

**THE CONTRIBUTION OF IBN JINNI TO ARABIC
PHILOLOGY AND SYNTAX**

Ph. D.



A THESIS

**SUBMITTED FOR THE AWARD OF THE DEGREE OF
DOCTOR OF PHILOSOPHY
IN ARABIC
FACULTY OF ARTS, UNIVERSITY OF DHAKA**

BY

**ABDUL BARI
DEPARTMENT OF ARABIC FACULTY OF ARTS
UNIVERSITY OF DHAKA
DHAKA-1000, BANGLADESH**

UNDER THE SUPERVISOR OF

**DR. MD. ABU BAKER SIDDIQUE (Ph.D. Aligarh)
PROFESSOR, DEPARTMENT OF ARABIC
UNIVERSITY OF DHAKA, BANGLADESH**

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TO WHOM IT MY CONCERN

This is to certify that Mr. Muhammad Abdul Bari a Ph.D. scholar of the Department of Arabic, University of Dhaka, has completed his Ph.D. Thesis entitled "The Contribution of Ibn Jinni to Arabic Philology and Syntax" under my supervision.

The Thesis is an original work, which is entirely done by him. I have gone through the manuscript of the Thesis and recommended it for submission to the University of Dhaka for the award of the Degree of Doctor of Philosophy (Ph.D.) in Arabic.

I wish him all success in life.

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 30.05.2002

(Professor Dr. Md. Abu Baker Siddique)

Supervisor

Department of Arabic University of Dhaka

Dhaka- 1000, Bangladesh.



Acknowledgement

As a renowned philologist and a prolific writer 'Abū Fataḥ 'Uthmān b Jinnī of al-Mūṣil has made a significant contribution to Arabic linguistic study. I have come to discover as many as 51 books and brochures ascribed to our Ibn Jinnī which have been written all in Arabic.

Though there had been studies of Ibn Jinnī's works in the field of philology and syntax in the form of editing and supplementing, no comprehensive study of entire subject of his works has been attempted till to date. This is sufficient justification for the attempt into assimilation and over all assessment of all the extant works of Ibn Jinnī, which were written in the late fourth/ tenth century. In his scholarly attitude, though he is not an Arab origin, he shows himself as an Arab traditionalist. All concern of Ibn Jinnī has been with the Arabic language specially with those revolving round the Arabic linguistics.

I am presenting this Thesis to obtain the Degree of Doctor, philosophy (Ph.D.) from the University of Dhaka, under the able guidance of the renowned scholar Professor Dr. Md. Abu Baker Siddique (Ph.D. Aligarh). I express my deepest sense of gratitude; most sincere and respectful thanks to him, whose ungrudging help, enlighten supervision and constant assistance during 1999-2002 have made this work to see the light of the day.

I must express my gratitude to my beloved teacher Prof. A. N. M. 'Abdul Mannān Khan of Arabic department who helped me much in preparing manuscripts of the Thesis. I also express my thanks to all my learned teachers and colleagues as well as to all my well wishers, particularly Mr. Putul Chandra Barman of English department of Dhaka University for his sincere helps, which enable me to accomplish my work.

I am also thankful to the librarians of Dhaka University and his colleagues who facilitated me with books and journals of the library.

May 2002 Dhaka.

400499

Muhammad Abdul Bari
Ph. D. Research scholar
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Introduction

ʿAbū Fataḥ ʿUthmān b Jinnī (d 392 A.H./ 1000 AD.) was one of the most creative intellects of the last half of the 4th A.H./ 10th AD. He was the author of many important books written on Arabic language and literature. He was a great scholar, writer and teacher. Born at al-Mūṣil a city of Iraq in (322 A.H./ 989 AD). In his early life he acquired a reputation, as a man of profound learning at the court of al-Musil, a great center of cultivation of Arab sciences as grammar philosophy, poetry etc. As a prolific author he wrote treaties on grammar and philology and compiled universal book on linguistic principles, which embraced all the traditional linguistic books known to the Arab and Muslim world.

Ibn Jinnī lived and worked for about 50 years under the patronage of the Banī Ḥamadān of Ḥalab and Buwayhid of Bagḥdad and Shīrāz. Hence Ibn Jinnī's period was the last century of the golden age of Arabic language and literature, characterized by vigorous scientific activities, varied intellectual achievements and brilliant literary creations.

The discussion about linguistic and syntactic method is very important because it enriches our thought about linguistic and syntax, discover the hidden linguistic characteristics by directing us to the unseen thoughts of language. This method also creates a boundary of our linguistic thoughts and shows us the ways to achieve perfection in this field. It is very difficult to think about a matured thought without a proper curriculum.

The foundation of making a proper method is very hard, because only the collection of materials from references and counting and investigating them is not sufficient for a researcher to make a proper method. To accomplish his mission a researcher has to collect all available sources first, then analyze them and draw the result and finally fix the signs of the method. The linguistic study should be done according to the above-mentioned method. So I have decided to make a research on philology and principles of syntax according to the above-mentioned method. In this field many Arab scholars have contribution. For my study I have chosen Abul Fatah Uthman b Jinni, the great scholar in this field. For writing this research work I have taken help from his book like *al-Khasā' is*, *Sirr al-Sinā'a al-'Irāb*, *al-Luma'*, *Sharḥ al-Taṣrīf* etc. It can be mentioned here that many old and modern scholars are benefited by reading and taking helps from his books, because he has vast knowledge in this field. He has invented many new theories and methods on philology and syntax. He is a man of profound knowledge. He is a distinctive scholar among the Arab scholars because of his highly experience in syntax and linguistic principles.

He widens the derivations and declares that he has acquired perfection in the field of accent in relation to meaning / semantic. His contribution to the recitation of Holy Qurān *Qirān* in consecutive and anomalous way is very great.

I have taken much help from his vast experience, which are related to his contribution to principles of philology and syntax.

Here three questions arise.

The first question is related to his contribution through his writing the books. The question is that, why these books have been chosen for our research?

The second question is related to his method of analysis. The question is- which is the separate way he has selected for his analysis of philology and syntax principles?

The third question is related to the result of his linguistic study. The question is- what is the destined target?

I would like to clarify the first question mentioned above, by the version of Ibn Jinnī who says in the preface of his book that his book is the most honorable compilation of Arabic knowledge, highest theory of analogy and philosophy, highest reference in protection and conservation chosen for its honors and greetings, the most collection of evidences, which are deputed from this language about the characteristics of virtues and logic, which bear the confidence and trust of manufacturing...

I did not see anyone among the two city scholars who could display correctly the work of syntax principles in the light of logic and *Fiqh* principles except the book of Abu Bakr b Sarraj, which was also nothing but a brochure containing only a few words about this subject which was not sufficient to be a book.

From the above-mentioned quotation we can learn that Ibn Jinni was directed to compile a book of linguistic and syntax principles in the light of jurisprudence and logic. The early compilations about this subject were very few which were not sufficient for the purpose. So when Ibn Jinni slipped to compile a book for the foundation of linguistics and syntax principles he faced many difficulties and felt that for the foundation of linguistic and syntax principle, this kind of foundation was very much necessary.

In our research work we will find Ibn Jinnī's truthfulness about his mentioned words. In fact, the books which we will discuss in this work express the authors courage are the collection of the earlier syntactic theories followed the nomads speeches, collection of the Holy Qur'ān's recitation and the words of *Hadīth* as well as the prose and poetry of the Arabic language from the beginning to the 4th A.H.

His books indicate his position and contribution in this area of language. We think that his contribution was his pride but this is not true what he intended to do is this was his independent of thought. This is the decision, which was taken by Arabic scholars in the Arab conference held in Damascus. Although there are many researchers, who followed, received and talked about Ibn Jinnī's contribution in this subject but they did not dive into this field. So I have felt to the importance to dive into the deep thought of Ibn jinni in this subject and that is why I have researched and wrote this thesis. And I have chosen only two sides of his whole contribution, which are philology and syntax.

Now regarding the second question I intended to say the method of Ibn Jinnī, which are imposed to the researchers. By that method he persuade the study of phenomenon, concentrating on the fixed bases to reach the destined target. We like to clear here the method of Ibn Jinnī as the scientific method. He tried to collect the information, evidences and deliberations by his personal contact to the nomads. And he wrote them in his books. He discussed and compared them by the evidences and theories of the previous scholars thoughtfully and logically avoiding partiality to find out the rules and principles on which the general grammar he wrote down. This thesis work is concerned about these matters in details.

Regarding the last question, which is about the target of research I would like to say that the main target of the research work is to highlight the signs of thoughts of Ibn Jinnī about philology and syntax. I have cleared the features and significance's of Ibn Jinni by a comprehensive study in philology and syntax.

The first section of the thesis is of two parts. The first part is concerned with the life of Ibn Jinnī. I have tried to highlight his life indicating the environment of the place where he grows up and the time when he was born and which things encouraged him to be a scholar. The literal environment helps him to become an extraordinary scholar in his time as well as to the later scholars for his great contribution to Arabic philology and thoughts. The second part of the section is concerned with the works of Ibn Jinnī especially his compilations of more than fifty books which are reached to us. These books are written about Arabic philology, linguistic and syntax as well as some talks about general linguistic.

The second section is the combination of some chapter. In the first chapter I have discussed the conception of philology and tried to separate Arab philology from general philology. And I have showed the difference between philology and linguistic by applying modern scientific theories of philology and linguistic.

In the second chapter of the second section I have firstly displayed the works of the old western scholars about philology and how this subject was started there. For this purpose I take helps from the modern western scholars in this subject. I have also discussed here the efforts of the European scholars who have developed this philology and made it a scientific subject. Then I have finished the chapter by displaying the contributions of the American scholars in this field and their success.

In the third chapter I have discussed about the philology of the Arab. I have highlighted the old time of Arab and the starting of philology among the Arab scholars and shown that the study of philology in Arabs has not been started by the influenced of the western scholars but by the general people and scholars of Arab. Then I have turned to the middle period where I have a long discussion, as it was the period of development and maturity of philology. And finally I have pointed out to the modern period and shown that there are two groups of scholars in Arab. The conservative group does not support the entry of the western thoughts to the Arabic affairs. But the liberal group welcomes the scientific study of the western scholars to philology and their application to the Arabic philology.

In the final chapter of the second section I have pointed out the contribution of Ibn Jinnī to philology. Here I have displayed the conception of language of Ibn Jinni who discovered it not only for the Arab but also for all the people. Then I have focussed on the origin of language analyzing the theories of the starting of human language. Then I have pointed out to the divisions of language. I have also showed here how Ibn Jinni have measured language for evidence and which language will be rejected and which will be accepted in a given area. Then I have displayed the branches of language, which are the consecutive and anomalous. After that I have discussed the two stages of language- one is phonetics and another is semantic. Phonetics is concerned with the pronunciation and it is very important because without the correct pronunciation the right meaning can not be understood. For this reason I have discussed semantics (meaning). Here I have also discussed about word, sound and sentence structure displaying their rules and functions in a language.

