Midrashim*, 203 n. 6
- Overcoming, situation, of mourners, 84
- Overpowering, by God, of enemy, 149; of wicked, 147, 150, 159
- Padwick, Constance, E., 1 n. 1, 20 n. 3, 32, 33, 92, 96 and n. 7, 97, 98, 131, 134
- Pain, exclamation of, 55, 59, 63, 129; seeking refuge in God against, 97; prayer relieving, 98
- Panetta, Ester, 36, 200, 201
- Paper, written, or printed, treading on; using of, for toilet purpose; reading when boweling or in w.c., sinful if including name of God, 33 n. 4
- Paradise, *see* heaven
- Pardon, begging, for untimely visit, 139, for offence, interruption of speech, or mistaking interlocutor for other, 143; (wishing) divine, 11, 12, 50, 83, 131, 140-144; begging, 131, 135, 183, for the dangerously ill, 143, for the dead, 133, when complimented, or exalted, 141, when inferiority to one is expressed, 141, 142
- 'Pardoner', 10
- 'Pardoning', 131
- Patience, wishing for mourners, 84, 86; for oneself, 136
- 'Patient', 78, 131
- Paying, payment, of *zakāh*, 32; in evil, 67, 70; of money, unwillingly, 73
- Peace, in God's, 58, 116, 123, 128, 174; salutation of, 124, 175; wishing (return of), 82, 217; *see also* mind
- Penitence, 131
- Perils, security from, by God, 123
- Permission, divine, 11, 147, 153, 203; actions and events subject to, 183-185; *see also* leave
- Perplexity, 19, 44
- Persian, 30, 128
- Personality, admiration of, 61, 201
- Personification, 87
- Pestered, exclamation when, 55
- Phobias, *see* fear
- Physique, admiring, 200, 201
- Pickthall, Mohammed Marmeduke (tr. of the Qur'an), 97 n. 8, 114
- Piety, 21, 23, 25, 44 and n. 11
- Pilgrimage, 32, 34, 75; wishing God to enable, 150, 192, 210, 212; successful, wishing; setting out on, 210; seeking God's forgiveness during, 134; wishing blessed, on return; greeting pilgrim on return from, 132
- Pines, S. 182 n. 31
- Pity, 77, 187; exclamation of, 59, 62; divine, 74, 77, 78
- Place, danger of fearful, protection against, 33; seeking refuge with Qur'an when getting to new, 95; dreading high and deep, 101; promising security to woman in desolate, 154
- Plan, planning, 26; execution of, subject to God's will, 203, 204
- Pleading, in court, 32, 33
- Pleasure, expression of, 59, 61
- Possible, the, 150 and n. 3
- Poverty, complaining about, 55; taking refuge in God against, 93, 98
- Power, 44, 150-159; lack of, 150; divine, 11, 147, 151, 155, 203, 204; in God, 83, 136, 147, 151 and n. 4, 155; recourse to God for, 155-159
- Praise, praising, 21; formula annihilating bad effect of, 115; of baby not commendable, 164; of God, 79 n. 13, 80, 135, 158 n. 11; for recovery, 69, 106, 121, 141, 213; for safety, 116, 173, 177, 194, 195; for good health, 106, 127, 141, 159, 212, 213; for ability to fast, 149; for having children, 166; for one's lot, 193-195; for any condition of the ill, 195; for one's life; for someone's death, 194; for omniscience of God, 185; when greeting on way, 132; when belching, 139; when sneezing, 79; when boweling, 194; when pres-

- sing one's olives in oil press, 215;  
when condoling, 86; in admiration,  
199; an expression of thanks, 194;  
God's, of one's thanks, 174
- Pratiche e Credenze Popolari Libiche*,  
see Panetta
- Prayer, prayers, praying, 55, 102; tra-  
ditional private, 77; Friday, 26, 123;  
committal, 33; for the Prophet, 181  
and n. 30; for sneezer, 79; before  
eating, 75; forgiveness seeking, 131,  
134; concluding, 210; against fear,  
anxiety, grief, distress, or pain, 98;  
calling to, 127, 151, 160; over beer,  
133 n. 2; manuals, 1 n. 1; God  
hears, 52; wishing God to accept,  
210
- Pre-Islam, pre-Islamic, 19, 20 n. 1;  
oaths on 39, 40 and n. 9; condem-  
nation of greeting formulae in, 58;  
invoking protection of *jinn* in, 92,  
93; Arabian game forbidden by  
Qur'ān, 100
- Precaution, 31
- Predestination, 11, 74, 105, 148, 149;  
general and particular, 147
- Pregnancy, subject to God's permis-  
sion, 184
- Prejudice, complaining about, 109
- Preservation, 23, 114, 181; by God,  
wishing, 11, 12, 91, 92, 113-119, 121,  
131, 153, 209, 212, 213, 216, 163-169,  
181; of good deed, 86; of health,  
171; of self, 109; of house, 165; of  
baby, 164; of children, 116, 164,  
166-169, of youth, 168, of mouth, 180
- Preservative, as, invocation and amulet,  
114
- 'Preserving', 114
- 'Prevailing', 188
- Preventing, preventive, measures of  
God, 67, 68; of ill fate, wishing God  
to, 193
- Procession, in villages, 78
- Profession, free, admiration of, 61, 201
- Progeny, wishing for sterile or barren,  
89
- Promise, promising, 26; to go, 211;  
supporting of, 13, 39, 41; encou-  
raging to fulfil, 15, 159; negative  
meaning of *in shā-lla* in, 206; security  
to strange woman, 154; not to for-  
get, accompanied by *in shā-lla*, 205
- Promptness, expression of, 56
- Prophet, the, see Muḥammad
- Prophylactic formulae, see formulae
- Proposing, 57
- 'Protecting', 'Protector', 49 n. 1, 101-  
109, 112, 114
- Protesting, 158
- Protection, divine, wishing of, 11, 12,  
14, 44-51, 67-69, 71, 72, 88, 92-130,  
152, 165, 167, 172, 175, 188, 190,  
194; swearing by, detested, 13, 125;  
against evil, 158, eye, 97, influences,  
32, 125, 126, spirits, 35, of wicked,  
72, in man's heart, 97; against one's,  
sins, 131, dangers, 33, night dangers,  
fears from the unknown, 97; of  
*jinn* invoked in pre-Islam, 92, 93; of  
house, deserted, by reciting *āyat-al-*  
*kursiyy*; of the ill, 98; of Christian  
Saints, 121; of women by God, 129;  
of child's development, 114; by  
faith in God, 121; by Muḥammad,  
124; semantic field of divine, 92
- Proverbs 19, 21..., 203 n. 6; Arabic  
22, 27, 46, 47, 55, 88, 140 n. 8; using  
of, to scorn, 42, 147
- 'Provider', 187
- Provision, divine, 164
- Provocation, 77; dissociating oneself  
from, 138
- Psalms 31, 3..., 77 n. 11, reading, on  
soul of, 210
- Pudenda*, 112
- Pun, 109
- Punishment, God's, 23, 50, freeing  
from, 75, 78, fearing of, 112, secur-  
ing from, 123, preserving from, 131,  
wishing, 157; demonic, apprehen-  
sion of, 65
- Purification, by illness, 212
- qaḍā'* (*qaḍa*) (*gaḍa*), 107, 147; origin  
and derivation of, 147 n. 1; *il~ lā*

- yudfa'*; *qaḍa wa-gadr*; *yā rabbī jirna min-al-~*; *quḍiya-l-~*; *qaḍa rabbīna*; *~ allāh*, 148
- qadr (gadr) (adar)*, 147; 'umr-il-ḥazar *mā bimna' adar*, 147; *gaḍa wa-gadr*; *allah yimḥi-l-~ bi-l-lutf*, 148; origin and derivation of, 147 n. 1
- qādir (ādir)*, *wa-lladhi ~ 'ala an yimiy-yitni b-hādhi-s-sā'a*, 84; *ashhadu annaka ~ 'ala kulli shay'*; *rabbak ādir 'ala kulli-shē'*; *wi-lladhi ~ 'ala kull shi*, 150
- qādir*, *inna-llāh 'ala kull shay'in ~*, 191
- qahhār*, *amri la-lla w-il-wāhid-il-~*, 197
- qa'(i) daka-llāh*, 40
- qalb (alb)*, *min alb-u-rabb*, 23; *aḷla (or rabbīna) yirayyah ~ ak*, 90, 91; *yā rabb rayyah ~ u*, 91; *ya tə'bor ~ i-n shā-lla*, 217
- qalil*, *~ dīn*, 204 and n. 11
- Qalqashandī, Aḥmad, 151, 203 nn. 7 and 9, 216
- qaḥ'*, *~ ish-sharr yikūn*, 70
- qaww (gaww)*, *see (qwy)*
- qāyil (āyel)*, *wi-l-'āyel*, 174
- qayyām (gayyām)* (Hebrew), *yā hayy wa-gayyām*, 45; ...*wa-~*, 111, 154, 155
- qayyūm*, *wa-l-hayyi-l-~*, 160
- (qbl)*, *qabila-llāhu jammak*, 132; *taqab-bala-llāh*, 210
- (qbr)*, *ya tə'bor albi-n shā-lla*, 217
- (q'd)*, *in shā-lla lā yiq'ad-ilkām*, 209
- (qdr)* (various forms), *qadara-llāhu wa-mā shā'a fa'al*, 29, 150; *mā.ba'dar 'alē*, *aḷla yi'dar 'alē*, 150; *kaddar-u laṭaf*, 149; *quddira fa-kān*, 147; *aḷla biqadder*, 148; *allāh lā yqadder*, 11, 71, 148, 149; *allāh (or rabbīna) y'addar + pronominal suffix ('ala)*, 149, 150; *lā ygāddār 'layhim 'aduww*; *yā rabb addarna 'ala*, 149
- (qdy)*, *quḍiya-l-qaḍā'*, 148
- qima (ime)*, *ma fish ishi min imitkom*, 139
- qisma (isma) (isme)*, 11, 188-190, the Oriental establishes life on, 188; in pejorative connotation, 189; *man raḍiya bi-~ ti-llāhi staghnā*, 188; *ismitu ṭayyiba*; *~ wiḥsha*; *mā fi isme*; *ma lakshi fiha isma*; *kulli-shē' isma w-naṣīb*; *takhdi-lli fih-il-'isma*, 189
- (qsm) (gsm) ('sm)*, *ifleḥ 'a-ma gasam-aḷla*; *rabbīna asam lak lu'ma*; *aḷla qasam la hichi*, 189
- (qsy)*, *wa-la tqāsi ḥarrha*, 70
- (qt')* (*gṭ'*), *in shā-lla tgatṭ'iha b-'arag-il-'āfyē*, 214
- (qtl) (gtl) ḍharabtu w-'aḷla gatal*, 191
- Quarrel, putting end to, 28
- quḍūm (gudūm)*, *in shā-lla gudūmak 'alēna khēr*, 211
- 'Quickener', 77 n. 11, 84; swearing by, 160
- Qur'ān, the, 101 n. 12, 125, 126; quotations from and references to passages, *see* Pickthall; recitation of, invoking *basmala* before, 32, delight in listening to, 53, seeking refuge in God when, 94; seeking refuge with, when getting to new place, 95; formulae recorded in, 10; *allāh* and *al-rabb* in, 20 and nn. 1 and 2; *rabbī* specific to God in, 20 n. 1; 'most comely names' in, 114, 131; *amr* in, 182 n. 31, *al-ḥamdu-lāhi* (!) not allowable in, 194, heard from those not knowing usage of, 194; *istithnā'* preceded by an order in, 205; titles of praise bestowed on God in, 20 n. 1; passages efficacious to chase spirits, 35; doctrine of God's omnipotence in, 151; forbidding pre-Islamic game of chance in, 100; prohibition regarding entrance to house of strangers, 111, swearing by, 126; passages:  
Q 1, 75, 87; Q 1, 1, 32, 74; Q 2, 143, 74 n. 9; Q 2, 152, 20 n. 3; Q 2, 155, 73; Q 2, 156, 73, 86 n. 16; Q 2, 198-203, 34; Q 2, 216, 185; Q 2, 218, 131; Q 2, 219, 100 n. 11; Q 2, 224-225, 41; Q 2, 255, 37, 44, 97, 98; Q 2, 256f., 98; Q 3, 2, 160; Q 3, 41, 32; Q 3, 49, 183; Q 3, 135, 20 n. 3; Q 3, 145, 183; Q 3, 159, 27; Q 3, 173

