



ADĀT

ADĀT “particle,” Arabic word corresponding to the Persian *abzār* which is used as a technical term in logic (*manṭeq*), grammar (*dastūr*), and rhetoric (*ma‘ānī o bayān*).

Logic. Writers on logic class the particle as one of the three parts of speech. A particle does not, in itself, possess a complete or independent meaning. Its meaning only becomes clear when it is joined to another word, as in the case of *bar* and *az*, in contrast to the noun/adjective (*esm*) and verb (*kalema, fe’l*), each of which possesses an independent meaning. Some writers have considered the term *adāt* as synonymous with *ḥarf* in the context of grammar (*ṣarf o naḥw*) and have either employed the latter term or applied both words indifferently (Tahānavī, *Kaššāf-e eṣṭelāḥāt-e fonūn*, 2 vols., Calcutta, 1862; Ebn Sīna, *Resāla-ye manṭeq* in *Dāneš-nāma*, ed. M. Mo‘īn and M. Meškāt, Tehran, 1331 Š./1952, p. 29; K̄vāja Naṣīr-al-dīn Ṭūsī, *Asās al-eqtebās*, ed. Modarres Rażawī, Tehran, 1326 Š./1947, pp. 14-15; *Dorrat al-tāj*, ed. M. Meškāt, 1st ed., I, 1320 Š./1941, p. 19). Nevertheless, there is some distinction between the use of *adāt* in logic and that of *ḥarf* in Arabic and Persian grammar. For example, logicians have regarded the Persian connective verbs *ast*, *būd*, and *šod* and the Arabic defective verbs *kāna* and *šāra* as examples of *adāt*, considering them as not possessing complete meanings in themselves. *Kāna* and *būd*, the Arabic pronoun *howa*, and Persian *ast/hast*, which are used in clauses containing three terms such as *ū dānešmand ast* or *Zaydon howa ‘ālemon*, are regarded as the link between subject and predicate (*rābeṭ-e maḥmūl be mawzū*). Similarly, in logic the Arabic word *edā* is considered a particle, because it links the



following to the preceding term, whereas in syntax it is termed a noun of condition (*esm-e šart*).

Grammar. In Arabic grammar, we find the use of both *adāt* and *ḥarf*, the latter being of two types: indeclinable or alphabetical particles (*ḥorūf-e mabānī* or *alefbāʾī*)—which fall outside the range of our discussion—and rhetorical particles (*ḥorūf-e maʾānī*). In grammar, the rhetorical particle is approximately equivalent to the *adāt* in logic, designating a word whose meaning becomes clear only by the addition of another word or phrase, such as *fa*, *ṭomma*, or *enna*. In Arabic grammatical usage, the term *ḥarf* is more common, although *adāt* is occasionally used, sometimes as an equivalent of *ḥarf*: sometimes with the meaning of word (*kalema*) in general.

As an example of the use of *adāt* in place of *ḥarf*, we may note the substitution of *adāt mošabbaha beʾl-feʾl* (verblike particle) for *ḥarf mošabbaha beʾl-feʾl*. Thus, Ebn ʿAqīl writes on the *adāt mošabbaha beʾl-feʾl*: “These particles (*adawāt*) are all *ḥorūf* and are six in number” (*Šarḥ Ebn ʿAqīl*, Cairo, 1956, I, p. 573). *Adāt* is not strictly equivalent to *ḥarf* but, rather, to *kalema* in general; however it is used to refer to words similar to those signified by the term *ḥarf*. Included in this concept are those particles which render the apocopated verb. These are of two kinds: those which apocopate a single verb (all of which are *ḥorūf*: the imperative *lām*, the *lā* of negation, *lam*, and the *lammā* of negation) and those which apocopate two verbs (i.e., *en*, *man*, *mā*, *mahmā*, *ay*, *mattā*, *ed*, *annā*, and *ḥaytamā*). Of these latter, *en* is a *ḥarf*, the remainder are *esm*. *Adāt* is, therefore, used in Arabic grammar at times for *ḥarf* and at times for *esm*; the latter use occurs often in phrases implying the involvement of several grammatical elements, e.g., *adāt jāzem feʾl*, which includes *ḥorūf* (*en*, *lam*, *lammā*) and *asmāʾ* (*man*, *mā*).