As is generally well known, the first grammatical treatise of unquestionable authenticity is Sībawaih's book *Al-Kitāb* this work, whose author died in or about (177 A.H./ 798 AD.) is most probably first attempt at a comprehensive and systematic description of the Arabic language at every level as phonetics, phonology, morphology, syntax and semantic.

According to medieval Arabic sources first invented by 'Abū al-Aswad (d 69 A.H./ 688 AD.) by the indication of 'Alī b 'Abītalīb R. later on 'Abdullah b 'Abī Ishāque al-Ḥaḍramī (d 117 A.H./ 734 AD.) who is said to have divided grammar and measured it *Farra'a al-Nahwa wa Qāsahū*, which points to an attempt at a systematical classification of grammatical facts and at building general rules by way of abstract reasoning. These systematic syntax principles completed by Ibn Jinni.

The section three is concerned with the syntactical rule of Ibn Jinni, which is divided into two parts. The first is concerned with the general syntax and the second part is concerned with its principle.

Again the first part has three chapters. In this chapter I have discussed about the syntax of the western scholars from the old period of Aristotle till now. Though the reached of syntax began from the Aristotle's period, it was not continued till the European renaissance. The modern period of syntax has begun from the renaissance in the west. The modern scholars again return back to the Aristotle's period of syntax and at the first time they depended on the descriptive method. I have discussed about the three modern scholars in little. They are Sir De- Saussure in Europe and Sapir and Bloomfield in America. Their theories are taught in the western schools until Noam Chomsky comes with his new theory i. e. transferative syntax. This turning point is the same as the turning point towards the old method of Arab particularly to Ibn Jinni who discovered and proved that human language could not be described within time, place and environment as it is generated by human brain.

Then I have discussed about the syntax of Arabs. Here I have focussed on the old period of syntax in Arab, the rules of syntax and how it was started by the encouragement of the reading of the Holy Qurān and for the protection of its version. I have pointed out to the thoughts of Yūnus b Ḥabīb, Al-Khalil, Sībawaih, 'Abū 'Alī al-Fārisī and lastly to the thoughts of our concerned scholar Ibn Jinni. Here I have proved that the Arabs are not influenced by the western scholars for the starting of syntax because there is no evidence about the contact between the Arabs and the western scholars in the old time.

I have ended this chapter with the discussion of the syntax of Arabs in modern time. Here I have mentioned two types of scholars- one is conservative and another is non-conservative and proved that scientific method should be applied in all matters including syntax.

Therefore, it is proved that the theories, which are invented by the old Arab scholars are the same as the theories of the modern scholars like Noam Chomsky.

In the last chapter of this part I have discussed about the contribution of Ibn Jinnī in syntax. Ibn Jinni has played a great role in the case of syntax principles. But he did not follow the old rules of syntax, he has invented his own rules about syntax principle and I have proved in the thesis paper that his conception is appropriate and similar to the thought of Aristotle.

Then I have discussed about parsing and non-parsing of language. They have a great role in syntax. I have added a short detail of it to this thesis paper. At the end of this chapter I had a discussion about morphological and syntactical stage. I have showed here the derivational theory of Ibn Jinnī, which is considered as the highest discovery in Arabic language and for the discovery of it the old as well as the modern scholars and general people are benefited.

In the second part I have discussed about the syntax principles in three points.

The first point is about the conception of syntax principles. Then I have showed the use of syntax principles and scientific study of it in the *Fiqh*, Logic and Holy Qurān. Ibn Jinnī said, “None displayed syntax principles according to the principle of *Fiqh* and Logic in the two cities except Ibn Sarrāj.”

The second point is about the four pillars of syntax principles. The first pillar is acoustic. He and I have discussed about the definition, division and condition of acoustic. Then I have a discussion about the differences in languages, fixation of time and place of eloquence. I have also showed the terms and phases of acoustic, the integral part of language.

The second pillar is the analogy. Here I have discussed about the origin and conception of analogy. It is of four types- measurement, measured thing, decision and cause. Although I have a short detail about the first three types of pillars, I have a long discussion about the last pillar i. e. cause because the Arabs had a long discussion on it. My discussion of cause is consisted of its nature, influence, methods, divisions and differences among causes. The third pillar is unanimity. I have discussed here the conception of unanimity, legality, evidence by unanimity, non-violation of unanimity, violation of unanimity at the necessity and the formation of *Madhhab* of Baṣra and *Madhhab* of Kūfa are the evidences of language.

The last pillar is the accompany of situation. Here I have a discussion about its definition, legality and other terms related to this evidence.

Finally I have proved that the situations of the speech of Arabs should be considered as evidence of language if they are eloquence.

The fourth section is "Matters related to syntax principles."

In the first chapter of this section I have discussed about the different evidences including non-similarity and approval of Arabs.

In the second chapter of this section I have discussed about the preference and contradiction among the languages, contradiction between acoustic and analogy, contradiction between power of analogy and argument of acoustic, contradiction between two origins, contradiction between two repulsive and finally the choice of a opinion out of two opinions by the scholar.

At the last I have three sections. The first one is about the summary or conclusion of the thesis. The second one is for reference and attachment and the last one is for index of the thesis.

In conclusion, I like to say that the method, which I have followed is analytical, scientific and descriptive. For this reason I have depended on the investigation of matters about the thesis and I have tried my best to comprehend all sides of the matters scientifically though I think it would not be possible. I have discussed everything of this thesis paper objectively, displayed the theories of Ibn Jinni and their roles in the mentioned field. I do not want to mention my hardness and difficulties in accomplishing my thesis as it is my duty to do so and I have tolerated everything. And I hope that I am able to perform everything rightly as far as possible. Although the subject of my thesis is big but I have tried to spend all of my capacities and not preserved anything.

Finally, I can say that I am able to open the door of many hidden facts and fields of philology and linguistic study of Arabic language. I hope that the modern readers or researchers will follow my research in future and they will also discover many sides of this field.

CHAPTER- 1

Life of Ibn Jinnī

Section- I: Life in general

A. His Genealogy:

Ibn Jinnī's full name is 'Uthmān b Jinnī al-'Izdī al-Maūsīlī (d 392/1001)¹ and his surname is 'Abūl Faṭḥ. He chose his family title 'Jinnī' as his name by himself and declared it in his book *al-Munṣif*. We do not know exactly about his relation to Jinnī, as his father's name, whether he was migrated to al-Maūsīl or he was born in there? However, 'Abūl Faṭḥ mentioned in his book that his father was a member of an aristocratic family in Rome. He said in his poem-

فان أصبح بلا نسب + فعلمي في الوري نسبي
علي اني اعول الي + قروم سادة نجب
قياصرة اذا نطقوا + أرم الدهر ذو الخطب
اولاك دعا النبي لهم + كفي شرفا دعاء نبي

Though I am without relative here, my knowledge is my relative.
Through their speech they indicated themselves as emperors but time decayed them.
So I have relations to the lords, leaders and excellence.
Prophet (S.) himself prayed for them, so it is sufficient for honor.³

روي ان الرسول صلي الله عليه وسلم كتب الي كسري و قيصر يدعوهما الي الاسلام فاما كسري فقد مزق الكتاب لما قرأه واما قيصر فقرأ الكتاب وطواه ثم رفعه فلما بلغ ذلك الرسول صلي الله عليه وسلم قال في كسري مزق الله ملكه وفي شأن قيصر قال ثبت الله ملكه-

It is narrated that prophet (S.) wrote to Chosroe and Caesar and called them to be Islam. After reading the letter Chosroe tore it but Caesar warped and lifted it up. When this news reached to the prophet (S.) he said that Allah tore the kingdom of Chosroe and established the kingdom of Caesar.⁴

1. Ibn Kḥallikān, *Wafayāt al-A'yān* vol. III, p. 248.
2. Ibn Jinnī, *al-Munṣif Fī Sharḥ Taṣrīf al-Māzinī* (Egypt, 1954) vol. I, p. 1.
3. Yaqūt al-Hamawī, *Mu'jam al-'Udabā'* Cairo, 1938, vol. XII, p. 83.
4. Al-'Asqalānī, *Faṭḥ al-Bārī*, ed. al-Kḥashshāb, vol. I, p. 42.

Prof. Muḥammad 'Alī al-Najjār said that Ibn Jinnī intended to explain his father's name as Jinnī, because the Arabic word 'Jinnī' came from the English word 'genius' which means brilliant or excellent. Abūl Faṭḥ proved, however that, there was a relationship between himself and the Roman aristocratic family named "Caesar of Rome"¹.

According to the scholars, since 'Abūl Faṭḥ's origin was not 'Arab, he tried to cover it and that is why he always tried to show or prove that he came from an aristocratic family of Rome.

- B. His Birth: Ibn Khallikān said that 'Abūl Faṭḥ was born before 330A.H. at al-Maūsīl². In the Encyclopedia of Islam it is mentioned that he was born before 300 A.H.³. In Probestor his date of birth is mentioned as 320 A.H. Zirikly asserted that he lived for 65 years and died in 392 A.H. So he was born in about 327 A.H. Ibn Qādī Shuhba said, "He died at the age of 70." However, from these data, it can be said that 'Abūl Faṭḥ was born in the first half of twenties of fourth century A.H. But in the case of his birth place i.e. al-Maūsīl there is no controversy.
- C. His Rise: This is an important point to discuss in short. In the city of al-Maūsīl a lot of great scholars and poets were born and that is why students from all over the world came to the city in the 3rd and 4th century of A.H.⁴. Although the importance of this city was after the cities of Baghdad, Baṣra and Kūfa, Banī Ḥamdān who ruled the city encouraged the scholars, researchers, compilers and philosophers to stay there and to work in all sides of knowledge and to take forward the talents and intellectuals by paying big donations to them.⁵ Al-Tha'ālibī said, "In this period literatures and scholars were given donations by the state of Maūsīl like the other Arab rulers who loved literature... al-Isfahānī presented a book of literature, music and history to the ruler of al-Maūsīl, Sa'fuddaula of Banī Ḥamdān who awarded him one thousand Dinar and took pardon from him."⁶

1. Al-Suyūṭī, Jalāluddīn 'Abdur Raḥman (d 911/1505), *Bughyat al-Wa'āi*, p. 198.

2. *Wafayāt al-A'yān*, vol. III, p. 248.

3. *The Encyclopedia of Islām*, p. 10.

4. *Sulṭamān al-Sa'igh*, History of al-Mqūsīl, vol. I, p. 51.