- 30; 150 n. 2, 156 n. 10; Q 3, 175, 22; Q 3, 179, 25; Q 4, 86, 58; Q 4, 103, 20 n. 3; Q 4, 110 *passim*, 131; Q 5, 4, 35 n. 5; Q 5, 12, 46; Q 5, 90, 100 n. 11; Q 5, 95, 185; Q 6, 48, 22; Q 6, 102, 26; Q 6, 119 and 122, 35 n. 5; Q 6, 124, 185; Q 7, 58, 183; Q 7, 151, 50; Q 7, 200, 94; Q 7, 205, 22, 32; Q 8, 2, 20 n. 3; Q 8, 15-17, 191; Q 8, 26, 100; Q 9, 30, 65 n. 7; Q 9, 51, 192; Q 9, 99, 76 n. 10; Q 10, 101, 183; Q 11, 33, 185; Q 11, 41, 34; Q 11, 52, 151; Q 11, 57, 114; Q 11, 103, 22; Q 12, 23, 94; Q 12, 64, 74, 114; Q 12, 66, 29; Q 12, 99, 205; Q 13, 11, 27, 196; Q 13, 13, 22; Q 16, 38, 39; Q 16, 77, 150 n. 2; Q 16, 98, 94; Q 18, 24, 203 and n. 7, 205; Q 18, 25, 55; Q 18, 39, 198, 199; Q 18, 40, 151, 154, 199; Q 19, 93, 22; Q 20, 124, 20 n. 3; Q 21, 23, 147; Q 22, 14, 196; Q 22, 28, 34; Q 22, 34 and 36, 35 n. 5; Q 22, 65, 74 n. 9; Q 24, 27, 111; Q 24, 62, 124; Q 26, 61, 160 n. 13; Q 26, 277, 34; Q 27, 46, 131; Q 27, 65, 185; Q 29, 45, 20 n. 3; Q 30, 25, 182; Q 32, 5, 191; Q 33, 38, 182; Q 33, 41, 20; Q 34, 12, 183; Q 36, 114; Q 38, 9, 204; Q 40, 44, 197; Q 40, 55, 194; Q 40, 56, 93; Q 40, 60, 1, 52; Q 41, 36, 94; Q 42, 19, 121; Q 43, 32, 188 n. 35, Q 43, 36, 34; Q 49, 15, 124; Q 58, 2, 141 n. 10; Q 58, 10, 183; Q 58, 19, 35; Q 59, 3, 192; Q 59, 23, 58, 123; Q 64, 13, 26; Q 68, 17-20, 205; Q 70, 19, 19; Q 72, 6, 93 n. 1; Q 72, 17, 20 n. 3; Q 72, 22, 22, 50; Q 79, 40 and 41, 22; Q 85, 12, 22; Q 112, 2, 37, 44; Q 113 and Q 114, 37, 44, 93, 97
- qurbān*, *yā rabbi* ~ *ak*, 78
- qawwa* (various forms), 150-159; *lā ḥawla wa-lā* ~ (*ta illā bi-llāh*) 28, 71, 156, 158; *lā* ~ (*ta ...*), 151, 158, 198 n. 1, 199; *bi-~ti-llāhi ta'ālā*, 151; *b-qawwit alla*, 153; (*ə*)*l-qawwa*, 152, 174; (*ya'tik-*) *l-qewwe*, 151 152; (*a*)*l-guwwa*, 151-153; *laka-l-guwwe*; *t'inu-l-~ w-il-'ifi*; *t'inu-l-ḥē w-il-qawwa*; *alla yizidak guwwa*, 152; *yā uwwa*, 156;
- (*qwl*) (*gwl*) (*'wl*), *alla lā gāl*, 108; *alla mā āl*, 197, 198; *qāl alla w-qāl khēr*, 198
- (*qwm*), *in shā-lla bitqūm (tqūmi) bi-s-salāma*, 172, 206, 213
- (*qwy*) (various forms), *qawwāk*, 152, 153; *gwīt*, *guwwīt* (pl. ~ *u*), 153; *alla yqawwik*, 14, 118, 151-154; *alla yeqawwi ḥizāmku*; *alla yi'awwi-l-himma*, 152; *alla yqawwi ḡhakra*, 153; *rabbina y'awwiḥa*; *iqawwi sa'd-ek*, 154; *lā tigwi gey 'alēna*, *tigwi sār yisrō'el*, 155; *qawwak*, 170, *gawwak (allah)*, 152, 153; *gawwich*, 154, 217; *qawwhin*, 152, *gaww ha-r-rjāl*, 153
- rabb*, 20 n. 2; *ir-rabb*, 20, 191; ~ *il-'ālamīn*, 20, 34, 38, 88, 94, 212; ~ *ir-raḥma*, 74; *illi mā ilu abb ilu ~*, 26; *mā tihkil (!) hamm-u-fōq rāsak ~*, 45; *yā~*, 20, 52, 56, 57, 90, 91, 102-107, 109, 114, 120, 135, 138, 148, 149, 164, 177, 187, 194; (*yā*) ~ *i (rebbi) (rabbi)*, 13, 20, 69, 78, 102, 111, 143, 176, 190, 191, 195; *mā 'andī ghēr enta w-~i*, 45; ~ *ak*, 150; *rabbina*, 13, 26, 46-48, 69, 74, 85, 88, 90, 148-150, 154, 156, 164, 165, 175, 176, 181, 182, 185, 186, 189, 191, 199; *w-~ina*, 12, 40, 41
- rāḡhi*, *ila ~ allah*, 203
- raḥamīm* (Hebrew), *yāḡlob 'alēkom-ir-~*, 82
- rāḥim* (pl. -*in*), *yā arḥama-r-~ in*, 132
- raḥim* (pl. *ruḥamā'*), 10, 74-78, 82, 131, 134; *bi-smi-llāhi-r-raḥmāni-r-~*, 28, 32-39, 67, 94, 102, 156; *wa-'innamā yarḥamu-llāhu min 'ibādīhi-r-ruḥamā'*, 77
- raḥma (raḥme) (ghaḥma)*, 11, 74-87; *w-raḥmit-*, 83; *as-salāmu 'alaykum wa-~tu-llāh*, 48, 82; *wa-'alaykumus-salām wa-~tu-llāh*, 124, 161; ~ *tu-llāh 'ala*, 79, 82, 83, 86; *aḡlāhumma ~taka arjū*, 77; *adkhilnā fī ~tika*,

- 132; *n-nsa nsāhum-llah men raḥāmtu*, 74; *wa-la bakhalli raḥmit aḷla tinzel 'alē*, 77; *ghaḥma 'ala ghūhu*, 82; ... *nshamātu*, 86; *raḥme 'ala əmki w-'abūki*, 76; *alf ~ tirḥamu*, 82, 87; *raḥmān*, 77, 82; *ḡhēf-ir-~*, 14, 75; *mḡhilli-r-~*, 14, 74, 75; *in shā'a-ḷḷāhu-r-~ir-raḥim*, 75; *see also raḥim*; *in shā-ḷḷa bihdiha-r-~*, 75, 217; *bi-maḡhī'ati-r-~*; *b-ḡirz-ir-~*, 75; *sam-mi bi-r-~*, 35, 75
- Raid, apprehending air, 104; vows for one's return from, 190
- Rain, 87 and n. 18, 203; thanking God for, 89; seeking refuge in God against, 97; apprehending down-pour, 104; referring to belated, 187; lack of, chastisement of God, 195; wishing advantage from, 190; wishing no harm from; wishing year of good luck following satisfactory, 215
- Rainbow, seeing, 22
- rāji'* (pl. *-ūn*), *innā li-ḷḷāhi wa-'innā ilayhi ~ūn*, 9, 73, 74, 86; *innanā minka wa-'ilayka ~ūn*, 73; *innā li-ḷḷāhi wa-'innā la-khristo ~ūn*, *~a bi-'idhn-illāh*, 184
- rajīm*, *see shiṭān*
- Ramadan, 77, 82; occasion to express equality among Muslims, 143 n. 12 awakening Muslims in, 149; *see also* fasting
- Ransom, wishing dead to be, for bereaved, 84, 85; wishing oneself to be, for sick boy, 88
- Rape, 112, 129, 130; apprehension of 217
- rās*, *yislam* (or *salāmet-*) *~ak*, 11, 83, 181; *aḷḷa ydīmkom fō' ~on*, 165; *aḷḷa ysalleḡ ~ak*, 180
- rasūl*, *wi-hyāt-ir-~*; *w-'imān-ir-~*, 126
- ra'ūf*, 74
- ra'y*, *~an laka*, 120
- rāyid*, *hayk aḷḷa ~*, 196
- rāyih* (pl. *-in*), *kullna rāyihīn*, 209
- razzā'*, *yā ~*, 187
- (*rby*), *in shā-ḷḷa bitrabbihom...*, 215
- (*'rd*), *aḷḷāhumma lā 'tirāḡ wa-la māni' fi ḡukmak*, 183
- (*rdd*), *aḷḷa yrudd 'annak*, 66; *yraḡḡ-el-'ēn 'annak*, 70; *aḷḷa yruddak sālīm* (or *bi-s-salāme*), 175; *in shā-ḷḷa bitrudd ha-l-'āfyē*; ... *minrudd-ilku-yyāha bil-'afrāḡ*, 213
- (*rḡy*), *man raḡiya bi-qismati-ḷḷāhi staghnā*, 188
- Reacting, to insane behaviour, 138
- Rebelling, against situations, 197; against man's will, 197, 198
- Reclamation, of soul, 11, 44, 73
- Recompense, *see* reward
- Reconciliation, resentful, 73, 74
- Reconsidering, intentions, 157
- Recourse, to God for strength, 155-159; *see also* refuge
- Recovery, wishing, 78, 88, 143, 167, 171, 172, 213; visiting the sick after, 88, 167, 213; praising God for, 88, 106, 121, 149, 167, 172; depending on God's will, 184
- Redhouse, James William, 20 and n. 1, 114, 131, 160, 185
- Referring, to interlocutor's child, 12, 15; to one's aunt, 15; to skull, cemetery, corpse, or blood, 121
- Refraining, from disclosing one's situation, 12, 31; from giving alms, 31; from servile suggestion by other, 183; from gossip, 186
- Refuge, seeking, 13, 50; in God, 44, 50, 51, 92-100; against evil and demons, 11, 92; against oddities, bad actions, adversities, and misfortunes, 92; against poison, 98; from fear and destruction, 26; from men and devils, 97; from temptation and spooks, 98
- Refusing, alms, 163
- Refuting, idea of fear, 39
- Regard, regards, showing, 23, 25, 118; conveying, 125, 178
- 'Reinforcing', of resoluteness to act, 10
- Reinhardt, Karl, 31, 46, 128, 133, 161, 170
- Release, divine, wishing, 83, 88