Even where words that apocopate the verb belong to the category of *esm*, they are incomplete in meaning whenever they govern two verbs. In such circumstances, these elements must be joined to a clause (*jomla*). In this case, therefore, although Ebn Mālek and Ebn ʿAqīl have regarded these as *esms* (*ibid.*, p. 285), they do not, in fact, possess independent meanings; their character is, rather, somewhat similar to that of the *ḥorūf*, and they can be termed *ḥarf* or quasi-*ḥarf*.

In the description of the Persian language, the terms *adāt* and *adawāt* are more frequent in the old grammars, which were influenced by Arabic theories of speech and syntax. In modern grammars their use has declined; some



grammarians do not use them at all (P. Kānlarī, *Dastūr-e zabān-e fārsī*, Tehran, 1976; K. Faršīdvard, *Dastūr-e emrūz*, Tehran, 1348 Š./1969). In some grammars, *adāt* does not occur as a basic term but is used in a secondary sense. When used, *adāt* has various meanings, including *kalema*, *ḥarf*, suffix (*pasvand*), prefix (*pīšvand*), connective verb (*ast*, *nīst*, *hast*, *būd*), interjection (*šawt*), adverb (*qayd*), adverbial complement (*motammem-e qaydī*), and indirect object (*maf'ul-e be-wāseṭa*).

One main difference is noticeable between *ḥarf* and *adāt* in Arabic syntax and in Persian grammars based on Arabic models. In Arabic syntax, the defective verbs and the pronoun *howa* when used as an auxiliary verb (e.g., *Zaydon howa 'ālemon*) are not considered *adawāt*, whereas in the Persian grammars such words are regarded as both *ḥorūf* and *adawāt*. The Persians also regard many suffixes as both *ḥorūf* and *adawāt* (see Kānlarī, *Dastūr*; Ḥājjī Moḥammad Moḥyī-al-dīn, *Tahqīq al-qawānīn*, n.p., n.d.; Naǰm-al-Ġanī Rāmpūrī, *Nahī al-adab*, India, 1919; Mīrzā Ḥabīb Ešfahānī, *Dabestān-e pārsī*, Istanbul, 1308/1890-91). But in Arabic, which employs derivation from roots rather than from stems and has few suffixes, these elements are not regarded as *ḥorūf* or *adawāt*. One of the first to describe the Persian suffixes as *ḥorūf* was Šams-al-dīn Moḥammad b. Qays Rāzī, who called *-āsā*, *-gūn* and similar endings *ḥarf* (*al-Moǰam fī ma'āyīraš'ār al-'aǰam*, ed. Modarres Rażawī, Tehran, 1314 Š./1935, pp. 154ff.), and it may be conjectured that later lexicographers and grammarians followed him in calling these elements *ḥorūf*.

Persian and Arabic syntax also contrast in another respect. In some of the old Persian grammars, nouns, interrogative adjectives (*šefāt-e porsešī*), pronominal suffixes (*zamā'er-e mottaṣel*), and many interjections are regarded as *ḥorūf*. But in Arabic the interrogative particles (except for *hal* and *a*) are nouns (*esm*), as are

fixes as *adāt-e tašbīh*, *ḥorūf-e tašbīh*, or *ḥorūf-e rang*. The particle of comparison in Persian may be a word, phrase, suffix, quasi-suffix, or incomplete clause. Probably the most common are, grammatically, prepositions; also widely found are the suffixes and quasi-suffixes. Verbs, adjectives and adverbs are rarely used as particles of comparison.