5. Ibid vol. I, p. 52.

6. Al-Tha'ālibī, *Yatīma al-Dahar*, (Cairo 1953) vol. I, p. 45.

As we have just mentioned that during the period of those rulers many poets, scholars and researchers gathered at al-Maūsīl. They were poets like 'Abūl Ḥasan, 'Abū Bakr Muḥammad b Ḥasan, 'Abū 'Uthmān Sa'īd b Ḥasan; a compiler like 'Abū Ishāq al-Ṣābī; poet, scholar and physician like 'Abūl Faṭḥ Kashājīm, 'Abūl Faraj al-Makhzūm, linguist 'Abū Ya'la and many scholars of *Hadīth* and *Fiqh*. 'Abū Ya'lā's book of *Hadīth* was familiar as "*Masnad al-Imām Ahmad*". At al-Maūsīl there were also geographist like 'Abūl Qāsim b Hawqal, philosopher like 'Abū Ja'far b 'Abūl 'Ash'ath, famous linguist like 'Abū 'Alī al-Fārisī and a great poet of Arabic language like 'Abū al-Tayyib al-Mutanabbī, a close friend of Ibn Jinnī¹.

All of them, mentioned above were national scholars at the royal court of Banī Hamdān². At that period of evaluation in the fields of study, intellectuality and research 'Abūl Faṭḥ b Jinnī was growing at al-Maūsīl. So 'Abūl Faṭḥ b Jinnī was benefited in knowledge and science of all kinds from all of the sources. That environment prepared him as a scholar and a philosopher of Arabic knowledge what we will see in our next discussions. However, there were a lot of scholars who helped him to be educated. Some of them are as follows:

- D. His Teachers: Ibn Jinnī learned language, literature and recitation of the Holy Qur'ān from a lot of scholars and narrators and he mentioned their knowledge and kindness to him in his book. Although they were many, we like to mention here some of them:

1. 'Aḥmad b Muḥammad al-Maūsīlī: He was known as al-'Akhfash. He was a linguist in syntax and *Fiqh* of *Shāfi' Madhhab*. Ibn Jinnī learned from him about syntax and *Fiqh* of *Shāfi' Madhhab* at al-Mansūr Mosque in Baghdad³. The syntax reached to that city in the early time of *Umayyad* period through Maslama b 'Abdullah al-Fihri, who learned the syntax from his uncle 'Abūl 'Abdullah b 'Abī Ishāq al-Ḥadramī. Maslama was the teacher of Ja'far b 'Abī ja'far al-Mansūr. However, we do not find any other teacher of Ibn Jinnī in the city of al-Maūsīl.

1. *Wafayāt*, vol. II, p. 359.

2. Al-Khatīb al-Baghdādī, *Tārīkh Baghdād*, (*Dār al-Kitāb*, Beirut-1969). vol. XI, p. 11.

3. Brockelmann *Tārīkh al-Adab al-'Arabī*. (Cairo 1977 by translation of Dr. 'Abdul Ḥalīm al-Najjār). Vol. I, p. 237.

4. Al-Suyūṭī *Boghya al-Wa'at* (Cairo 1964). p. 170.

2. 'Abū Bakr Za'far b Muḥammad b al-Ḥajjāj. Who was indicated by Ibn Jinnī in his book "*al-Khaṣā'is*"¹
3. 'Abū Sālīh al-Salīl b 'Aḥmad b 'Isā b al-Shaykh. He was indicated in his book "*al-Tammām*" who narrated from Yazīdī from "*al-'Asma'ī*".
4. 'Abū Bakr Muḥammad b 'Alī al-Marāghī. He was indicated in "*al-Khaṣā'is*"².
5. 'Abū Ḥasan 'Alī b 'Amar. He was indicated in his book "*al-Khaṣā'is*"³.
6. 'Abū Bakr Muḥammad b 'Alī al-Qāsim al-Dhahabī also was indicated in "*al-Khaṣā'is*"⁴.
7. 'Abū Ishāque Ibrāhīm b 'Aḥmad al-Qirmīsīnī was indicated in his book "*al-Muḥtasib*"⁵.
8. 'Abū Ḥasan 'Alī b Muḥammad b Wakī also was mentioned in "*al-Muḥtasib*"⁶.
9. 'Abū Bakr Muḥammad b Ḥasan known as b Maqṣam d/354A.H. He was Qārī, Ibn Jinnī conveyed from him too much in "*al-Khaṣā'is*"⁷.
10. 'Abū 'Abdullah al-Shayḡarī of banī Tamīm, a big tribe of Arabian Peninsula.
11. 'Abū Faraj al-Iṣfahānī d/356A.H. Author of the famous book *al-Aghānī* Ibn Jinnī narrated from him too much in his books.
12. 'Abū 'Alī al-Fārisī, a historian mentioned that 'Abū 'Alī arrived in al-Maūsīl in 337 A.H. at the period of the Buwaied.

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1. *Al-Khaṣā'is*, vol. III, p. 386.
2. Ibid vol. III, p. 299.
3. Ibid vol. I, p. 80.
4. Ibid vol. III, p. 299.
5. Ibn Jinnī, *Al-Muḥtasib*, (Cairo- 1962), vol. I, p. 62.
6. Ibid vol. I, p. 89.
7. *Al-Khaṣā'is*, vol. I, p.38.

Since the arrival of 'Abū 'Alī al-Fārisī at al-Maūsīl, Ibn Jinnī accompanied him all times at his residence and during the period of travelling he taught him all sectors of Arabic knowledge and the ways of diligence and assiduity and that is why Ibn Jinnī mentioned opinions of 'Abū 'Alī at the solution of serious and critical matters of Arabic knowledge in general and linguistic matter in particular. Ibn Jinnī received the teaching of 'Abū 'Alī including written and verbal deliberations and recorded them in writing. He said, "I was scripting the lecture of 'Abū 'Alī about anything by watching him or by his indications till I got sufficient reason and full control of the matter"¹.

We have a long discussion in several references about the remembrance of Ibn Jinnī about 'Abū 'Alī as a teacher. Actually what Ibn Jinnī wanted to say about 'Abū 'Alī is that he (Ibn Jinnī) loved him and honored him and that is why accompanied him till his death in 377A.H. and 'Abū 'Alī left Ibn Jinnī as a teacher of Arabic knowledge in front of a lot of students at Baghdād Mosque.

- E. His knowledge status and new aspects of his *Madhhab*: Ibn Jinnī loved Arabic language so much that is why, he gave his full mind to study this language and compiled books on hidden resources of language. He wrote on the preface of *al-Khasā'is*. "This book is compiled by the observation of situation, cutting down the unnecessary opinions, gathering the avoidance, reaching to the end most knowledge, honoring the language and standing on the causes. He believed that this is the most honorable compilation of Arabic knowledge or science in the way of analogy, theory and combination of evidences which I got firmly from this holy language."²

1. *Mu'jam al-Udabā'*, vol. XII, p. 10.

2. *Ibid.* vol. XII, p. 10.

He himself expressed his opinion in the following poem about his level of knowledge:

شكرت الله نعمته + وما اولاه من أرب
 زكت عندي صنائعه + فوفقتني واحسن بي
 تخولني و خولني + ونولي و نوه بي
 و اخر من يقادمني + واعلاني وارغم بي

Thanks to Allah for his gift
 Sanctified its creator
 Entitled me and authorized me
 Made them late who tried to exceed me

and other presents which have been awarded to me.
 as what he favours me is good favour.
 so he conferred and raised me.
 elevated me and forced by me.¹

He was surprised by Arabic language particularly by its construction and ornamentation in the Holy Qurān, poetry, rhymes, and in *al-Hadith*. He believed that those language sorceress who would dive in the deep of this language and understand its miracles and structures, would have said that those who would learn it would get the magic sorcery.²

The mentioned deliberations of Ibn Jinnī about Arabic language indicating his highest honor to that language. He did not say it but after learn about it through investigation. Moreover, he read, heard and memorized as well as broadened his mind in Arabic and Islamic knowledge.³ We will discuss about it in the next.

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1. *Al-Khaṣā'is*, vol. I, p.25.
 2. *Wafayāt al-A'yān*, vol. III, p.246.
 3. *Al-Khaṣā'is*, vol. I, p. 25.

He was a man of vast knowledge, not only in Arabic science, syntax, morphology, rhyme, literature, etc. but also in all sides of knowledge, which were taught at his period. He was one of the greatest scholars in logical science and he discussed matters in the light of logic.¹ He was also a scholar of “*Fiqh*” and he tried to discuss matters by the matters of that science.

It is now known that his *Madhhab* was “*Hanafi*”. He had good relations with the great scholars of *Hanafi Madhhab* in his time like ‘Imām ‘Abū Bakr al-Rāzī. He discussed the matters related to *Fiqh* and mentioned the presence of ‘Abū ‘Alī al-Farisi on the stage of ‘Abū Bakr al-Rāzī. He transmitted ideas of ‘Abū Ḥanīfa al-Nu‘mān in his book and took it as a measurement of Arabic language principles². He said that our friends brought the rules of causes (*al-‘Ilal*) from the books of Muḥammad b al-Ḥasan.³

Ibn Jinnī was like his teacher ‘Abū ‘Alī who was also a student of the *Hanafi* school. He narrated from his teacher “I was scripting a book and getting reference from the books of our friend Muḥammad al-Ḥasan al-shajbānī”⁴. It can be noted that Ibn Jinnī mentioned the names of ‘Abū Ḥanīfa and his student ‘Abū yūsuf in the several places of his books.⁵

About his logical school al-Suyuti said that Ibn Jinnī was *Mu‘tazili* like his teacher ‘Abū ‘Alī. He also displayed some versions of Ibn Jinnī which indicated that he was a supporter of that school⁶. But Dr. Muḥammad ‘Alī al-Najjār proved by some Ibn Jinnī’s versions that he was not *Mu‘tazili* by heart, he was a *Sunni* but he narrated some ideas of *Mu‘tazila* for logical purpose not as ideological purpose⁷.

1. *Al-Khaṣā‘iṣ*, vol. I, p. 30.

2. *Ibid.* vol. I, p. 215.

3. *Ibid.* vol. I, p. 163.

4. *Mu‘jam al-Udabā*, life of ‘Abū ‘Alī.

5. *Al-Khaṣā‘iṣ*, vol. I, p. 206, 208.

6. *Al-Suyūṭī, al-Muzhir*, vol. I, p. 7.

7. Preface of *al-Khaṣā‘iṣ*, vol. I, p. 45.

Ibn Jinnī was a scholar of foreign languages. He was expert in Persian language. He used Persian words and phrases in his books. Having expert in many languages, he investigated philology to measure it as an Arabic language with her conditions and phases. Moreover, more mixing with 'Abū 'Alī al-Fārisī led him to learn witnesses and terms of linguistic study about the Arabicization of foreign languages in a comprehensive way. And he applied that measurement in prose and poetry considering their principles. We have a long discussion about this point in the chapter of analogy¹.

Ibn Jinnī was a man of linguistic theories especially in the fields of philology, syntax, and morphology. And he discussed and analyzed these matters in his books independently without following the views of other linguists. He was not inclined to any particular school (*Madhhab*). That is why he was not a follower of Baṣra or Kūfa or Baghdadian school. But his process of studying the syntax was separate. He mentioned that in his book and said, "This process of analyzing the linguistic matters are not discussed by the scholars of the schools of Baṣra and Kūfa."²

So it is clear that Ibn Jinnī was independent in his studies, analysis and theories.