- Reliability, reservations, 31
- Reliance, on God, 12, 30-32, 156, 186; on will of God, impact of, on Arab mentality, 204
- Relief, in God, 44, 87-89; for oneself, for the sick, in encouragement of others, in alleviating anxiety, 88; for the unmarried, for beggar, for sneezer, by rainfall, following crisis, 89; wishing divine, 12
- Religion, religious, divine guarding of, 119; duties, fulfillment of, 149; values, violation of, 155, 156
- Remembering, remembrance, 43; of God, 20-22, 32, 34, 44, 45, when forgetting, or angry, 137 n. 4; trying to, 42, 55; to someone, asking, 118, 125, 178; wicked action, dispelling of, 136, 137; *see also* forgetting
- Reminiscing, 52, 53, 87
- Removing, something from one's beard, head, or clothes, 68
- Repelling, 7; divine, of evil, 67, 68, 70, 71, spirits, 199; of odd mentality, behaviour, disposition, or reprehensible act, 157, 158; of husband approaching for a kiss, 218; *see also* dispelling
- Repentance, for committing sin, 134; no, sinful, 137; seeking God's forgiveness in, 135
- Reproof, 12, 22, 23, 63, 93, 134, 157, 197
- Repudiation, of servile attitude, 141
- Reputation, good, 122
- Request, 127, 164; fearing of odd, 103; by kissing hand of superior; negative, 140
- Resentment, 9, 51, 53, 55; reconciliation with, 74; of character, 98; of odd behaviour, 197; of staying alone, 198
- Reservation, 24, 31, 47; in oaths, 41; from odd conduct or behaviour, 72
- Resigning, to God, 49, 158, 181, 197
- Resistance, trying to break, 7
- Resoluteness, backed by God, 27, 44
- Resolution, adopting, 26
- Respect, by handkissing, 139, 143
- Responsibility, for girl, 129, 130; for actions, 147
- Rest, setting of mind at, 89-91; wishing physical and spiritual, 91 nn. 20 and 21
- Restlessness, 44
- Restraining, from laughter, 101
- Return, safe, wish for absentee, 166, for someone setting out on journey, 175, 176, 211, for oneself; wishing many happy; never to, a curse, 211; praising God for, 176, 177; to God, *see rāji'*
- Reunion, wishing, 90
- Revealing, oneself, God as Witness, 186
- Revenge, blood, escaping from, 50
- Reverence, exclamation of, 64, 66; by handkissing, 139
- 'Reviver of bones', swearing by, 160
- Revue de l'Institut des belles lettres arabes*, *see* Dornier
- Reward, from God, 44, 74, 79, 116; wishing, for mourners, 84, 86, 178, 181; for pilgrims, 132; for doing favour, 150
- (*rḥm*), *alla raḥmna*, 106; *raḥima* + nominal suffix *allāh*, 80, 86, 87, 133; *yirḥam* + pr. suff. (*allāh*), 79-82, 86; (*alla*) *yirḥam* + pr. suff. (or object), 76, 78, 82-87, 143, 168, 178; *allah yirḥam-in-najjār*, 87; *rabbina yirḥamna b-raḥmitu*, 77, 80; *lā barḥamo...*, 77; *yā rabbi tarḥam 'ala* 78; *irḥam* + pr. suff., 77, 78, 80; *irḥam-illi dūnak byirḥamak-illi fōqak*, 77; *rḥam-ən-nfisa*, 78; *t'ishu w-titraḥhamu*, 82, 85
- ri'āya*, 119, (*natrukukum*) *fī* ~ *ti-llāh*, 48, 119, 123
- Rice, Frank A., 42, 48, 49, 175, 176 and n. 26
- Rid, getting, wishing of, 46
- riḍā*, *bidna* ~ *k*, 139
- Riding, beast, on rainy day, or slippery ground, 107
- riḥla*, in *shā-lla tkūn* ~ *kuwayyisa*, 212

- Ritual, rituals, introducing of, 32; situations exposed to demonic assault, 93; ablutions before prayer, 210; prayer, seeking God's forgiveness in, 134; prayer, recitation of *āyat-al-kursiyy* at end of, 98
- Riyāḍ al-Janna fī Adhkār al-Kitāb wal-Sunna*, see *al-Nabhāni*
- rizq* (*rizg*) (pl. *arzāq*, *arzāg*), *bi-rizg-al-ḥalāl-in shā-lla*, 209; *kthirin-il-'arzāg*, 207
- (*rj'*), *aḷla yrajī'o sālem*, 120; *in shā-lla tarja' sālim*; ...*narja'-u-nilgaku b-khayr*, 211
- (*rml*), *lā trammalna*, 45
- (*rmy*), *aḷla lā yirmīni*, 45
- rōḥa*, *in shā-lla ~ bala raj'a*, 211
- Rosenhouse, Judith, 203 n. 8
- Rossi, Ettore, 27, 76, 80, 89, 108, 109, 152, 161, 194
- (*raqb*), *rāqib-aḷlāh*, 23
- (*rṣ'*) (*ghṣ'*), *in shā-lla tghṣṣə'a l-amghātak*, 208
- rūḥ*, 125
- Rule, divine, 94
- Running, for candidate, 28
- ru'yā*, *b-~kum*, 141
- (*rwd*), *in rād-aḷlāh*, 187, 211
- (*rwḥ*), *rāḥ-ish-sharr*, 69, 81; *birūḥ-ish-sharr*, 115, 190, 213; *aḷla lā yrayyḥak*, 19, 91; (*aḷla*) *yrayyih bālak*; *aḷla* (or *rabbina*) *yirayyah albak*, 90, 91; *ya rabb*, *rayyah albu*, 91;
- (*rwq*) (*rw'*), *aḷla yrawwi' bāl-il-jamī'*, 91
- (*ry*) (*ghwy*), *ma naraw fik ḥatsa bās*, 143; *kāna ṣal'am idhā ra'ā mā yuḥib-bu aw mā yakrahu qāla-l-ḥamdu li-llāh*, 194; *in shā-lla lā yighwikam ba'ad shēn lāsh*, 209; ...*mā tarūn bās*, 213
- sā'a* (*sē'a*), *aḷla lā yjīb sē'a 'ātle*, 190; *in shā-lla sē'it baraki*, 215
- sa'āda*, *yā sa'adt-il-bēh*, 167; *rabbina yiktib lik-is-~*, 193
- sabab*, *il-'abd ~*, 191
- ṣabāḥ*, *iṣ-~ wi-l-masa la-'aḷla*, 160 n. 14; see also *khayr*
- Sabbath, eve, 126; see also lighting
- ṣabi* (pl. *ṣibyān*), *in shā-lla ~*; *mbārak-iṣ-~*, 206; *in shā-lla t'ammaru bi-durriyyat-iṣ-ṣibyān*, 215
- sābiq* (pl. *-in*), *huwa m-es-sābqin w-aḥna m-el-lāḥqin*, 83
- ṣabr*, *iṣ-~ min-il-'imān*; *iṣ-~ tayyeb*, 136
- Ṣabri, Muṣṭafā, 198 n. 1
- ṣadaqa* (*ṣdāqa*), *ṣdāqa*, 190 (Hebrew)
- al-Sādāt, Muḥammad Anwar (President of Egypt), 27, 196
- Sadness, see grief
- safar*, *'u'bāl ~-il-ḥigāz*, 212
- Safe, safety, wishing, for absentee, 166, for property, 179, on way, 127, 175, 212, on arrival, 175, from God's punishment, 131; due to (belief in) God, 124, 169; end of insecure events, due to God, 191; wishing by God, 86, 123, 169-181, 201, 207; for tongue, for hands, 180, for head, 83, 181; praising God for, 116, 173, 177; wishing God to bring back absentee in, 175, 176; woman feeling, when soothed, 129; wishing God to keep, sound and healthy, 121, 123, 149, 169-179; wishing God, end, 181
- Safeguard, safeguarding, by God, 10, 92, 116, 123-130, for women, 129; phrases for baby, 164; by Muḥammad, 123
- Ṣaḥīḥ* of al-Bukhārī, see al-Bukhārī
- Sa'id, Mājed F., see Rice
- sa'id*, *mbārak ~*, 117; *'id ~*, 211
- Sainted, Muslim, 131
- Sake, for God's, 84, wishing to die, 152 (*sākin*) pl. *sukkān*, *~il-'arḍh*, 12, 36, 37, 93; *aḷla yij'alo min ~il-janne*, 85
- salām* (pl. *-āt*), 7, 57, 58, 169-181; *yā ~ ('ala)*, 8, 12, 52, 54, 57, 59-64, 98, 201; *~u-sallim*, 63; *is-~āt*, 170, 176; *~an yablugh*, 178; *is-~ 'ala ismo*, 67; *ballagh ~i ila*, 178; (*as-*) *~u 'alaykum (wa-raḥmatu-llāh)*, 48, 58, 70, 77, 82, 124, 161, 209, 218;