1. Prepositions (*ḥorūf-e ezāfa*) and compound prepositions (*gorūhhā-ye ezāfi*). Some prepositions indicate comparison, thus becoming particles of comparison; *čūn*, *hamčūn*, *čonān*, *hamčonān*, *īdūn*, *be*, *čonānčūn*. Compound prepositions so used are generally made up of one preposition and one noun



with one *eżāfa*, the last element connecting the noun to the thing to which comparison is made. Among these are: *be-kerdār-e*, *bar-sān-e*, *bar-gūna-ye*, *be-mānand-e*. Some adjectives and nouns which function in a manner similar to that of the particle of comparison are equivalent to the preposition or compound preposition. Among these are: *mānand-e*, *meṭl-e*, *hamrang-e* and *šabīh-e*. Some of these words can be used with the preposition *be*: *be-mānand-e*, *be-meṭl-e*, *be-rang-e*.

2. Adjectives. *Šabīh* and *naẓīr*, which are particles of comparison, sometimes function as adjectives within their clause: *baččaḥā-ye šabīh be ham*, *šahrhā-ya naẓīr-e yak dīgar*, *rū-ye ū be gol šabīh ast*. The meaning of *šabīh* and *naẓīr* in these cases is incomplete, so they are regarded as particles.

3. Nouns. In addition to those nouns which are equivalent to prepositions, some other nouns may express comparison: *rašk*, *ḡayrat*, *ʿayn*, *nomūna*, and *raqīb*. Comparison using these is equivalent to emphasis (*taʿkīd*) or hyperbole (*eḡrāq*), and it is, therefore, possible to refer to them as emphatic or hyperbolic particles of comparison. When the object to which comparison is being made follows the particle of comparison without hiatus and the particles are noun or verbal phrases, the thing to which comparison is made appears as the second part of the genitive construction or as the complement: *u rašk-e parī (a)st*. Adjectives and nouns which become particles of comparison require complements and are thus regarded as particles.

4. Conjunctive particles and phrases. *Čūn*, *čo*, *ka*, *čonānka*, *čonānčūn*, *īdūn*, *hamčūn-ka*, *(a)z-ān sān-ka*, *mānā-ka*, *mānand-e ān-ka*, *meṭl-e ān-ka* are, to the extent that they are almost all synonyms, included among the conjunctions and conjunctive phrases; but sometimes they perform the function of particles of comparison in making a comparison between two classes. *Ka* meaning *zīrā-ka* (“because”) also falls into this category.

Va (o) and *yā*, which are conjunctive particles, also sometimes link two elements or clauses which are being compared. In this case, they are equally particles of comparison and conjunctive particles: *soḡan rānd o dāmān-e gowhar fešānd* (Saʿdī); *ḡazal goftī o dorr softī* (Ḥāfeẓ). In these examples, *o* has the meaning of *va meṭl-e īn ka* or *va ḡūī ka* and is, therefore, to be considered a particle of comparison. Similarly, *yā*, which is a conjunction (conjunctive particle), sometimes indicates emphatic comparison in cases where it points out an identity: *īn barg-e gol ast yā bonāḡūš* (Saʿdī).



5. Adverbs. *Engār, gūyā, meṭl-e īn ka, to goftī, pendārī, bīnī, be-meṭl-e*, most of which are adverbs or adverbial conjunctions, sometimes also indicate comparison and can be considered particles of comparison.

6. Verbs and verbal phrases. *Mānestan, šabāhat dāštan, nomūdan, be-naẓar rasīdan* and any other connective verb which indicates identity sometimes convey the idea of comparison and may be included among the particles of comparison. Verbs and verbal phrases which indicate “coming to mind” or “bringing to mind” sometimes act as particles of comparison, and the same is true of any verb which conveys the idea of closeness. *Lāla dīdam rū-ye zībā-ye to-am āmad be-yād* (Rahī Mo‘ayyerī).

7. Suffixes. Many suffixes also indicate comparison and so are regarded as particles of comparison: *-vār, -āna, -īn, -īna, -vaš, faš, -sān, -āsā, -gūn* and *-ī* all are added to the noun. Some nouns which convey the sense of comparison are compounded with a preceding word to form comparative adjectives: e.g., *āsmān-kerdār, bolbol-šefat*. It is possible for a comparison to have more than one particle. This occurs when the particle of comparison is a verb, in addition to which another particle is used, e.g., *ū meṭl-e māh mī-mānad*.

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