He laid down an important subject in Arabic language known as syntactic principles. And he confirmed that none of the scholars of the two cities of Baṣra and Kūfa had discussed these matters in the light of logic and *Fiqh*.³

Ibn Jinni tried his best to lay down syntactic principles with all its rules and regulations as well as terms and conditions about this subject. And to accomplish it he made a broadly investigation and research about it and could brought down the structure, plan and design of the subject following the steps of his teacher 'Abū 'Alī al-Fārisī.⁴

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1. *Al-Khaṣā'is*, vol. I, p. 44.

2. *Ibid.* vol. I, p. 44.

3. *Ibid.* vol. I, p. 3.

4. *Ibid.* vol. I, p. 482.

If we go through the books of Ibn Jinnī like *Sirr al-Ṣinā'a*, *al-Khaṣā'is*, *Sharḥ al-Taṣnīf* etc. we will find that he tried his best to lay down the foundation of Arabic philology and he succeeded. What he wrote about this subject, none did it before or later except the modern scholars who come into contact with western culture.

In connection with the linguistic theories it can be said that nobody could overcome the assiduity of Ibn Jinnī. (We have discussed it in the chapter of philology of our thesis). Al-Suyūṭī Said, before Ibn Jinnī's research "Linguistic science was surrounded only by limited matters like recording opinions from teaching and deliberations."¹

Prof. Ādam Metz said, "Linguistic scholars of the 4th century of A.H. felt the necessity of linguistic method by which research work of language could be proceeded. This method was brought down by Ibn Jinnī al-Maūsili. This is the great achievement of the 'Arab scholars and Ibn Jinnī was the inventor of it. That is why he was proud of it."²

However, we will discuss the contributions of Ibn Jinnī in the fields of phonology, syntax and morphology in the next chapter of our thesis where we will find that he dived into the depth of Arabic language and how he memorized Arabic language and brought down the miracles of this language in his compilations.

Many scholars of the world memorized his books and tried to compile similar one like Ibn Sida in his book *al-Mukhaṣṣaṣ*, Ibn Manẓūr in *al-Muḥkam*, Ibn Sinān al-Khafājī in *Sirr al-Faṣāḥa*, Ibn al-Athīr in *al-Mathal al Sāir*, al-Suyūṭī in *al-Ashbāh wa al-Nazāir*, etc. If we investigate from the 4th century A.H. to the present century, we will find that there is no scholar like him in the field of this knowledge.

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1. *Al-Muzhir*, vol. II, p. 262.

2. Ādam Metz, *Islamic civilization in 4th century*, p. 387.

In the field of poetry we find Ibn Jinnī as an unforgettable poet. Ibn al-ʿAthīr said that Ibn Jinnī had cold poetry.¹ The same opinion in the case of poetry about him we get from Ibn Mākūlā. However, we did not have enough poetry of Ibn Jinnī as he was more engaged to scientific studies of language than literature. At that time almost every poet tried their best to get awards or status at the royal court by their poems. But since Ibn Jinnī was the pioneer of language sciences, which made him an honorable person at the royal court, he did not engaged himself to this field of literature. Al-Thaʿalibi said that poems of Ibn Jinnī were very little, not sufficient for his personality.² Another scholar Ibn al-Zawjī said that although Ibn Jinnī had written very few poems, these were based on firm construction and governed by the rules of poetry.³

Some of the lines of his poems are written in the following:

غاض القريض واودت نضرة الادب + وصوحت بعد ري دوحة الكتب
سلبت ثوب بهاء كنت تلبسه + كما تخطف بالخطية السلب

Poetry have become a full bloom flower and the beauty of literature when he was.
But now became death for the lach of watering the tree of books.

Plundered your beautiful dresses which you wore
As if it was snatched forcibly.⁴

This above poem was an elegy to al-Motanabbī.

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1. Ibn al-ʿAthīr, *Tārīkh al-Kāmil*, incident of the year- 393 A.H.
2. Al-Thaʿalibī, *al-Yatīma*, Syria, vol. I, p. 77.
3. Ibn al-Zawjī, *al-Muntazim*, vol. VII, p. 230.
4. Al-Khasāʿis, *Muqaddama*, p. 49.

He had also written erotic poems like

تجنب او تدرع او تقبا + فلا والله لا ازداد حبا
اخذت ببعض حبك كل قلبي + فان رمت المزيد فهات قلبا

You, wear coat or armor or convex
Swear of god, I will not increase love to you.
A part of your love took all my heart
If you throw more then I need another heart.¹

He also wrote some poems of glory, proud, condolence etc. but all of these are not displayed here.

- F. His Syntactical school: Syntactic schools of Arabic language may be divided into four main schools: Baṣra, Kūfa, Baghḍad and Spain schools. Baṣra was the first school among them. The study of syntax of Arabic language began from this school. Historians gave their different opinions about the first founder of Arabic syntax of that school. And they mentioned the names of four scholars in this respect they are 'Alī b 'Abū Ṭālib (R.), 'Abūl Aswad al-Duʿālī, Naṣar b 'Iṣām al-Laḥṭhī and 'Abdur Raḥmān b Hurmuz. But it is clear that 'Alī (R.) indicated this syntax of Arabic language, 'Abūl Aswad and Naṣar laid down it and 'Abdur Raḥmān completed this science.²

1. Muḥaddama, *Al-Khaṣā'is*, p. 50.

2. Broclemann, *Tārīkh al-Ādab al-'Arabī*, vol. II, p. 292.

It is clear that 'Abū Aswad laid down the foundation of syntax in Baṣra. In this city the scholars studied analogy and regulated the language. They were more interested in analogy and grammar other than analogy they rejected them. But the Kufaian scholars were opposite to it. The scholars of Baṣra school laid down the bases of language on a similarity of evidence by consecutive acoustic depending on four pillars of analogy- routes, branches, causes and judgements.¹

But the scholars of Kūfa's school extended the bases and regulations of language which were not surrounding the borders fixed by Basra, they depended on vast deliberations either it is consecutive or anomalous.

The Baghdad school established after the above-mentioned two schools. Moreover, it was political school as a result it was almost vanished after the fall of the rule of Abbasids.²

About the Spain school which was established after Ibn Jinni this thesis has no relation to this school as well as our scholar is not related with to that, therefore we are not going to discuss about it.

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1. *Tārīkh al-Ādab al-'Arabī*, vol. II, p. 292.
 2. Dr. *Shawqī Dajf Ādab al-Funūn*, p. 268.

As we understand, Ibn Jinnī was not bound with any schools. He studied all those and chose only one, which was proper to him. He used to discuss the opinions of the two schools of Kūfa and Baṣra and said that the unanimity of both schools was evidence¹. But if there was contradiction in any case, Ibn Jinnī examined the both schools and took the right one which was suitable to him like Sībawaih, al- K̄halīl and 'Abū 'Amar, the earlier scholars of language².

So we see here, that he was not bound with any schools like his teacher 'Abū 'Alī who had influenced him. He claimed that Baṣra's and Kūfa's scholars were not able to compile the principles of syntax but he did it and not forgot to mention the efforts of Ibn Sarrāj whose book al-'Usūl had helped him in this field.³

Although he criticized the Baṣra's and Kūfa's scholars for their inability to lay down the principles of syntax, philology of Arabic language and linguistics but he appreciated them for their efforts in syntactic works to protect the language of the Holy Qur'ān, the al-Ḥadīth and the Arabic poetry through this Ibn Jinnī wanted to reject the speech of al- Jahiz who said, "past does not leave any thing for later". And he proved it by saying, "there are many important duties to accomplish than the former ones.

By his works he showed it. This is the principles of science that the discoveries of the successors are more important than the discoveries of the predecessors because the demands of the later period are more than the former period. So to fulfil the demands of time scholars have to do more works than the predecessors. This idea of Ibn Jinnī led the later scholars to the broader field of researches and he named it the assiduity of scholars in all the times and places.

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1. *Al-K̄haṣā'is*, vol. I, p. 196.
 2. *Ibid.* vol. I, p. 189.
 3. *Ibid.* vol. I, p. 02.

He criticized the Baghdad school of syntax because their evidences of language are not well based so he named their evidence in syntactic field as a fall of evidences. In another place he named it as a fault of scholars. The meaning of those opinions that it was a fall of evidences and a fault of scholars, are not evidences at all and proved it in his book '*al-Khasā'is*' by examples.¹

In conclusion, we like to say that he had an independent school. Because he always ran after 'the fact' where ever it was found. He had no satisfaction except reliable evidence, he went to the powerful evidence where it was. There was no evidence, which was not authenticated by the Arab deliberations in a consecutive way. Here we see clearly that his school has similarity with the latest school arising in America by Sir Noam Chomsky on the basis of generative and transformative syntax than the school of descriptive syntax which was established in Europe by De-saussure.

G. His influence on successors: Ibn Jinnī opened many doors of Arabic language and none did it earlier or later. He put the principles of derivations, relations of words with meaning etc. by these he became the leader. Late comers have to follow him for their researches and compilations. Some of those are as follows:

i. Ibn Sīda 'Alī b 'Ahmad d 458A.H. who followed him in his books *al-Muhkam* and *al-Mukhassas*. But he did not indicate the name of Ibn Jinnī in his books.²

ii. Ibn Manẓūr transmitted many words from Ibn Jinnī in his book *al-Lisan* like the words of *Nahu*, *Syēd*, *Taham* etc.³ but he indicated only the name of Ibn Sida in his book and not Ibn Jinnī.

iii. Ibn Sinān al-Khafājī 'Abdullah b Muḥammad d 466A.H. Also followed Ibn Jinni in his book *Sirr al-Faṣāḥa*.⁴ He said that Ibn Jinnī did not legalize some speeches like *Harūful Mu'jam* etc.

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1. *Al-Khasā'is*, vol. III, p. 313.

2. Ibn Sīda, *manuscript al-Dar* chapter 51, language, vol. II, p. 326.

3. Ibn Manẓūr *al-Lisān*.

4. Al-Khafājī *Sirr al-Faṣāḥa*, p. 17,19,21,99 and 162.

iv. Ibn al-‘Athir Naṣrullah b Muḥammad d 633 A.H. also followed him in his book *al-Mathal al-Sāir* and said that I turned the pages of “*al-Khaṣā’iṣ*” of Ibn Jinnī and I found something which should be followed. Actually he transmitted a full chapter of the book of *al-Khaṣā’iṣ* but he did not mentioned it.¹

v. Al-Suyūṭī Jalāluddīn ‘Abdur Raḥmān, he transmitted the theories of Ibn Jinnī in his books *al-Iqtirāḥ* and *al-Muzhir*. Sometimes he indicated his name and sometimes he left it because a lot of transmissions done by him from the books of Ibn Jinnī.²

In the above discussion we have mentioned some of the names of scholars who had transmitted the theories or principles of language from the books of Ibn Jinnī. Yet there are a lot of scholars who quote from Ibn Jinnī even in modern times.