- as-~ 'ala-l-mu'minin, 124; wa-'alaykumu-s-~, 82, 124, 161; in *shā-lla bi'ūd-is-~*, 217; *min ghēr ~ wa-la kalām*, 103; *lā~ ...*, 218
- salāma (various forms) (pl. -āt), 48, 57, 127, 169-181; *wa-s-salāme*, 173; *wi-s-~*, 176, *wa-~tkom*, 181; (*is-*) ~āt, 179; *bə-s-~*, 123; *b-is-slāma*, 175; *maḥfūdh bi-s-~*, 116; *maḥḥūb bi-s-~*, 175; *mrashshad bi-s-salāme*, 128; *aḷla ywaṣṣlak bi-s-~*, 48, 179; *trūḥ-u-tirja' bi-s-~*, 175; *rabbina yirawwahak wi-yigibak bi-s-~*, 176; *ma'a-s-salāme*, 39, 69, 122, 128, 174, 175, 211, 212; *ma'a (fi)salāmit-illāh*, 116, 128, 174; *maḥmūl-is-~*; *rāfaqatka-s-~*; *tari'-is-~*; *rabbina yighannimak-is-~*, 175; *tiji b-is-~*, 48; 'la slāmt-iz-zuyyār, 174; in *shā-lla b-ṣaḥḥa w-salāme*, 172; ...*awwalo khēr-u-'ākhro ~*, 214; *l-ḥamd-illa bi-s-~*, 176; *tastāhūl-as-~*, 177; *yā ḥāfiḥ (ḥāfiḥak)-is-~*, 119; *yā ḥāf-ḍhin-il-'umur wi-s-~*, 174; *salāmtak (min-il-'aya)*, 71, 170, 171, 183; *salāmtō*, 172; *yqūm b-salāme*, 78; *n shā-lla bitqūm bi-s-~*, 172, 213; *tjibin bi-s-salāmi*; *tqūmi bi-s-~*, 206; *salāmt-ish-shōf*, 171; (*mit*) -*l-ḥamd-illa 'a-s-salāme*, 106, 117, 121, 149, 167, 172, 173, 176, 177, 213; *salāmt rāsak*, 11, 83, 105, 178, 181; *salāmt-ilḥaku*, 85; *il-'awaḍḥ b-salāmitku*, 86, 177, 181
- Salary, appointed lot, 189
- Sale, morning, 187; good, wishing, 215; ~, George (tr. of the Qur'ān), 19, 74, 123, 141 n. 10
- ṣalīb, *bi-smi-ṣ-~*, 67
- salīm (sālem) (pl. -in), *kull sane* (or 'ām) *w-inte~ (w-intu sālmin)*; *w-inte~ (w-intu...)*, 90, 173; ~*min-ash-sharr*, 177; *l-ḥamd-illa 'a-kyā-mich sālme*, 173; 'āda ~*an ghāni-man*; *ghānim-u-~*, 175; in *shā-lla tarja'~*, 211; *aḷla yrajji'o~*, 120; *aḷla yruddak~*, 175
- Sālim, 'Alī, 28, 72, 102, 107, 108, 137, 155, 158, 164, 186
- salīm, *ajat ~e*, 121, *rabbina yigib-il-'awā'ib ~a*, 181, 191; in *shā-lla tkūn ~e*, 212; ...*bitḍhall ~*, 213
- Salutation, salutations, general, 14, 47, 57, 82, 103, 211; of (non-) Muslims to Muslims, 124; 'face' particularized in, 160; while travelling, 170, 171; see also greetings
- Salvation, divine, wishing, 81
- aṣ-ṣamadiyya, 37, 44
- samāḥ, 12, 143-144
- sāmi', *wi-s-~il-'alim*, 187
- Sarcasm, see irony
- Satan, see shayṭān
- sātir (sāter), *yā ~*, 12, 64, 101-109, 111, 112, 114, 115; *rabbina ~ha*, 104; *lā ~ wa-la dastūr*; *yā ~a-l-'awrāt*, 112; *as-~u li-dhunūbi 'ibādīhi*, 131
- satir, *inna-llāha ~*, 112
- satr (various forms), *ikhelliha fi ster rebbi*, 103; *yā rabb ~ak*, 104, 105, 108; *b-sātri*; *w-sitrich 'idd-aḷla*, 110; *yinkitib lik-is-~*, 111, 193; *tedkhol 'alik be-seter allah*, 111; *rabbina amar bi-s-~*, 113
- sattār (suttār), *yā ~ (suttār)*, 12, 103, 105, 107, 108, 112; ~*al-'uyūb*, 101, *as-~ aḷla*, 104
- Saving, by God, from evil, 172, from winds and surges, 176
- sa'y, ~ *mashkūr*, 132; *shakara-llāhu ~akum*, 133
- sayf, *w-ḥaqq hādha aḷla ash-shāmuṭ ~ah 'a-l-'ibād*, 22
- Saying, divine, 108, 147, 197, 198
- sayyid (sīd) *ya ~i*, 142; ~*i yi'fu 'lēk*, 143
- (ṣbḥ), *tiṣbaḥ 'ala khēr*, 45, 46, 116, 128
- (ṣbr), *rabbina yṣabbarak*, 86
- Schmidt, Hans, 49, 50 and n. 2, 51, 70, 92, 97-100, 103, 105, 119, 122, 126, 128, 130, 137, 148 155, 163, 165, 188, 198, 200, 204 and n. 11, 217
- Scorn, 42
- (s'd), *aḷla ysā'dak*, 151
- Seale, Morris, S., 147 n. 1

- Secret, secrets, 22; divine, 185-187, apprehension of, 26, 101; transcendental, 101; disclosure of, apprehension of, 101, 108; identity of unmarried mother, 113
- Security, in God's company, 46, 47; under God's protection, 123, 124, 129; due to God, 169; from God's punishment; from perils, 123; promising to strange woman, 154, wishing, to one's property, 179; by Muhammad, oath, 126
- Seduction, 93, 94
- Seeing, *see* sight
- 'Seer', 93
- Sell, Edward, 185
- Separation, hoping for, 27
- Servility, declining, 139
- Service, readiness for, 162; of food, drink, etc., thanking for, 180
- Setting, out, on journey, 26, 27, 32, 34, 48, 75, 119; up, of business, 26
- Sewing, thanking for, 180
- Sex, 100, appeal, 64, *see also* woman
- sātra*, *yā rabbi-s* ~, 109
- Shame, 31; apprehension of, 129; exclamation of, 144
- shadid*, *allāh ash-* ~, 159
- shadd*, *shadda*, *esh-* ~ (*a*) 'ala-*lla*; ~ *bi-llāh*, 159
- shakwa* (*shkwa*), *ish-* ~ *la rabbi*; ...*la-l-khlā*; *shkwa*..., 55
- shamāyim*, *min (h)a-* ~ *tenuhamū*..., 70 (Hebrew)
- Sharajī, Shihāb al-Dīn, 32
- sharr*, *a'ūdhu bi-llāhi min-ash-* ~, 96, 100; *a'ūdhu bika min ~i...*, 96; ~ *i-barra wi-bi'id*, 71; *bi'id-ish-* ~ (*i-alēk*), 71, 217; *wa-la yšibak* ~, 105; *min ghēr* ~, 170; *sālim min-ash-* ~, 177; *in shā-lla mā biṣhūfu-sh-* ~, 209, 213; *allāh yusallimu min-ash-* ~, 172; *lā jizitum bi-sh-* ~, 70; *allāh yikfina* ~ *il-'awāriq*, 158; *wa-qāna (-llāhu)* ~ *aka wa-~a amthālika*, 134; *rāh-ish-* ~, 69, 81; (*in shā-lla*) *birūh-ish-* ~, 167, 190; *qaṭ'-ish-* ~ *yikān*, 70; *l-ḥamd-illa-lli zāl* 'annak-*ish-* ~, 172; *in shā-lla bikān sdādīt-ish-* ~, 209; *see also* (*kfy*) 'shay' (*shāy*) (*shē'*) (*shēn*), *mūlāy* 'abd-ul-qādir *shāy-llāh-u-bih*, 202; *shē alla*, 9, 202; (*fi...*) *shē(')* *li-llāh*, 9, 202; *in shā-lla mā binu shēn*, 213
- shaytān* (*shīṭān*), 36 *dhikr-alla yikhzi kull* ~, 21; *a'ūzu bi-llāhi min-ash-* ~ (*ir-rajim*), 34, 94, 99, 100; *šār... yikhzi-sh-shīṭān*; *ash-shaba' min-ash-* ~ 138; yawning due to; preventing of, from entering one's mouth, 79 n. 13; recourse against, 92; occasions and actions exposed to; thinking of God destroys whisper of, 93; seeking refuge in God from, 92-100; spitting thrice on one's left when feeling, 94; north wind, home of, 97; disgracing of, 100; apprehension of, 102, contriving belching and yawning, 138, harm of, subject to God's permission, 183 (*shbb*), *tashibb*, 13, 81
- she(')*, *see shay'*
- she-heḥeyyānu* (Hebrew), 76, n. 11
- Sheikh Abū al-Ḥasan, 124
- shēkh*, *yā* ~, 188, 207 and n. 14; *ya ~a* 207 n. 14
- Shelter, by God, 130 (*ish-*)*shēm* (Hebrew), *ha* ~, 81; *see also* (*khlw*) (*shfq*) (*shf'*). *ishfa'* 'ala *hāl-il-fa'ir*, 187
- (*shfy*), *shfāk rebbi*, 78; *shfāk allāh*; *yeshfina-u-yeshfik allāh*, 81; *alla yishfik*, 115, 167, 213; *alla yishfi(h)*, 143, 172, 184; *rabbna yishfik*, 167 (*shghl*), *alla yishghil bālak*, 19 (*shh*), *ṣahh badanak* (*badaneh*), 174 (*shhd*), *ashhadu an lā ilāha illā-llāh*; *ashhadu-l-ḥagg*, 80; *ashhadu annaka qādir 'alā kulli shay'*, 150
- shidda*, *ma-hla-sh-* ~ *w-ba'd-ha-l-faraj*, 88
- 'Shield' against harsh and horrible situations, 10
- Shielding, female honour, 112
- shifā'* (*shifa*) (*shfā*), *dhikru-llāhi* ~ *u-*

