A careful interpretation of some early poetical passages reveals an interesting ancient Arab idea concerning the change affecting man through death. The habit of the early Arab during his lifetime consists in wandering. This wandering may of course be interrupted by short stays during which the Beduin temporarily becomes a *muqîm*, "a sedentary". From the passages we have in mind we learn that, according to early Arab conception, the Arab nomad, through death, loses his nomadic habit definitely, becomes, as it were, a real (permanent) "sedentary", *muqîm*. He thus, through death, enters a condition which, during his life-time, he has hardly considered as attractive. Indeed, not only does man become through death a (permanent) sedentary, *muqîm*, but the grave itself, through which the nomad becomes a sedentary, is in turn called *muqîm*. In this latter use the term *muqîm* has (in agreement with the elementary meaning of the "causative", *aqâma*) a transitive meaning: "causing (someone) to 'stay', making him sedentary". In the following we quote a number of passages characterized by the term *muqîm*, be it in its intransitive use: "staying, or: sedentary", or in its transitive use: "making someone 'stay', making him sedentary".

We start with the following lines from the *Diwān* of Zuhayr b. Abī Salmā (ed. Ahlwardt, no. 20, 4-5; ed. Landberg, *Primeurs arabes*, II, p. 176, with al-Aʿlām’s commentary): (1) *arānī ʾiḏā mā bittu bittu ʿalā ḫawān waʾinnī ʾiḏā ʾaṣbāḥtu ʾaṣbāḥtu ǧādiyā* (2) *ilā ḥufratūn uhdā ḫalayha muqîmatin yahwittu ḫalayhā sāʾiqūn min wārāʾiyā.*

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*The motif propounded in the present study has originally been dealt with in a very concise form in *Tarbiz*, vol. 17, 1945/46, p. 62-64, in the frame of a note to our (Hebrew) article “On the Achievements of Medieval Arabic Philology”.

1 The identity of “life” with “travelling (migrating)” according to the early Arab (Bedouin) conception has found a rather emphatic expression in the lines by Burgh b. Mushir at-Ṭāʾī (in *Ḥamasāt Abī Tammām*, p. 262), quoted by us below p. 289.

2 For *muqîm* in the sense of “staying” as contrast to “travelling” see, e.g., Qays b. Rīfāʿah’s line in al-Qālī’s *Āmāli*, ed. Bayrut 1965, vol. i, p. 21: *latarğīʿunna aḥādiɣān mulaʾṣanātun lahwa l-muqīmi walahu l-mudīlī 8-sārvī.*
O. Rescher, *Beiträge zur arabischen Poesie*, IV (Istanbul, n. d.), p. 37, translates these lines (on the basis of al-A‘lam’s commentary) as follows: “Und ich erfinde mich, dass, wenn ich eine Nacht verbringe, ich sie über einem Wunsche verbringe, und dass, wenn der Morgen kommt, ich mich einer dauernd bestehenden Grube, der ich übergeben werde, zu bewege, indem ein von hinten Treiben- der mich ihr zustösst.” We recognize the reading ‘alā hawan as an ancient corruption of ‘alā t-tawā. Moreover, we consider the phrase ilā ḥufratīn uhḍā ilayhā muqīmatīn as a conjunctional clause (with the preposition ilā serving in the function of a conjunction), thus equivalent to ilā an uhḍā ilā ḥufratīn muqīmatīn. Accordingly, we interpret the two lines as follows: “I see myself (i.e., the natural course of my life) [thus]: During the night I am hungry; and in the morning (at dawn) I set out (for the purpose of pasturing, hunting, raiding, etc.)—until I will be carried (on some day) to a pit which makes [me] ‘stay’ (i.e., makes me a sedentary) [a pit] to which [as a goal] a driver behind me (that is: fate) urges [me] on.” With respect to the contents in general of these two lines, and especially in order to clarify the meaning of muqīmah as an attribute of ḥufrāh (in agreement with our above translation), we quote the following lines by Burq ibn Mushir at-Ṭāfī (Ḥamāsat Abī Tamīm, ed. Freytag, p. 262, lines 7-8): (1) nuṭawwifū mā nuṭawwifū ʻumma ya‘wī ḍawā l-anwā Śi minnā wal-ādīmū (2) ilā ḥufrīn asāfīlūhunna ǧūfūn wa‘a‘lāhunna ṣuṣfāḥūn muqīmu “We travel ‘what we travel’ (i.e., we travel a certain time) and eventually both the owners of possessions among us and the indigent take the path toward pits whose lower parts are hollow and whose upper parts consist in a slab that ‘makes stay’” (Freytag in his translation of the Ḥamasah, p. 353, translates ṣuṣfāḥuṇ muqīmu by “lapis erectus”, whereas Rückert, *Die Volkslieder der Araber*, vol. 2, p. 81, interprets the entire phrase wa‘a‘lāhunna ṣuṣfāḥuṇ muqīmu by “... und deren Obres Steine breit verspunnen”). There are many instances of the use of muqīm as an epithet to nouns expressing the concept of “tomb”, like qabr, ḡadāt, ḥufrāh, or as-summ (“the hard [stones]”).

In addition to the above-quoted passages we quote the following

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1 al-A‘lam’s comment on the first one of the two lines reads: waqawlaḥā: bittu ‘alā hawan, ay: ʻi ḥaḡatun ṭā tangadī li‘unna l-insāna mā dāma ḥayyan falā badda min an yahwā sbay‘an wayahlūṣu ʻilayhi.

2 Cf. below p. 296.

3 For this construction we refer to our *Studies in Arabic and General Syntax* (Cairo 1953), p. 31, n. 3.