H. Scholars opinions about him: Ibn Jinnī was a great scholar and an example of loyalty to the teachers and former scholars. He stood for the former teachers and scholars magnanimously, displayed their opinions with integrity and discussed them with proficiency, appreciated and honored them in a fixed part, named “true of transmitters, trust of deliberates and bearers” in his book *al-khaṣā’iṣ*.³ ‘Abū Aswad, al-Aṣma‘ī, Sībawaih, al-Kasā‘ī and ‘Abū ‘Alī saw that authentication is a part of total thing, a branch of tree and a drop of sea and he said, “Only I mentioned it and depended on the circumstances only to verify what was similar to it”.⁴

For these kinds of stands of Ibn Jinnī, late scholars honored him and appreciated him. Some of the versions of the late scholars are mentioned in the following:

(i) Yāqūt al-Ḥamawī said, “Abū Fath ‘Uthmān b Jinnī, a syntactist and a talent, a linguist and a morphologist, compiled books on those subjects, by which he overtook the formers and made disable the late comers”.⁵

1. Ibn al-‘Athir *al-Mathal al-Sāir* article no. 2, this is in the book of *al-Khaṣā’iṣ*, vol. I, p. 217.

2. See *al-Iqtirāḥ* and *al-Muzhir*.

3. *Al-Khaṣā’iṣ*, vol. III, p. 309.

4. *Ibid.* vol. III, p. 313.

5. *Mu’jam al-Udabā*, vol. XII, p. 81.

- (ii) Ibn Khallikān said, "He was the leader of Arabic language."¹
- (iii) Al Akbarī said, "I gathered in my book 'Descriptions of *Dīwān al-Mutannabī*,' defending the opinions of the leader 'Abū Fath 'Uthmān who was a talent in literature in Sam, Hejāj and Iraq."²
- (iv) Mutannabī said, "A lot of people do not know about the value of this man. Ibn Jinnī is that man who knows my poetry more than I."³
- (v) Al Tha'ālibi said, "He is a magnate of Arabic language, leadership ended to him in literature who authenticated the former scholars by trust and true deliberation with faithful conveying of witnesses in his books and who will turn the pages of his books, will see the reality."⁴

We find a lot of former scholars discussed Ibn Jinnī's nobility and most of them put him at the top position of Arabic knowledge. The modern scholars also realized and followed him. We do not like to mention their names and opinions here.

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- 1. *Wafayat*, vol. I, p. 410.
 - 2. *Muqaddama of Sarh Dīwān al-Mutannabī*, vol. I, p. 8.
 - 3. *Dīwan al-Mutannabī*.
 - 4. *Yatīma al-Dahar*, vol. I, p. 89.

- I. Death of Ibn Jinnī: Though we have many writings, investigations, dictations, compilations of Ibn Jinnī, these are not the whole knowledge of Ibn Jinnī. He had much more than he had given to us. However, yet, people of all times and places will remember him with great respect. This great man left us on Friday, 28th or 29th of Şafar, 392 of A.H. e. i. 16th January, 1002 A.D.¹ There is a controversy about this date of his death. Ibn Athir said that the year of the death of Ibn Jinnī was 393 A.H. and 'Abūl Fiḍā followed him and he mentioned it in his book *al-Mukhtaşar*. We support the previous opinion. But it is true that he died at Bagħdād and buried there.²

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1. *Al-Khaşā'is*, preface, p. 59.

2. Ibn Jinni, *al-Luma'*, preface, p. 29.

Section-II: Compilations

'Abū Fath 'Uthmān b Jinnī was the author of many important works, specially on the language in the east part of 'Arabia during the 4th A.H. / 10th A.D. century. As he was born at al-Maūsīl, Ibn Jinnī acquired much reputation early in his life. He was a man of profound learning at the court of al-Maūsīl the great centre of civilization of Arabic language sciences such as syntax, morphology, philology and poetry. As a prolific author he wrote about both syntax and philology, more than fifty books and brochures on different branches of Arabic language and literature specially on philology, linguistics, syntax, morphology and a encyclopedic works which embraced all the traditional linguists was also written by him.

Ibn Jinnī's biographers differed in mentioning the names of his books, some of them mentioned only his famous books, others only those books which they have seen, while some others mentioned those which they saw or heard or read. As if Ibn Jinnī realized that the future readers would be confused with the names of his books, he, therefore, mentioned in a brochure the list of his compilations. This brochure contains almost all of the names of his books, the name of the brochure is *al-Ijāza*. However, the compilations, which are found in *al-Ijāza* and from other sources, are displayed in the following:

1. Al-Alfaz al Mahmūza.¹ Brockelmann mentioned it among his books which were published with al-Muqtaḍab in Cairo and Leipzig.
2. Al-Tabsira.² Ibn Kḥallīkān mentioned it in his biography.
3. Al-Buṣhrā wa al-Zafar.³ Yāqūt said that Ibn Jinnī compiled it for prince 'Adud al-Dawla and it contains fifty pages.
4. Al-Tadhkira al-Isfahānia.⁴ Ibn Kḥallīkān mentioned it in his biography.
5. Al-Taṣrīf al-Mulūki.⁵ Its another name is *kitāb Muktaṣar al-Taṣrīf*, a copy of manuscript is available in the library of *Dār al-Kitāb*, Beirut.

1. *Al-Fihrist*, p. 95.

2. *Mu'jam al-Udabā*, vol. XII, p. 112.

3. *Wafayāt*, vol. I, p. 313.

4. *Ibid.* vol. III, p. 140.

5. *Fihrist*, p. 95.

6. *Ta'aqub al- 'Arabia*.¹ Al-Suyūṭī mentioned it in *al-Ashbāh wa al-Nazāir*, Ibn Jinnī mentioned it in *al-Khaṣā'is* and al-Baghdādī mentioned it in *al-Khizāna*. These book are on syntax.
7. *Tafsīr Arjūza Ibn al-Nawās*.² This book is the explanation of the poetry of 'Abū Nawās.
8. *Tafsīr al-Taṣrif al-Māzinī (al-Munṣif)*.³ It is mentioned by al-Baghdādī and Ḥājī Khalīfa, it is a book written on morphology.
9. *Tafsīr al-Aḥyāt*.⁴ Yāqūt said that it contained one thousand pages.
10. *Tafsīr Dīwān al-Mutanabbī* it is an explanation of Dīwān al-Mutanabbī it is mentioned by Ibn Jinnī in *al-Khaṣā'is* 1/63 and *al-Luma'*.
11. *Tafsīr al-Mudhakkar wa al-Mu'annaḥ li Ya'qūb*. Ibn Jinnī mentioned it in *al-Ijāza* that he could not complete its compilation.
12. *Al-Talqīn*.⁵ Yāqūt al-Ḥamawī mentioned it "This was a book of syntax, al-Baghdādī mentioned it in *Tārīkh Baghdād*."
13. *Al-Tammām Fī Tafsīr Ashi'ar Huza'īl*.⁶ Al-Sukkarī forgot this poetry during his compilation of Huza'īl poetry. This book contains five hundred pages which are the explanations of Huza'īl poetry.
14. *Al-Khaṭiriyāt*.⁷ The author of it told that it was a record of several cases which had been written by his feelings. Al-Baghdādī transmitted the cases in *al-Khizāna* 2/470, 4/10. In *kashf al-Zunūn* it was mentioned under the name of al-Khaṭiriyāt.
15. *Al-Khaṣā'is*.⁸ This book is his great compilation in the field of linguistic and philology. Moreover, it is a register of Arabic philosophy. There are so many edition for the mentioned book.

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1. *Al-Fihrist*, p 95.
 2. *Mu'jam al-Udabā*, vol. XII, p. 111.
 3. *Wafayāt*, vol. I, p. 313.
 4. *Mu'jam al-Udabā*, p. 406.
 5. *Tārīkh Baghdād*, vol. XI, p. 311.
 6. *Wafayāt*, vol. I, p. 113.
 7. *Ibid.* vol. I, p. 113.
 8. *Mu'jam al-Udabā*, vol. XII, p. 113.

16. *Al-Dimashqīāt*.¹ Al-Suyuti mentioned it in his book *al-Ashbāh Wa al-Nazāir*.
17. *Dhu al- Qadd*.² In *al-Khasā'is* 2/129 it is mentioned. It is a book of syntax.
18. *Al-Zajar*.³ Ibn Jinnī mentioned it in *al-Khasā'is*. This book is about the rules poetry.
19. *Sirr al-Ṣinā'a*. Edited by 'Abūl 'Abbās 'Aḥmad b Muḥammad al-Ishbīlī known as Ibn al-Ḥāj (d 647 A.H.). This book is on morphology.
20. *Sirr al-Surūr*.⁴ Ḥajī Khalīfa mentioned it in *Kashf al-Zunūn*.
21. *Sharḥ al-Īdāḥ Li Abī 'Alī al-Fārisī*.⁵ Yāqūt mentioned it in *al-Mu'jam*.
22. *Sharḥ Dīwān al-Mutanabbī*.⁶ It may be the same book which is mentioned in number 11.
23. *Sharḥ al-Fihrist*.⁷ Ibn al-Nadīm mentioned it in *al-Fihrist*.
24. *Sharḥ al-Qawāfi*.⁸ Ḥajī Khalīfa mentioned it in *al-Kashf*.
25. *Sharḥ Mustaghlaq al-Ḥamāsa*.⁹ Al-Baghdādī mentioned it in *al-Khizāna* and named it as *I'rāb al-Ḥamāsa*.
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1. *Al-Ishbāh wa al-Nazāir*, vol. I, p. 274.
2. *Mu'jam al-Udabā*, vol. XII, p. 113.
3. *Al-Khasā'is*, vol I, p. 436.
4. Ḥajī Khalīfa, *Al-Kashf*, vol. II, p. 988.
5. *Mu'jam al-Udabā*, vol. XII, p. 91.
6. *Fihrist*, p. 117.
7. *Ibid.* p. 117.
8. *Mu'jam al-Udabā*, vol. XII, p. 113.
9. *Al-Wafayāt*, p. 3/47.