- l-qulūb*, 21; *rebbi yeb'at-esh-shfā*, 88; *fi-sh-shifa*, 213
- Ship, boarding, 34
- shīṭān*, see *shayṭān*
- (*shkr*), *shakara-llāhu sa'yakom*, 133; *ashkurak*, 142, 151; *nishkurkum*; *tushkar*, 142, *nashkor alla*; *matshaker* 167
- (*s-hl*), *alla yсахhil 'alak* (or *'alēk*), 116, 122
- (*a*)*shlōn*, ~*ak*? 161, 167, 170, 200; ~*il*-...? 200
- (*shmr*) (Hebrew), *alla yishmār wlādi*, 114
- Shock, 54; expression of, 55, 56, 64; by sight of dead, 98, 106
- Shooting, apprehension of, 104
- (*shrb*), *min zamzam tishrab-in shā-lla*, 210
- (*shrf*), *alla ysharrif qadraq*, 133; *ana muntazirak tisharraf*, 184
- shukr*, *lā ~ 'ala wājib*, 141
- Shulhān 'Arūkh*, 76 n. 11, see also Caro
- Shuqayr, Na'ūm, 122, 127, 152, 170, 188
- (*shwf*), (*i*) *n shā-lla mā bitshūf makrūh*, 69, ...*il-maraḍh*, 115, 213, ...*ḍhaniyyi*, 208, ...*sh-sharr*, 209, 213, ...*nakade*, 215; *wa-la tshūf makrūh*, 70, 208, ...*ḍharar*, 213; *illi m'addarru 'alēna rabbina aho ḥa-nshūfu*, 74; *kull-illi maktūb 'ala-l-gibin lāzim-il-'ēn ti-shūfu*, 193; *in shā-lla minshūfak bil-'afrāh*, 208; ...*nshūfkom 'ala khēr*; ...*ashūfak marra tanya*, 212; ...*bitshūf-il-khēr w-il-iwlād fi bētak*, 215
- (*shy'*), *in shā('a)-llāh*, 9, 45, 60, 69, 75, 108, 115-118, 149, 150, 162, 164, 167, 168, 170, 172, 182, 189, 203, 204 and nn. 9 and 10, 205-220; ~ *ta'ālā*, 216; expressing apprehension, 217; warning or cautioning, 218, negative meaning of, in promises, 206; in medieval and later diplomatics, 216; opening concessive clause, 217;
- mā shā('a)-llāh ('ala)*, 11, 38, 66, 165, 171, 198 and n. 1, 199-202; ~ *hōlak*; ~ *'ala*, 201; *ilā ~*, 202; *qadara-llāhu wa-mā shā'a fa'al*, 29, 150; ~ *kān wa-mā lam yasha' lam yakun*, 198 n. 1
- Sibawayhi, Abū Bishr (author of *al-Kitāb*), 52
- Sick, see ill
- sid*, see *sayyid*
- ṣifa (-āt)*, *ṣifāt allāh*, 124
- Sight, seeing, object, delighting, 59, 60, 115, 198 n. 1; the predestined, 74; (naked) woman, 94, 129; village, town, or land, 96; ugly person, seeking refuge in God for, 98; dead, shocking, 98, 121, corpse, apprehending, 120; skull, cemetery, or blood, 121; wife with stranger, 136, bad omen, 158; loss of, 121; wishing recovery of, 171; fear of, 70, 108; not, someone for long time, 76; wishing the ill not to see evil, 213, not to see sickness again, 115; wishing mourners not to see evil, 209; wishing father to see weddings of children 117
- Signing, contract, 32
- al-Ṣiḥāh*, see al-Jawhari
- ṣihha (ṣahha) (ṣuhha)*, 13, 81; *alla y'addim lo-ṣ-ṣahha*; *n shā-lla b-ṣuhha w-salāme*; *alla ytimim 'alēk b-ṣuhhtak*, 172, *in shā-lla bin'ād 'alēk-u-'inte bi-ṣ-~ wi-l-'āfyē*, 211; *ṣahhtēn*, 214
- Sin, sins, 9, 23; seeking God's protection from, 131; suppressing step leading to, 137; seeking God's forgiveness for, 132, 133, repenting, 134, 135; apprehending, 134, 135, 141; suffering from complex of, 137, committing of, by allowing inferior to kiss hand in Ramadan, 140
- Sincerity, 25, 49
- Sinners, against, 9; divine protection from, 102; turning to, 137
- sirr*, *yuwḍa' ~ o fi aq'af khalqo*, 26; *wa-llāhi-l-yi'lam-is-~ wi-l-ghayb*, 187
- Situation, recourse to God for strength in hard, 156; calm, subject to God's will, 184; complaining about bad

- 189; urging to explain odd, 219; ominous, 11, reference to *qaḏā'* and *qaḏ(a)r* in, 147, resignation to will of God in, 196
- ṣiyāna*, 113
- Skills, admiration of, 201
- Skull, seeing, 121, destiny written on, by God before birth, 193
- (*s'l*), *as'aluka khayrahu*, 96; ... *min khayrihi*, 97; *dāyman btis'al 'anku*, 118; *nas'al-aḷlāh -al-'afu*, 143; *as'alu ḷḷāha lanā wa-lakumu-l-'āfiya*, 209
- Slave, good and evil in, 96
- Slander, dispelling of, 10, 136; fear of, 31
- Slap, unexpected, 107
- Slaying, of cattle, 32, 34; of woman, 83
- Sleep, sleeping, putting trust in God before, 28; waking up from; passing baby from bed when, 67; with girlfriend, 112; *see also* snoring
- (*slh*), *aḷḷa yiṣilḥak*, 39; *yahdikumu-ḷḷāh wa-yuṣliḥu ḥālakum*, 79
- Slipping, 113
- Slitting, throat of poultry, 32, 34
- (*slk*), *aḷḷah ysellek*, 12; *aḷḷah ysellek men en-nār-u-men wlad-l-ḥarām*, 102
- (*slm*), *taslam*, 180; *tislam*, 178; *yislam-il-bēt (maḥall) la-ṣāḥbo*, 179; *in shā-ḷḷa byislam lek*, 206; ... *yislam ha-l-'aris*; ... *min ajākom*, 207; *yislam rāsak (min)*, 11, 83, 178, 181, 182; *ṣallā-ḷḷāhu 'alayhi wa-sallam*; *sallam amra b-aḷḷa* (or *li-ḷḷāh*), 181; *sallama amrahu ilā-ḷḷāh*, 181 n. 29; *aḷḷa y(u)sallim* + object, 10, 11, 47, 48, 69, 86, 88, 106, 117, 118, 121, 149, 167, 169-180, 206, 212, 219; (*y*) *salleḡ ḷṣānak*, 180, (*aḷḷa*) (*y*) *salleḡ tummak (thimmak) (ha-t-tumm)*, 11, 180; *aḷḷa ysalleḡ rāsak*, 180; (*y*) *salleḡ idēk (dayyātak)*, 11, 180; (*aḷḷa*) (*y*) *salleḡ ha-d-dayyāt (dayyātek)*, 180; (*aḷḷa*) (*y*) *sallim 'umrak*, 172, 178, 207; *aḷḷah yusallimak wa-sallam*, 178; *rabbī y(u)sall(i)-mak*, 176; *aḷḷa lā ysalleḡ fik wa-la*
- 'aḏme*, 177; *u-badanak yisallmak*; *u-badaneḡ yisallmeh*, 174; *sallim (-li) 'ala*, 118, 178; *səḷḷamni 'ala*, 178; *aḷḷāhumma ṣalli 'alayhi wa-sallim*, 181
- (*ṣlw*), *ṣallā-ḷḷāhu 'alayhi wa-sallam*, 181; *w-illa intu biṣṣallūṣḡ 'a-n-nabī?* 181 n. 30 *ṣalli 'a(la)-n-nabī (al-ḡāḡḡūr)*; *aḷḷāhumma ṣalli 'alayhi wa-sallim*, 181
- Smell, delight in, 53; unbearable, 107
- (*smḡ*), *lā samah-aḷḷāh*, 66, 68-73, 148; *allāh lā yismaḡ*, 71, 148, 149; *sāma-ḡaka-ḷḷāh*, 144; *allāh lā yismaḡ*, 71, 148, 149; *aḷḷa ysāmḡak (ysamḡak) (ysēmḡak)*, 143, 144; *aḷḷa ysāmḡo*, 144
- Smith, Wilfred Cantwell, 74, 151
- (*smy*), *sammi*, 35; *sammi bi-r-raḡmān*, 35, 75; *sammēt*, 37
- Sneezing, 10, 13, 14, 64, 80, 81; child, 67, 219; blessing for, 55; asking God's mercy when, 77; sign of good health, 79, 81; sign of imminent death, 81; God likes, 79 n. 13; driving away evil spirits from body by, 81; seeking relief from God when, 87, 89; seeking God's forgiveness when, 138; coming from God, 195
- Snoring, seeking God's forgiveness when hearing; one ought to awaken the, 138; derision of, 202
- Snouck Hurgronje, C., 112
- Snow, flakes, 97
- Society, apprehension of, 101, 108; Arab, 81, 139; Oriental, 139
- Socin, Albert, 129
- Socio-emotional settings, 3
- Solace, wishing for mourners, 84
- Solomon (the King), 183
- Solution, of problems by God, 191
- Son, sons, birth of, 206; wishing safety for new born, 206, 207; wishing to eat with host on wedding of, 214, 215; wishing new house to be full of, 215, *see also* *maḡrūs*
- 'Soother', 10
- Soothing, 7, 28, 45, 48, 89-91; God's,