26. *Sharḥ al-Maqsūr wa al-Mamdūd*. *Al-Maqsūr wa al-Mamdūd* is the book of Ibn Sikkit.
27. *Al-Shi'r*.
28. *Shawāḥid al-Qur'ān*.
29. *Ḥal al-Tathnia*.
30. *Al-Fiqh*.¹
31. *Al-Faraq*.²
32. *Al-Faṣl Bayna al-Kalām al-Khaṣ wa al-'Ām*.³
33. *Al-Luma' Fī al-'Arabia*⁴ authenticated by Dr. Ḥusayn M. M. Sharf Prof. of Dār al-'Ulūm University of Cairo, Published in 1979.
34. *Ma Yahtāj al-Kātib ... wa al-Mamdūd*.⁵
35. *Mā Kharaja 'Annī ... al Tadhkira*.⁶
36. *Al-Mahāsin Fī al-'Arabia*.⁷ Ibn Jinnī mentioned in *al-Ijāza* that he lost it, Hājī Khalīfa mentioned it in *Kaṣḥf al-Zunūn*.
37. *Al-Muḥtasib Fī Sharḥ Shawāḥid al-Qirā'ah*.⁸ It is well known book of Ibn Jinnī. There are many manuscripts in the libraries of the world.
38. *Kitāb al-'Arājiḥ*.⁹
39. *Mukhtaṣar al-'Arūd wa al-Qawāfi*.¹⁰ Brockelmann mentioned that the first one *Mukhtaṣar al-'Arūd* is in Berlin, British museum and Lieden libraries. The second one *Mukhtaṣar al-Qawāfi* is in Iskaryal.
40. *Madd al-Aswāt*.¹¹
41. *Al-Mudhakkar wa al-Mu'annath*.¹² Brockelmann mentioned it in the volume of *al-Sharḥ al-'Ausat*. This is not like his book *Tafsīr al-Mudhakkar wa al-Mu'annath Li Yaḥyā*.

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01. *Mu'jam al-'Udabā*, vol. XII, p. 110.

02. *Ibid.* vol. XII, p. 110.

03. *Fihrist*, p. 95.

04. *Tārīkh Baghdād*, vol. XI, p. 311.

05. *Fihrist al-Dār*, vol. II, p. 155.

06. *Wafayāt*, vol. III, p. 247.

07. *Boghya*, vol. II, p. 132.

08. *Mu'jam al-'Udabā*, vol. XII, p. 113.

09. *Ibid.* vol. XII, p. 113.

10. *Fihrist*, p. 95.

11. *Mu'jam al-'Udabā*, vol. XII, p. 113.

12. *Ibid.* vol. XII, p. 113.

42. *Sharh al Mudhakkār al wa al-Mu'annath*. It is mentioned in the book of Ibn Jinnī *al-Ijāza*.
43. *Al-Mudhakkārāt*.¹ Yāqūt mentioned it in *al-Mu'jam*.
44. *Al Ma'ānī al Mujarradah*.² It is mentioned in the book *al-Mu'jam*.
45. *Al Maghrib*.³ Ibn K̄hallikān cited it in *Wafayāt*.
46. *Al Muqtadib*.⁴ This book is in syntax, it is published in Leipzig and Cairo with the book *Alfaz al-Mahmūza*.
47. *Muqaddamāt Abwab al Taṣrīf*.⁵ It has been mentioned in the Magazine *Majma' al-Luġha al-'Arabia*.
48. *Man Nasaba Ila Ummihī...*⁶ Ibn K̄hallikān spoke about it in *al-Wafayāt*.
49. *Al Muḥadḥib*.⁷ Yāqūt discussed it in his book *Mu'jam*.
50. *Al-Naqd 'Alā b Waqi*.⁸ Ibn Jinnī himself said about it in *al-K̄haṣā'is*.
51. *Al-Nawādir al-Mumti'a*.⁹ The author said in *al-Ijāza* that he lost it but it was mentioned in *al-K̄haṣā'is* 1/382.
52. *Al Waqf wa al- Ibtida*. This book is on syntax Ibn Jinnī recorded it in his aforesaid books.
53. *Ta'āqub al-'Arabia al-Suyūṭī* mentioned it in *al-Ashbāh wa al-Nazā'ir al-Nahwīa* 1/132, in *al-k̄haṣā'is* 1/264 and 266, in *al-K̄hizāna* 7/201, also it was mentioned in *Kashf al-zunūn*.
54. *Tafsīr Dīwān al-mutanabbī al-Kabir*. It is named as *al-Fasr*. Author mentioned that it contained more than one thousand pages so it was bigger than *al-K̄haṣā'is*. Ḥājī Khalīfa mentioned in *al-Kashf* that it was in three volumes. Brockelman mentioned that second volume was in *al-Iskaryal*, a copy of it was in Asian museum at Petersburg.

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1. *Mu'jma al-Udabā*, vol. XII, p. 113.
 2. *Ibid.* vol. XII, p. 113.
 3. *Wafayāt*, vol. III, p. 247.
 4. *Mu'jam al-Udabā*, vol. XII, p. 113.
 5. *Mijallah Magma' al Luġa al-'Arabia*, Damascus, vol. XXXIII, p. 347.
 6. *Wafayat*, vol. III, p. 47.
 7. *Mu'jam al-Udabā*, vol. XII, p. 113.
 8. *Al-K̄haṣā'is*, vol. I, p. 336.
 9. *Fihrist*, p. 95.

This is the list of his books, which are witnesses of his vast knowledge. We understand that it is not the full or total collection of all his compilations. There are other compilations, which he thought to compile if his life was extended. He indicated in *al-Khaṣā'is*¹ that he liked to put a Sarah of the book of 'Ibn Sikkīt' and said it in *Sirr al-Ṣinā'a*². He wanted to write a 'book of verb'. Yaqūt said that Ibn Jinnī said that if he got enough time he would work to compile books about Arabic language³.

The aforesaid versions of scholars indicate his intention to write a lot of books for the service of Arabic language. We are going to end here the searching of his life and compilations. Now we are going to take our discussion into the main point of our research work in the coming pages.

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1. *Al-Khaṣā'is*, vol. III, p. 315.
 2. *Sirr al-Ṣinā'a*, al-I'rāb, p. 228.
 3. *Mu'jam al-Udabā*, vol. XII, p. 113.

CHAPTER- 2

PhilologySection- I: Definition & difference
between philology & linguistic:

- A. Linguistic definition: In the Arabic lexicon *Lisān al-'Arab* the word '*Fiqh*' is used as '*al-Fiqh*' which means understanding of a thing and realization of that thing, but in the religious science this word '*Fiqh*' has been used for seriousness and perfectness of this science. The realization is actually understanding of anything firmly, said so and so has been given realization in religion, it means he has been given good understanding, that is why Allah said, "*Li-yatafaqqahū Fī al-dīn** there should be scholars in religion who will understand religion properly".¹

In the *Mu'jam al-Wasīṭ* the another lexicon of Arabic language the word '*al-fiqh*' is used for understanding, *al-Faham* is for sagacity, *al-Fatīna* is for careful and *al-'Ilm* is for science. This word '*al-Fiqh*' was preferred in use in the science of the principles of religion.²

All Arabic lexicons confirmed that the word '*al-Fiqh*' means science and '*Fiqh al-Lughā*' means the science of language or linguistic science.

- B. Technical definition: We have understood from the above discussions that the meaning of *Fiqh al-Lughā* is '*Ilm al-Lughā*' according to the definition of lexicon. Is it the same in technical definition? Is the word '*Fiqh al-Lughā*' synonymous use of French word philologie and English word philology? And is '*Ilm al-Lughā* or '*al-Lisānia*' or '*al-ʿAlsunia*' are the synonymous uses of French word Linguistique and English word Linguistic?

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1. Ibn Manzur, *Lisān al-'Arab*, vol. XIII, p. 522.

2. *Majma' al-Lughā al-'Arabia*, *Mu'jam al Wasīṭ*, vol. II, p. 698.

* *al-Tawba* 122

It is appeared that early Arab scholars did not differ between the conceptions of both words. To answer the above mentioned questions now we will consider whether they are synonomous or not by examining some of the notable books in the following.

1. Book of Ibn Fāris, *al-Ṣāḥibī 'Fi Fiqh al-Lughā wa Sunan al 'Arab Fī Kalāmihī'*. This is the first book reached to us bearing the term '*Fiqh al-Lughā*'. We do not know the reason of the name of this book but b Faris used the word *al-Sahibi* to indicate the name of 'al-Ṣāḥib b 'abbād', a Governor of Abbasid Caliphate.¹ This book has been presented to him.
2. Book of al-Tha'ālibī, *Fiqh al-Lughā wa Sirr al-'Arabia*. This is the second book reached to us bearing the name of '*Fiqh al-Lughā*'. This book was named as the choice of the prince to whom it has been gifted² not as research work of the matter but as book of lexicon. Only he arranged the words as common meanings.
3. Book of Ibn Jinnī, *al-Khaṣā'is*, This is the latest book of the old time in philology. Ibn Jinnī did not use *fiqh al-Lughā* for the word philology but he used *al-Khaṣā'is* to indicate the rules, which regulate or systemize, the Arabic language. This direction towards equality between philology and linguistic has been continuing to some modern researchers. In this respect Dr. 'Alī 'Abdul Wāḥid Wafī said, "Researches of linguistic science by 'Arab scholars have been studied under several names and the most famous one is 'philology', this name should be given to these kinds of researches. Realization of anything is the understanding of its philosophy and its rules. I like to name this book as linguistic book in the name of philology if this name was not accustomed with the people's conceptions. So they will not understand what is in my book, they will think only that it is Arabic philology."³

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1. Zirikly, *al-A'lām*, vol. 1, p. 316.
2. Al-Tha'ālibī, *Fiqh al-Lughā*, p. 12.
3. 'Alī 'Abdul Wāḥid, *Linguistic*, p. 15.

Dr. Ṣubhī Ṣālīḥ said, "It is very difficult to ascertain the actual difference between linguistics and philology because almost matters of these subjects entered into each other. This is the view of the scholars in East and West, and old and modern times. If we find out the difference between these two names by linguistic study in scientific way we will get no utility of the difference. We propose to the modern researchers not to change the old name but to generalize that name in linguistic study because science of anything is realization. So philology is the proper name to be used for *Fiqh al-Lughā* instead of science."¹

Although Dr. Wāfī, Dr. Ṣubhī Ṣālīḥ and others have made no difference between philology and linguistics but there are other modern researchers who did it. Dr. Kamāl Bishr said, "*Fiqh al-Lughā* had been used in old time for the study of dictionaries or lexicons which are the study of words that contains its meaning, origin, significance, and derivation as well as the study of general knowledge about language like dialects, professions of language, analogy and causes... Some modern scholars are mixing linguistics and philology. In fact their mixing is clear. But there is far difference between matters of both subjects."²

We like to highlight the points of difference between philology and linguistics. Some points have been indicated by Dr. Ya'qūb, professor of philology in Lebanon University and some points are indicated by Dr. Tammām Hasān, professor of Casablanca University. Points of Dr. Ya'qub are as follows: -

- i. The method of philology is different from the method of linguistics. Philology is the study of civilization and literature during the language study and linguistics is the study of only language study in its shape and formation.

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1. Ṣubhī Ṣālīḥ, *study of philology*, p. 19.
 2. Kamāl Bishr, *study of linguistic*, p. 48.

- ii. Field of philology is broader and wider than the field of linguistics. Philology is the comparison of the languages in time and place. Linguistics is the analysis of the formation of language.
- iii. The term philology meaning '*Fiqh al-Lughā*' is the earlier compilation while the term linguistics is later. So their fields are also different.
- iv. Philology is a knowledge, not a science but linguistics is a science.
- v. Work of philologists is historic and comparative and work of linguists is descriptive.¹

Views of Dr. Tamām Ḥassān are as follows:

- i. Philology does not depend on the manners of science like samples for investigation, which is the first base. But linguistics depends on samples and philology depends on individual phenomenon of languages.
- ii. Linguistics brings all things in one way to avoid the contradiction while philology evaluates the contradictions.
- iii. Linguistics puts the things under one rule; on the other hand philology is not bound to obey any particular rule.²

In conclusion, we like to say that although there are different ideas about philology and linguistic fields, we have to honor the scholars who overlapped philology and linguistics. In fact, we find that the linguistics is more competent with the modern applied science of linguistics.

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1. Dr. Emil Ya'qūb, *Arabic philology and its speciality*, p. 33-34.
2. Dr. Tamām Ḥassān, *al-Uṣul*, p. 262.

Section- II

Philology in the sense of western scholars:

- A. Ancient period : In the ancient period the science of language included morphology, syntax, lexicon, tense, number, gender, etc. that is why we find mixing of the subjects, mentioned in the first sentence, in the books of the ancient scholars.

At that period we had no particular language specialist for a particular subject but the language specialists of that time had more or less knowledge in all subjects i.e. morphology, syntax, lexicon, etc. Actually this was the starting period of the science of language when every specialist of language tried their best to develop the language as a science by giving their best efforts in all subjects, not in a particular subject.

Now comes the question when did philology start in the western world? Or when did the western scholars begin to think about philology? After many investigations and researches it was known that Greece was the first country where the scientific study of philology began for the first time among the western countries. So it can be said that the study of philology began from the period of Aristotle, a great scholar of Greece and the Roman scholars followed him.

We have found in our researches that Aristotle did mainly two things in relation to philology first he divided the speech of mankind and next he fixed a method to work over the language. This method was known as 'Intellectual Method' or 'Philological Method' and was based on Aristotle's logic. According to the theory of Aristotle, there is a close relationship between language and thought or between word and things. He also mentioned that the word of a thing indicates the characteristics of that thing.¹

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1. Jespersen Otto, *language its nature, development and origin*, (London- 1964), p. 20.

In conclusion it can be said that though in the ancient period philology does not become a complete subject or a scientific study of language in the western world, we must thank the western scholars who were the pioneers of philology.

- B. Modern time: In the middle period, from 14th century to, 19th century, the study of language was confined into the two languages, Greece and Latin. The study of Latin language was the ways of getting honor in the society, to reach the high position of the society as one had to learn Latin language like English in our modern time.

After the invention of the typewriter the importance of Latin language grew up day by day, because Latin language was important in the whole of Europe and the typewriter helps it to flourish among the European countries. For communication among the Europeans in Europe and Americans in America was only in Latin language. So at that period, the study of this language was spreaded and this was the enormous development of philological study.

Later another step is joined with the middle stage, which is known as the comparative study by which the relation between Latin and Sanskrit languages was discovered by Sir W. Johns, a chief justice of the Supreme Court of Bengal.

By the light of this comparative study they carried comparative study among the European languages. Moreover, comparative study was made with Persian language and later on with Hibro language.¹

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1. Jespersen, *language*, p. 12 & 13.

The comparative study led the scholars to investigate the origins of languages and for this reason they had to depend upon the anthropology. The scholars had to go to the rocks and leathers and had to study the writings on rocks and leather etc. to discover the language of the ancient people. This study was resulted the historical study of language, which is the first part of philology to the western scholars.¹

In this period the scholars of Europe like Pope Rusk and Jerran played a big role in the study and research of language and they found out the language origin and they entered into the study of language from psychological method to the method of physics.

In this period, which is turning period of scientific study of language, three great scholars played a vital role. From Europe Sir De Saussure and from America Sir Bloomfield and Sir Sappir. They transmitted the ways of the study of language from psychological method to the descriptive method. They said, "The language study cannot be depend only on the psychological exercise". The true and unique object of linguistics is language studied in and for itself.²

De Saussure ended his study saying that the study of human language includes all phenomenon of language of mankind it may be nomad stage or civilized stage or old stage and modern stage. He separated linguistics from philology. This study became scientific from literary study. They included the philological study in many systems like descriptive system, historical system and comparative system.³

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1. Encyclopedia, *American language*.
 2. De-Saussure course in *general linguistic* (1964), p. 232.
 3. Dr. Sa'ran, *al-Lugha*, p. 262.

As we indicated that the method of philological study was discovered by Sir De Saussure followed by Sir Sappir and Sir Bloomfield in America. They were the constructors or builders of American English language. Welcoming the European language particularly English in America, they were concerned with Red Indian's language there, who are the original Americans.¹

In the conclusion, we have to say that philological study to the western scholars got importance like other studies of knowledge although there was no influence of them on the Arab philological study, which we will see in the next pages at the discussion of the early period of Arabs. But the efforts of Arab at early stage almost discontinued after the fall of Arab rules. This study in fact continued again when the Arabs had link or communication with the European Renaissance. They started the study of the original Arabic philology.

Here are two groups, one group has gone through the method of European philological study and tried to apply their method of philology on the Arabic philology but Arabic philology is so far from the European philology that their efforts almost disgusted the Arabic philologist which will be discussed in the next part.

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1. Sapir Edward, *Language*, (New York- 1921).
Bloomfield Leonard, *Language*, (London- 1950).

Section-III

Philology to the Arab scholars:

- A. Old time: The Arab knew philology since their Renaissance of civilization, which is Islam, which started the 'Arab civilization. At that period three technical terms of language studies were used. There were Arabic, Syntax and language.
- First term, Arabic: At that period the term Arabic or *al-'Arabia* was meant the Arabic language which included its poetry and language of the Qurān. Caliph 'Umar (R.) said, "Learn Arabic. It will sharp the brain and will increase personality."¹

After sometimes the term Arabic was used for syntax. Ibn Sallam said, "Abūl Aswad al-Duwalī was the first scholar, who first laid down the rules of Arabic".² The meaning of Arabic here is syntax. Ibn Faris said, "Thus necessity of Arabic became evident because of parses, which differentiated the meaning of the sentence..."³. Here also Arabic means syntax.

Second term, syntax: The Arab also knew the term of syntax from the first century of A.H. Ibn Sallām, narrated from Yōūnus b Ḥabīb said, "I asked Yōūnus, did you hear anything from 'Abū 'Ishāq...? And Younus b Habib replied, yes". 'Abū 'Ishāq said, "what you want here, for this you have to follow '*Nahw*' syntax".

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1. *Zubayrī, Ṭabaqāt*, p. 13.

2. *Muḥammad b Sallām al-A'lām*, vol. VI, p. 146.

3. *Ibn fāris al-Ṣaḥībī*, p. 66.

We observed that in the mentioned text, this is the first use of syntax, and Sibawaih also used this term in his book.¹ Ibn Jinnī used also this term and said, "The syntax is the term which means the following of the Arab language regulations at the word changing and sentence parsing."²

Third term, language: This term has been used for investigation of words. All works related with the words are named as language and who worked on it is named linguist. 'Abdul Latīf al-Baghdādī separated linguist from syntactist and said, "linguist's mission is to convey what the Arab speak and not more but syntactist's mission is to turn up the words and set up the sentences like traditionalist (*Muḥaddith*) and theologian (*Faqih*), traditionalist's mission is to convey the *Hadith* in a perfect way while theologian's mission is to receive the *Hadith* and find out the *Shari'ah*."³

The term philology (*Fiqh al-Lughā*) was not known to the Arabs till the fourth century of A.H. First who used this term is 'Aḥmad bin Fāris in his book 'Rules of Philology and Arab Language' (*Fiqh al-Lughā wa Sunan al-'Arab Fī Kalāmihā*). Then al-Tha'ālibī followed him in his book 'philology and Arabic secrets', (*Fīqh al-Lughā wa 'Asrār al-'Arabia*). Although they used the term of philology for the first time but actually they did not fix the field of philology in their books. There may arise a question that 'Arab did not compile other than these two books in philology? It is not true at all. There are many books, which are compiled in all sides of language that are related to philology, particularly the books '*al-Kḥasā'is*' and '*al-Muzhir*'.

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1. *Al-Kitāb*, vol. II, p. 364.
 2. *Al-Kḥasā'is*, vol. I, p. 34.
 3. *Al-Muzhir*, vol. I, p. 59.

To study the Arab philology we like to display four books concerned with this field. Which are as follows:

- i. *Al-Sāhibī Ft Fiqh al-Lughā*... Author of this book is 'Aḥmad b Fāris. The book is related to philology because he talked about language conceptions origin, speaking and meanings of Arabic language. So he divided his book into two parts: - First part is related to the language origin, eloquence and evidence. So he talked about the beginning of Arabic language in p-31, Arabic writing and first writer in p-34, Arabic language is the best and broad language in p-40, none can comprehends Arabic language except the Prophet (S.) in p-47, difference of language in p-48, most eloquent of the Arabs is the *Quraysh* in p-52, the worst languages are 'An'ana, Kaskasa and Kashkasha in p-53 and Arabic language was developed by Islam in p-78 in his book.

The second part of the book is concerned with syntax like Divisions of language in p-82, Pronouns in p-85, Alphabets in p-111, Meaning of letters in p-125. Metters related to morphological systems are also discussed like Pillar of words in p-222, Verb and construction of verb in p-224. Matters related to rhetoric is also narrated like Meaning of language in p-179, Expression in p-192, reality of meaning and preferring of meaning in p-196 and matters related to the phonetics, which included the syntactical statement in p-100.¹

- ii. The second book is '*Fiqh al-Lughā wa Sirr al-'Arabia*', The author of this book is 'Abū Maṣṣūr al-Tha'ālibī, a man of language, literature and history.²

1. *Fiqh al-Lughā*, p. 31-100.

2. *Fiqh al-Lughā wa sir al-'Arabia*, p. 10.

He compiled this book for the philology. The book contains two parts:

The first part is concerned with Arabic words. He arranged it according to the meaning, it has 30 parts and every part has many chapters. We saw that in his book he tried to gather the words, which are related to meaning a branch of philology.

The second part is named as Arabic secrets, which is related to linguistic study rather than syntactic study. So he discussed Language systems in p-256-272, Morphological matters in p-295, 302 and 303. Syntactic matters in p-278-286. Finally rhetoric matters were discussed in a scattered way in his book.