- 89; expression of, 72, 217, for helpless female, 125; of apprehensive female by using kinship term of brother, 129, 130; of complainant, 188; of the sick, 191, 194; of the worried, 219
- Sophistication, lack of, 44 n. 11
- Sorrow, exclamation of, 55; taking refuge in God against, 93, 98; wishing someone last, 208; wishing to turn to festivity, 209
- Soul, remedy for, 44; reclamation of 11, 44, 73, 123; of dead, mercy on, 86, 87, wishing rest for, 87; swearing by, detested, 125
- Sound, wishing God to keep one, 169-179
- Soundness, name of God, 7; due to God, 169
- Sovereignty, divine, 74
- Speculating, 23
- Speech, seeking God's forbearance for inappropriate, 143
- Speeding, oneself, 56; of parting friend, 123
- Spell, written preservative against danger, 114; *mā shā'a-llāh* carved on charms, 199; amulet as, against evil eye, 92; *see also* evil eye
- Spirits, *see* demonic powers
- Spiro, Socrates (author of dict.), 51, 163
- Spitaler, Anton, 64, 142, 196
- Spitting, thrice on left when feeling devil in time of worship, 94
- Spoer H.H., 47, 49, 56, 59, 117, 173, 206, 216
- The Spoken Arabic of Egypt*, *see* Willmore
- Sponsor, Muḥammad; Ezra, 27  
(*sqy*) (*s'y*), *yā sa'a-lla 'ala ayyamāt zamān*, 53; ...*'ala hadik-il-ayyām*, 87  
*saqa-llāhu 'aṣra-sh-shabiba*, 87 n. 18  
(*srf*), *ṣarafa-llāhu 'anka-s-sū*, 68
- Star, falling, 154
- Stavsky (Stāvī), Moshe, 35, 50, 78, 102, 107, 111
- Staying well, wishing, 209, 213
- Stephan, Stephan Hanna, 199
- Storms, 97
- Story, introducing, 26, 30, 198, 204; telling, 30, 102, 166; marking time in telling, 42; wishing audience well when telling, 119; delight in listening to, 53, 60; referring to bier in, 105; in contents of, 84, 117, 156, 177, 'to cut short', 174  
(*str*), *aḷla* (or *rabbina*) *satar*, 107, 108, 194; *aḷla yustor* (various forms), 12, 101, 102, 104, 105, 107, 110, 112-*aḷla-l-yistagh*, 106; *rebbi yester*, 102, 111; *rabbina yustur*, 108, 109, *rabbina yusturha ma'ak*, 113; *yustur aḷla*, 101, 111; *busturha aḷla* (or *rabbak*), 107, 109; *yā sātir yusturak*, 106; *yā rabb tustur*, 101, 111; *yā rabb ustor*, 104, 107; *ustur yā rabb*, 106; *wa-idhā btulitum fa-statirū*, 112
- Strength, 120; wishing, 11, 14, 151-155, 174; of boy admired, 200; God's 151, 154; in God, 83, 118, 136, 151 and n. 4, 152, 154, 159, 198 n. 1, 199, 203; recourse to God for, 155-159
- 'Strong', 159
- Strife, 27
- Stumme, Hans, 35, 86, 220 n. 21  
*sū*, in *shā-lla bikūn ma'fū'-is-~ 'ankom* 208  
*subhān*, ~*man ḥallal 'alēk-idh-dhabih*, 34; ~*u*, 86; ~*aḷla*, 135, 158 n. 11, 199; ~*'allām-il-ghuyūb*, 185
- Subjection, absolute, to God, 195
- Submissiveness, by handkissing, 139
- Subsistence, wishing God to provide, 164
- 'Substance', 20
- Success, successful, succeeding, 26; wishing, 170, 171, 211, 215, 216; pilgrimage, wishing, 210
- Succumbing, grudgingly, recourse to God for strength when, 155
- Suffering, thanking God for release from, 88, 89; infliction as chastisement of God, 195
- 'Sufficient', 5, 27, 150

- Suffocation, apprehension of, 104, 120, 121  
*sufra*, in *shā-llāh-is-sufra dāyma*, 214  
 Suggesting, 127; urging, 218, 219  
*sultān*, *a'ūdhu bi-llāhi...wa-~ihi-l-qa-wīm*, 94  
 Superstitious, fears, 70, 101, 113, seeking God's preservation against, 92; belief, 78  
 Support, calling for, 27; divine, 27, 47  
 Suppression, complaining about, 109; of anger, 134, 135, 137; of step leading to sin, 137; of jealousy, covetousness, or affliction of evil eye, 198  
 Surprise, 11, 39, 112, 198; exclamation of (admiring), 38, 54, 63, 64, 66, 160, 165; by odd or unexpected behaviour, 218  
 Surrender, self, 9, 73, 158  
 Surrounding, by God, wishing, 113 (pl.) *šurūf*, ~-*ad-dahr*, 101  
 al-Suyūṭī, Jalāl al-Dīn (commentator of *Sunan*), 96  
 (*sw'*) *aḷla lā ysi'ak*, 69, 70  
 (*swb*) *aḷla lā yšibku b-makrūh*, 70  
 Swearing, by God, 12, 22, 39-44, 150, 160, 185; by covenant of God, 154; by God's protection, 13, 125, 126; by life of name of God, 67; by Christ, by Virgin Mary, 13, by (name of) Cross, 13, 67; by angels, 125; by name of the Prophet, 13, 125; by life, faith, protection of Muḥammad, 126; by Torah, by the Scrolls, 13; by Qur'ān, 13, 126; by Ka'ba, 13, 125, 126; by life, 125, 126; by soul, 125; by honour, 14; by life of interlocutor, 126, 136, by the dead, 83; by *amāna*, forbidden, 41, 124, 125; in, 82, 125; of a thief, 88; forgiven by God, 75; modern forms of, 40  
 (*swn*) *rabbī ysūn*, 119  
 Sword, wishing not to shed friend's blood with newly bought, 215  
 (*s'y*) *is'a ya 'abdi ta-'as'a ma'āk*, 27  
 Synecdoche, synecdochic, 83, 85, 105, 153, 160, 178, 182, 195, 217; involutions, 180, 181, 208, 212  
*ṭā'a*, *nawaytu-l-wuḍū' li-ṭā'it-rabbī-l-'ā-lamīn*, 34, 94; *aḷlāh ymiyytek 'ala ferāsh* ~, 87  
*ta'ab*, *balāsh-ha-t-~*; *mā fī* ~, 140  
*ta'addub*, 203  
*tabarruk*, 203  
 Taboo, 71, 92; for number, sum, or salary, 103  
*tadbīr*, *ana bi-t-tafkīr w-allāh bi-t-~*; *rabbī fī-t-~*, 191  
*tafkīr*, *ana bi-t-~ w-allāh bi-t-tadbīr*; *il-'abdi-fī-t-~*, 191  
*taḥawwud*, 151 n. 4; see also *ḥawqala Tahdhib* (dict.), see al-Azhari  
*tahdī'a*, ~ *t al-bāl*, 89  
*taḥiyya*, *at-~ farḍ wājib*, 160  
*tahlīl*, 6, 38  
*ṭahūr*, ~ in *shā'a-llāh*, 212  
*Tāj al-'Arūs* (dict.), see al-Zabidi  
*takhlīya*, 163-169  
 Tale, see story  
 Talents, admiration of, 201  
 Talisman, *mā shā'a-llāh* as, 199  
 Tamām, Tamāme, given name of girl, 196  
*ṭam'ana*, 89  
*ṭanīb*. ~ *'ala-llāh*, 50, 51; *ana ~ ak*, 51  
 Tantavy, Muḥammad 'Ayyād, 29, 72, 79, 86, 88, 123, 132, 137, 152, 171, 176, 196, 198 n. 1, 210, 212, 215  
*taqwā*, 21, 44  
*ṭariq* (*ṭari'*), *khōd ṭari' wa-la amer 'alēk*, 112; *ṭari'-is-salāma*, 175  
*tashahhud*, 94 n. 3  
*tashmīt al-'āṭis*, 79-81  
 Task, undertaking, 26, 27  
*tasmiya*, 20, 32 n. 3, see also *basmala*  
 Taste, delight in, 53, 60; expressing Oriental, 201  
*tastūr*, see *dastūr*  
 Tautology, 113 and n. 17  
*tawwakul*, 12, 26-32, 204  
*tawba*, 131  
*ta'widh* (pl. *ta'āwidh*), 92  
*ṭawīl* (pl. *-in*), *yā ~ ak-il-'umor*, 119 and n. 19; ~ *in-il-'a'mār*, 207

- tawwāb*, 131  
 al-Ṭayālisi, 95 n. 5  
 Taymūr, Maḥmūd, 31, 38, 39, 57, 59, 62, 63, 68-70, 75, 77, 82, 83, 98-100, 104, 105, 114, 117-121, 126, 141, 142, 147, 149, 156, 167, 182, 184, 188, 190, 192, 193, 201, 217  
*ṭayyib*, 128, 170, 172; ~ *in shā-lla*, 212, 213  
*(t'b)*, *aḷla yit'ib bālak*, 19; *lā tit'eb ḥālak*, 140; *in shā-lla mā ta'abt (!) fi safarak*, 211  
 Tea, spilling hot, apprehension of, 65  
 Temptation, 93, 94; dispelling of, 10  
 Temper, apprehension of bad, 108; losing of, 109  
 Temptation, dispelling of, 136  
 Tent, erecting, 32, 34; wish on occasion of pitching, 215; rope of, 50; visiting chief of tribe in, 122; welcoming in, 153; hospitalizing in, 171; neighbour next to, 50  
 Terror, 26  
 Testifying, 150  
*təklān, kān-u-mā kān 'ala-lla-t-~*, 30  
*təttu*, 81  
 Tha'lab, Abū al-'Abbās Aḥmad (author of *al-Faṣīḥ*), 52  
*Thalāth Masraḥiyyāt min Faṣli-Wāhid*, see Taymūr  
 Thanking, thanks, 7, 9-12, 15, 82, 142, 151; for expressing acceptance, 118, 166; for accomodation, 91; for expressing affections, 113; for almsgiving, 76, 109; for coffee, 162; for complimenting, 135, 167; for condoling, 168; for congratulating, 117, 168, 216; for cooking, 180; for agreeing to cooperate, 166; for decorating, 180; for encouraging at work, for endearment, 118; for bringing an entertainer, 161; for thanking God for one's escape from danger, 177; for doing favour, 113, 118, 149, 216; for participation in funeral, 133; for greeting, 132; for handiwork, 180; for asking about one's health, 118, 166, 212, 213, about children's health 120; for offering help to needy, 153; for invitation to house, 215; for meal, 13, 162, 168; for (conveying) regards, 118, 178, 211; for offering robe to wear, 109; for (offering) service, 11, 43, 76, 180, 183; for sewing, 180; for offering shelter, 118; for telling story, 166; for utterance, 11, 76, 149, 180; for offering drinking water, 210; for welcoming, 47; for expressing wishes and blessings, 116, 167, 178; God, for rainy season, 89; for recovery of the ill, 172; for good health, 200, for returning from voyage in good health, 176; for safety of bereaved, 84; addressed to God in form of praise, 194; replies to expressions of, 141  
 Themes, 67; of study, 2, 3  
*thimm*, see *tumm*  
*(thkl)*, *thiklatak ummak-in shā-lla*, 210  
 Thought, thoughts, expressions of, 1; organizing of, 8, 42; secret, 22; refraining from disclosure of, 12, 31; delight in, 59, 60; of God, putting in mind, 93; evil, seeking refuge in God against, 99; of evil decision, apprehension of, 135; execution of, subject to God's will, 203  
 Threat, threatening, 8, 22, 26, 29, 30, 44 n. 11, 70; oath included in, 123; with divorce, 114  
 Throne, the, verse of, see *āyat-alkursiyy*  
 Thunderstorms, apprehension of, 104  
*thūr, mabrūk-iṭ-~*, 117  
*(thwb)* *athābakumu-llaḥ*, 79  
 al-Tibrizī (commentator of *Ḥamāsa*), 49 n. 1  
 Timidity, liked by God, 112  
 al-Tirmidhī, Abū 'Īsā Muḥammad (author of *Jāmi'*), 32, 79 n. 12, 93, 94 n. 3, 95, 96, 99, 195, 204 n. 10  
*tizkē* (Hebrew), see *(zkhy)*  
*(tlb)*, *yaṭlob 'alēkom-ir-raḥamim*, 82  
*(t'm)*, *aḷla yit'amak 'aris 'ala rās-ha*, 165

- (*tmm*), *tamm inte*; in *shā-lla ytamm 'umrak*, 209; ...*yitimm kull shī b-'amr-illāh*, 182
- (*tmn*), *aḷla yitammīn alē*; *rabbina yitammīn-il-gamī'*, 89; *itammīni*, 130; *aṭmen fi-t-ṭbib*, 191
- Toasting, 10, 76, 89, 90
- ṭōb*, 'a-ṭ-~ *niqabbēl-u-'a-r-rā'* *niqabbēl*, 194 (Hebrew)
- Tomb, *see* cemetery
- Tongue, wishing God to keep safe, 180
- Touch wood! *see* knocking
- Town, good and evil in, 96
- (*'tq*) *yə'təqu l-abūnu*, 164
- Traditions, *see* *Ḥadīth*
- Traditional life, 78
- Travel, *see* journey
- (*ṭrd*), *aḷla yitrud-ish-sharr 'annak*, 68
- Treading, on written or printed paper, sinful, 33 n. 4; danger of, on *jinn*, 37
- Treating, 23; wickedly, 49
- Trespassing, 137
- Trimingham, John Spencer, 68, 107, 127
- Tripping, over someone, 107
- (*trk*), *illi khalaqak mā tarakak*, 45
- Trouble, troubled, 9, 12, 26, 29, 30, 91; exclamation in, 55, 87; recourse to God for strength in, 156; wishing release from, 164; hoping of no, in accomplished journey, 211
- Trust, 29, 125; in God, 12, 26-30, 44, 68, 150, 156; God's, 123, 125, 129
- 'Trustee', 10, 27
- Truth, 49; name of God; telling, 76; asking, 125
- ttikāl (tukāl)*, *yā 'ālīman bi-hāli 'alayka-~i*, 26; *~i 'a-lla*; *yā rabb tukāli 'alēk*, 30
- ṭūl (ṭūlt-)*, *aḷla yjibek yā ~t-ir-rōh*, 190; *~t-il-'umor*, 85, 86, 168, 209
- tumm (thimm)*, (*aḷla*) (*y*) *sallem ~ak* (or *thimmak*), 11, 180; ...*ha-t-~il-hilu*; *lā bala thimmak*, 180
- Turban, good and evil in, 96
- Turkish, 30, 31, 40, 128, 188
- (*'ṭw*), *a'ṭāk 'umro*, 83; *aḷla ya'ṭik*, 163, 187; ...*il-'āfyē*, 13, 172, 179; *ṭ'inu-*
- l-'ifi*, 152
- (*ṭwl*), *ṭawwal-aḷla 'umrak*, 209; *aḷla yṭawwil (fi) 'umrak*, 116, 164; *aḷlā-humma (y) ṭawwilik yā rūh*, 136
- '*ūdh ('ūz)*, *il-~ b-illāh*, 70, 92, 98, 99; *il-'ūz li-llāh*, 97
- Ugliness, ugly, against, 9; taking refuge in God against, 93, 98; photo, 63
- Ulema, 151
- umm*, *thiklatak ~ak-in shā-lla*, 210
- '*umr* (various forms) (pl. *a'mār*), 150-162; *salāmt-i-'mārku*, 85; *aḷla (y) sallim ~ak*, 172, 178; *rabbina yid-diki ṭūlt-il-'omr*, 86, in *shā-lla (b) ikhallif-ilku ṭūlt-il-'umor*, 85, 168, 209; *yinṭiku...*, 168; *aḷla yṭawwil ~ak*, 116; *yā ṭawilak-il-'umor*, 119; *rabbina yitawwal fi 'omrak*, 164; in *shā-lla ykūnu wladak min ṭawilin-il-'a'mār*, 207; *batmannā lak... 'umor madid*, 211; in *shā-lla illi naqaṣ b-~u yizid fi 'mārku*, 116, 209; *al-'a'māru bi-yadi-llāh*; *il-'umor fi id aḷla*, 159; *yā ḥāfḍhin-il-'umur wi-s-salāma*, 174; (*aḷla*) *ykhalli ~ak*, 164, 168-170; in *shā-lla ytamm ~ak*, 209; *ybārik b-~kum*, 208; *nkatab la-l-'omr*; *ma ḥaddish dāmin min ~u yōm*, 193; *il-ba'iyye b-'a'mārku*; in *shā-lla-l-'umur ilku w-la-wlādku*, 209; *il-~i wāhid wi-'aḷla wāhid*, 159
- Unbelief, 93
- Unbeliever, 138
- Uncertainty, 186
- Unfairness, complaining about, 109
- Unknown, the, fearing, 103
- Unrest, seeking God's safeguard against, 92
- Unsociability, 109
- Unsophistication, 21
- '*uqbāl ('akbāl)* ('*u'bāl*), *~mā 'indkum*; '*akbāl badlit-il-'urus*, 200; '*u'bāl ḥammām mina*, 210; '*u'bāl safar-il-ḥigāz*, 212
- '*uqda ('u'da)* ('*u'de*), *kull 'u'de-u-liha 'ind-il-karim ḥalle*; *kulli-'u'da w-laha ḥallāl*, 192

- Urging, 7, 56; to fear God, 12, 22, 23; to surrender, 43; to tell, news, 211, 218, dream, 219; to clarify odd or unexpected behaviour, odd situation, or infirmity, 218, 219; to suggest idea, 219
- Urinating, 139; invocations when, 6, 37, 38; seeking God's forgiveness when, 138; *see also* boweling
- 'urs, *b-~il-mahrūs*, 214
- Utterance, thanking for, 11, 76, 149, 180
- Valedictory phrases, 10, 11, 122, 123, 127, 128; *see also* farewell, leave, visit
- Valleys, habitat of demons, 37
- Values, religious and cultural, violation of, 155, 156
- Van Wagoner, Merrill Y., 128
- Victory, wishing, in battle, 184; subject to God's permission, 185
- Vigour, 13, 81; strengthening of, by God, 152; wishing, 13, 81, 152
- Village, good and evil in, 96
- Violation, *see* values
- Virtue, 23
- Visit, visiting, visitor, asking to pay, 6; wishing strength when paying, 151, 152; paying to chief before departing from tribe, 122; courtesy, 141; to sepulcher, 174, 177; untimely, begging pardon for, 139; opportune, apprehending, 103, 112; wish for uninvited, 211; winding up of, 39, 122, 123, 140, 144, 151, 153, 188; wish for departing, 211; *see also* ill
- Voice, sweet, delight in, 53, 59
- Von Grunebaum, Gustave E., 1, 25
- Voyage, *see* journey
- wadī'a* (pl. *wadā'i'*), *allāh...lā taḍī'u wadā'i'uhu*, 122; *fi ~t-illāh*, 123
- al-wahhāb*, 204
- wāḥid*, *amri la-lla wi-l-~il-qahhār*, 197
- wajh* (*wejh*) (*wijh*), *li-~i-llāh*, 9, 84, 190; *mā idūm kān wejh-allāh*, 83
- mā bidūm illa wijhu*, 85; *a'ūdhu bi-llāhi-l-'azim*, *wa-bi-~ihi-l-karim*, 94
- wājib*, *hādha min-il-~'alēna*, 216
- wakīl*, 10, 27-30; *aḷla ~ak*, 29; *aḷla ~ak-u-mḥammad kafīlak*; *aḷla ~ak w-il-ə'zēr kafīlak*; *aḷla ~u-jabbār-ith-thigil*; *il-~ aḷla*, 27; *~ak aḷla* 29; *ḥasbiya (ḥasbuna)-llāhu wani'ma-l-~*, 29, 30, 150; *ḥasbi bi-llāh wa-...*, 156
- Waking up, Muslims, in nights of Ramadan, 82
- walad* (pl. *wlād*), *al-thāni in shā-lla ~*; *in shā-lla bkūn min-iwlād-il-ḥayā*; *...yḳūnu wlādak min ḥawīlin-il-'a-mār*, 207; *...l-'umur ilku w-la-wlād-ku*, 209; *~b-farḥit-il-iwlād*, 214, *...bitshūf il-iwlād fi bētak*; *... bitkūn min naṣībak-u-naṣīb iwlādak*, 215; *b-farḥit-iwlād-ku*, 216
- War, invoking name of God in, 51, 73; putting trust in God in, 27, 75; apprehending (danger) of, 77, 104
- 'Warden', 29
- Warning, 26, 218
- Wasā'il-il-Wuṣūl ilā Shamā'il al-Rasūl*, *see* *al-Nabhāni*
- Washing, oneself, 33; hands, 75, after preparing tomb for burial, 144
- watad*, 139
- Water, thanking for, 210
- Water-closet, entering, 33, taking refuge in God when, 93; no mentioning of God's name in, 21; reading of material including name of God, sinful in, 33; preferred residence of *jinn*, 36, 95; *see also* boweling
- Watt, William Montgomery, 20 n. 1
- Way, wish to be easy, 116, 122; to be safe, 127
- (*wd'*), *wāda'nākum*, 122; *awda'tak aḷlah*, 11, 122, 188; *awda'nāk aḷlāh*, 122; *awda'nākum (ōda'nāchim)*, 122, 128; *istawda'tak-aḷlāh*, 123; *astawdi'ukum-llāha*, 122, 123; *istawda'nāk*, 122
- (*'wd*), *in shā-lla bin'ād 'alēk-u'inte b-iṣ-ṣiḥḥa*, 211
- (*'wdh*) (*'wz*), *a'ūdhu (a'ūzu) bi-llāh*, 9,

- 37, 92-100, 102; ... *min-ash-shaytānir-ra-jim*, 34, 94; ... *min-ash-sharr*, 96; *a'ūdhu bika min-ar-rijsi*; *a'ūdhu bikalimāti-llāhi-t-tāmmāti min sharri mā khalaq*, 95; *a'ūdhu bika min sharri*, 96, 97; *a'ūzu bi-llāh minkum*, 109; *aḷla yi'widhna minhum*, 37, 93; *šār khaḷra yit'awwadh bi-llāh-ukhaḷra yikhzi-sh-shiḷān*, 100; *asta'īdhuka min-an-nār*, 95  
 ('*wḷh*), *aḷla ye'awwedh mā rāh*, 195  
 Weakness, weak, 26, 49; overpowering of, 50; fear of exposure of, 31, 101; exclamation of, 55, 154; of women, 151, 154  
 Weariness, physical and psychological, 31 n. 2  
 Wedding, *see* marriage  
 Wehr, Hans (author of dict.), 22, 24 n. 5, 42, 119, 124, 139, n. 6 147, 148, 175 n. 25, 181 n. 29, 184, 188, 199  
*wēl, yā ~ i mn-aḷla*, 22; *yā ~ illi mā ykhāf rabbo*, 23  
 Welcoming, 47, 53, 117, 139, 141, 142, 152, 153, 161, 162, 164, 167, 170, 176, 179, 183, 207  
 Wensinck, A., *Concordance*, 20, 24 n. 6, 32 n. 3, 58, 68, 77, 86, 100, 112, 113, 124, 129, 132, 150, 159, 185, 195; *Handbook*, 21, 32, 79 n. 12, 84 n. 15, 93 and n. 2, 94 and n. 3, 95 and nn. 4 and 5, 96-98 and n. 9, 99 and n. 10, 100, 133 n. 2, 204 n. 10; *see also* *Ḥadith*  
 Westermarck, Edward, 74, 162  
 (*wfq*) (*wfg*) (*wf'*), *in shā-ḷla muwaffa-gin li-l-ḷajj*, 210; *aḷla yuwaffig al-jami'*; *in shā-ḷla twaffa't*, 211; ... *btit-waffa'*, 216  
 Whale, superstitious belief regarding, 78  
 (*whd*), *yā nāyim waḷḷid-id-dāyim*, 82  
 Whole-heartedness, 25  
 (*whsh*), *lā awḷashakum aḷlāh*, 45  
 Wicked, God pays the, 49; apprehension of, 120; thought, dispelling of, 10, 23, 135, 136, 154 n. 7; *see also* evil  
*w(i)dā'a*, 123; *'arḷhna wdā'itku*, 122; *fi ~ t-aḷlah*, 123, 128; *~ tu w-khad-ha*; *aḷla akhad wdā'tu*, 123  
*w(i)liyya (wliyye)* (pl. *walāya*), 129 and n. 21  
 Will, divine, 11, 29, 75, 108, 147, 150, 154, 162, 196-220; a prerequisite, 203; resignation to, 196-198; God's good, 198-207; firm, owing to God, 27; man's condition is God's, 48; wishes subject to God's, 6; situations, actions, and events depend on God's, 184; urged to do against one's, 197  
 Willmore, J. Selden, 95  
 Wilson, R. D., 20 n. 1  
 Wind, winds, apprehension of, 77, 78; wishing God to save from, 176; good and evil in, 96, 97; giving, 139  
 Winning over, 26  
*wiqāya*, 121  
*wird* (pl. *awrād*), 77  
 Wish, wishes, wishful, 13, 49 n. 1, 125; source of; grant of, 1; subject to God's will, 6; contextually restricted, 7; fulfillment of, 6, 30, 162; sarcastic, 166; on meals, 214; expressing of, 57, 64, 113; situations, reference to *qad(a)r* in, 147  
*wishsh, nshūf ~ ukum bi-khēr*, 212  
 'Witness', 10, 49 and n. 1, 186  
 (*wkl*), *lā takilni ilā nafsī faḷfata 'ayn*, 77; *wakkel aḷla*, 29; *tawakkal-'ala-ḷla*, 10, 27-30, 156, *bi-smi-llāhi tawakkal*, 28; *ma titwakkal 'ala-ḷla*, 28; *ittakal-...*, 28, 30; *nittikil-...*; *attikil-...? 28*; *illi bitkil 'ala mawlāh mā khāb rajāh*; *ittikil 'ala-ḷla*, 27  
 (*wly*), *aḷlāh lā ywallik sayya'*, 69  
 ('*wn*), (*a*)ḷla *y'āwānk*, 14, 179; *aḷla y'āwānk*, 179; *aḷla y'ināk*, 14, 118, 179; *bi'ināk aḷla*, 88; *gawwāk aḷlāh w-'ānak*, 153  
 Woman, women, 112 n. 16; reconciling of, with resentment, 74; taking refuge in God against temptation or seduction by, 93, 94; seeking God's protection from, 109; talk-

- ing to, 110; speaking highly or disparagingly of, 110; protecting honour of, 111, 122; sleeping with, 112; unmarried, disclosing pregnancy of and childbirth of, 112, 113; soothing of helpless, fearing violation of honour, 125, 130, 216, 217; watching of; dealing mercifully with, 129; congratulating of, 164, 165; excluded from God's mercy, 74; secluded, 110; accused of misconduct, 217; coquetting, 61; shaking body when walking, 59; patting, 112, giving birth to son, 206, to daughter, 207; Jewish, lighting Sabbath candles, and praying for children, 111, 149, 188; loose, 75, 99, 110; in childbed, 173; with labour pains, 97; sexually disposed, married, 'covered', 'shielded'; susceptible to dangers and phobias, 110; helpless, 150, 154; weak, 151, 154; travelling unescorted, 150, 154; rape of, 112, 129, 130; *pudenda*, 112 and n. 16; undressed, man exposed to, 112; adulteress killed by husband, 136; needing divine protection and safeguard, 110, 111, 129; in house, announced about stranger approaching, 111, 112; good and evil in, 96; courtesies addressed to, 110
- Wonder, wondering, expression of, 54, 64, 66; where something has gone, 55
- Work, works, worker, discharge from, 9, 73; carrying out physical; wishing strength to, 151, 152
- Worry, 29, 45, 48, 88  
(*wqf*) (*w'f*), *aḷla ywa''ef ma'ak*, 45  
(*wqy*), *waqānā (ḷāhu) sharraka*, 134; *yaqīni bi-ḷāhi yaqīni*, 121; *ittaḡi-ḷāh*, 23; *ittaḡi-ḷāha fi-n-nisā'*, 129
- Writing, written, beginning with *bas-mala*, 32; of letter, thanking for, 180; written destiny (i.e. fortune told), *see* destiny
- Wronging, *see* maltreatment  
(*wry*), *lā ywarrīna fik sū' abadan*, 69;
- rabbīna la ywarrīna wiḥish fikum*, 121; *aḷla lā ywarrīku makrūh*, 69; *aḷla lā ywarrīha la-makhlūq*, 70, 98  
(*wʃl*), *n shā-ḷla tuwʃal b-khēr*, 175; *aḷla ...ywaʃʃlak ('ind ahlak) b-is-salāme*, 48, 175  
*wuḏū'*, 21, 34, 94  
(*'wy*), *awā ilā-ḷāhi fa-'āwāhu-ḷlāh*, 100
- yā*, *see* word standing after
- yad (id)*, *al-mustaqbal bi-yadi-ḷlāh*; *al-'a'māru...*; *il-'umor fi id aḷla*; *il-'amer fi id rabbi*; *kullu bi-'idu w-iḥna 'abidu*, 159; (*y*)*sallem idēk (dayyātak)*, 11, 180; (*aḷla*) (*y*)*sallem idēki (ha-d-dayyāt) (dayyātek)*; *w-idēk (w-dayyātak)*, *w-'idēki (w-dayyātek)*, 180; *ghēr la-( 'a)stafīh min idak*, 187
- al-Yāfī'i, Abū Muḥammad 'Afif al-Dīn..., 30, 124
- Yahyā, 'Abdul- 'Azīz, 58 n. 4  
*yamin*, 39, 44, 75; *~ u-ḷlāh*, 39; *wa' a' minni ~*, 134  
*yaqīn*, *~ i bi-ḷāhi yaqīni*, 121
- Yawning, 9, 33; God hates, 79 n. 13; taking refuge in God when, 93; seeking God's forgiveness when; believing to be contrived by devil, 138
- Yearning, 54  
*yeshū'ā, li yeshu'āt(e)khā qiwwīti (qivvīti) ha-sh-shēm*, 81 (Hebrew)  
(*y's*), *lā yyaš el-wāḥed min raḥmat-allah*, 79  
(*'ysh*), *t'ish*, 13, 81, *t'ishi*, 87; *y'ayy s(h)ik*, 81; *t'ishu w-tītraḥḥamu*, 82, 85; *t'ishu w-tarḥamu mawtākon*, 85; *'isht*, 161; *in shā-ḷla bi'ish*, 206; *...y'ish bi-dalāikom*, 207; *...t'ishūn b-khayr*, 208; *'āshu ijrēk*, 209
- al-Zabīdī, Murtaḏā (author of *Tāj al-'Arūs*), 52  
*zahd*, *b-~ aḷla*, 203 n. 8  
*Zahr al-Rubā*, *see* al-Suyūṭī  
*zakāh*, 32  
*zamzam*, 210 and n. 18; *min mā' ~*; *min ~ tishrab in shā-ḷla*, 210

- zayy, izzayyak?* 14, 167, 171  
 Zechariah 4, 6..., 151 n. 4  
*Zeitschrift des Deutschen Morgenlän-  
 dischen Gesellschaft*, see Goldziher  
 (l-ə)'zēr, (i)sma-lla~, 13, 65; see  
 also Ezra  
 (zkhy), tizkē, 13, 81 (Hebrew)
- ('zm) 'aẓẓom allāh mšibat el-mūt, 83;  
 'aẓẓama-llaḥu ajrakom, 133  
 Zwemer, Samuel, M., 19, 20 n. 1, 194  
 (zyd), in *shā-lla illi naqaṣ b-'umru yizid  
 fi 'mārku*, 116, 209; *aḷḷa yizidak  
 guwwa*, 152; *yzid faḍhlak*, 168  
 (zyn), in *shā-lla tzayyiniha fi akhw*, 207