At the end of the discussion of two books we like to mention the intention of both authors of the books, as we indicated in the first chapter of this thesis that the study of philology began to the Arab by the influence of the study of the Holy Qurʾān. So Ibn Faris mentioned that the main purpose of language study is to learn and to serve the religion.¹

- iii. The third book is '*al-Khaṣā'is*'. Author of this book is our concerned person, Ibn Jinni in this thesis, which is related to his contribution to Arabic philology. To avoid the repetitions we will not discuss his role here, but only we will like to say that he is the philosopher of philology who laid down the full structure of Arabic philology. It is unfair to discuss his contribution in a few lines as he compiled hundreds of pages on this subject. Researchers and readers are requested to have a glance over his works particularly what is related to the philology then they may find that by the same process he reached to the *Fiqh* of the other branches of knowledge as he reached in this field of language. It can be mentioned here that his predecessors or successors could not success like him.

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1. *Fiqh al-Lugha*, p. 78.

- iv. Fourth and final book is '*al-Muzhir*'. The author of this book is Abdur Rahman b Abu Bakr Jalaluddin al-Suyuti. The book contains philological discussions in particular and language in general which we display with little discussions in the following:
- a. General matters:
 - Definition of language-1/7;
 - Founder of language-1/8;
 - Source of language-1/21;
 - Person of different Arab language-1/55;
 - Succession a unit of language-1/113;
 - Eloquency-1/148;
 - Worst language-1/221.
 - b. Phonetic matters:
 - Which reached by two ways and guaranteed without any reverge -1/537;
 - Lisp-1/556;
 - Lisparts-1/556.
 - c. Morphological matters:
 - Derivations-1/346;
 - Little derivation-1/347;
 - Big derivation-1/347;
 - Changes & turning-1/460.
 - d. Syntactic matters:
 - Parsing-1/327;
 - Masculine & feminine-2/224.
 - e. Matters related with meaning:
 - Metaphoric-1/331;
 - Fact & figurative expressions-1/305;
 - Common meanings-1/369;
 - Opposite meanings-1/387;
 - Same meanings-1/308.

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 NB. In the above number '1' is used for volume number and another numbers are used for page number.

After displaying the book of Ibn Fāris, al-Tha‘ālibī, Ibn Jinnī and al-Suyuti we like to say that these books are books of *Fiqh al-Lughā* or Arabic philology. Some scholars tried to tell during the analysis of these books that they did not depend on the curriculum of analysis as linguists depended on objective and descriptive curriculum. So these books are not books of philology and not book of linguistics. We discussed the difference between Western philology and Arabic philology in our thesis during the discussion of difference between philology and *Fiqh al-Lughā* and the modern scholars of Arabic philology depended on the above mentioned books.

- B. Modern time: There are a lot of scholars who tried to compile books on Arabic philology. We choose three books from the early writers of modern time.
- a. The first book is philology, author of this book is Dr. Ali Abdul Wahid Wafi. This book contains the following:
 - Acadic language, Kenanian language, Aramic language, old Yeamen language, Absinian language, Arabic language, its elements, grammars, systems, places and protections.
 - b. The second book is *philology and Arabic chapters*. The author of this book is Dr. `Ibrāhīm `Anīs, it contained phonetics, words, formations, influence of languages in each other, dialects, specimens and writing. He discussed about the origin of language, kinds of words, characteristics of Arabic and Arabicisation in his book.
 - c. The third book is '*Study in philology*'. The outhor of this book is Dr. Şubhī Şālih. This book includes the following:
 - Philology, its beginning and development;
 - Characteristics of Arabic language among her sister's group of semitic language, main groups of language, history of semitic language, extant of Arabic language, famous dialects and dialect of Tamim.
 - Eloquent characteristics of Arabic language, measurement of eloquent language, parse phenomenon, relations of words with meaning, derivation of Arabic sound origin, Arabic expression,

Arabicisation of foreign words, formation of words, Arabic and Arabic in modern time.

At the end we like to say that although this book is related to Arabic philology but they mixed some matters relating to the linguistic. This mixing remained until two scholars came in the last decades of the 20th century. One is Dr. 'Abduh al-Rājiḥī who compiled a book on philology, he separated the linguistic matters¹ and another scholar is Dr. Tamām Ḥaṣān who compiled a book named '*al-'Uṣūl*', epistemological study of Arabic language.² He separated two fields, field of philology and field of linguistic as science and applied scientific methods to divide the book into two subjects,³ He also divided the philology of west from Arabic philology and he fixed the fields of Arabic philology.⁴

So we see the characteristics of Arabic philology since early period upto now is going on a special method which is different from Western philology although there are some scholars who tried to bind them in a bond but they failed because of their characteristical difference which did not appeared until the scientific study of Dr. Tamam Hasan in eighties and the research of Dr. 'Abduh al-Rājiḥī in nineties of the 20th century.

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1. *Fiqh al-Lughā, Dār al-Ma'rifa*, (Alexandria), 1992.
 2. *Al-'Uṣūl Dār Al-Thaqafa*, (Cesablanka), Morocco-1983.
 3. *Al-'Uṣūl*, p. 252.
 4. *Ibid.* p. 267.

Section- IV

Contribution of Ibn Jinni to philology:

Counting of the total contribution of Ibn Jinni is very hard and difficult. On the other hand it is not possible to put all of his contributions in philology in a thesis like this. It needs long research and long study and then it will reach to the result, containing many books. We have no intention to make research on all his contributions. We shall highlight on the two points only.

First point is Arabic philology and his contribution in this respect. Second point is syntax and his role in this regard. Anyway, we are going to display the matters related to Arabic philology. So his contributions are displayed in the followings:

A. Quiddity of language, B. Formation of language, C. Development of language, D. Branches of language, E. Phonetics of language, F. Semantics stage of language.

A. Quiddity of language / *Māhiat al-Lughā*:

This is very important matter in philology to signify the definition of language Arabs gave their careful attention, since earlier period to define the matters related to language. That is why, some modern researcher criticized Arabic syntax telling that it has been followed Aristotle's logic. It is not correct because there is difference between Arabic method and Aristotle's method in fixing up the definition.¹

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1. Reaching to the quiddity is destination of Aristotle's definition and reaching to the difference is destination of Arabic syntax definition because it is influenced by *al-Fiqh* of Dr. Abdul-Rājiḥī, *Fiqh al-Lughā*, p. 59.

Although their deep attention to the definition we do not have any definition of language as per our knowledge up to 4th century A.H. We think that, first man who defined the language is Ibn Jinni in his book '*al-Khasā'is*'. It may be mentioned here that 'Ibn Faris, and 'al-Tha'alibi' did not define language in their books '*Fiqh al-Lughā*'.

We think Ibn Jinni is the first definer of language. His definition surprise the modern researchers especially to the western scholars who are far away from Arabic culture life. His definition is very near to the definition of modern scholars because it contains maximum side of definition, which is displayed by linguist in modern time.

Abul Fatha b Jinni says, "This is a chapter about language and its quiddity or definition, language is sound by which all nations explain their purpose".¹

This definition contains four sides, every side needs little explanation. The sides are as follows:

- a. Language is a sound;
- b. Language is an expression;
- c. Every nation expresses its thoughts through language;
- d. Language expresses the purpose.

a. Language is a sound: We do not know any definition about language in past among the Arab scholars like this definition of language except in modern time, all language researchers nearly agreed upon this definition that language is sound. There are some differences in their expressions about this word.

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1. *Al-Khasā'is*, Vol. 1, p. 33.

It is really surprising that Ibn Jinnī encompassed the language in sound and brought the writing language out of definition. It is clear evidence that Arab scholars did not study the language as a written one, which is the subject matter of Arabic philology but they studied language as a spoken, depended on the sound.

In the Encyclopedia Britanica we find that language is defined as a system of sounds and symbols.¹ In American 'Encyclopedia' language is defined as some topical sounds of significances, which means that, this definition exits the written language from the language in general.²

Jespersen says, "Language be observed by mouth and ear not by pen and eye".³

Modern linguists analyzed this side of the definition of language in a modern way. But it is not far away from the definition of Ibn Jinni because Ibn Jinni says that the sounds of language is either sounds or symbolic system or sound significance system or part of symbolic significance. This is also the theory of 'De-Saussar' but it is important here that this is a study of 'Sounds' and it is not study of 'Written' words.

De-Saussar separated the language by several significance and indicated clearly the separation of language as a topical sound, significance systems and any other significance systems from what significance systems are written.⁴

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1. *ENC*, Britanica, Language.
2. *ENC*, American, Language science.
3. *Jes Persan*, Language, p. 23.
4. De-Saussure, *course in general linguistic*, vol. VII, p. 15.

So language is words that enable to take the human being to think about the things and express those things which are impossible to be expressed by any other means.¹ Ibn Jinni indicates the symbol of language as a voice which can express the things. He put this idea in expressing the origin of language.

We get in his idea that he was deeply feeling that there was language symbols in words. He said, "When two or three persons or more gather together then they are to express their information about things". So they have to put words or symbols of words for that things when a thing is to be mentioned, they put one name for one thing and another name for another thing to differ the thing from one another. That is why they need to present a lot of symbols of language.²

When we consider the sign of language or symbol of voice system it drives us to another point, what modern language scholar can not forget or leave, that is relation between word and its meaning or between symbol and what indicates this symbol. To this subject since early period 'Arab gave high attention, to this it may be referred to the work of Ibn Faris, a famous linguist.³

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1. Vendryis, language, p. 1.
 2. *Al-Khasā'is*, vol. 1, p. 44.
 3. *Ibn- Fāris al-Sāhibī*, p. 98.

But Ibn Jinnī widened this subject and spoke a lot of it. He believed that there was a strong relation between word and meaning so he mentioned in several places in his book, “*al-Khasais*” and fixed two chapters for this matter:

- i. Relation of words with meanings.
- ii. Words identify meanings.¹

Dr. Ṣubḥī Salih became surprised by this idea of Ibn Jinnī and considered him as discoverer of philology in general.² There were some scholars of the east and west who refused this idea. They said that there was no relation between word and meaning. They showed so many words of many languages in support of their claim. But we support the idea of Ibn Jinni.

b. Language is an Expression: This is second side of the definition of language of Ibn Jinni, which indicates the function of language. What he mentioned was that “Every nation expresses their purposes through language”. That is to say that the function of language is expression. Modern linguists differ about their ideas in the function of language i. e. conveying and expressing. In most of the books of language it has been used that ‘convey’ means language conveying, as a media in society.³

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1. *Al-Kḥaṣā'is*, vol. 2, p. 145.

2. Dr. Ṣubḥī Ṣāliḥ, *Philological study*, p. 159.

3. Schlauch, *the gift of language*, vol. I, p. 18.

Lennin said, "the profession of language is human communication."¹

According to Edward Sapir, this is a kind of language communication because speakers convey information to the hearers through language. So language is conveyance.² Here we got also the idea of Ibn Jinni about the profession of language which has been accepted by modern scholars of language in east and west.³

c. Every nation expresses thoughts through language: The idea of expression is the 3rd side of his language definition, we may ask here who expresses and for whom, he expresses or in another word, who is the conveyer and to whom it is conveyed. The answer of Ibn Jinnī to this question is firm and convincing. He said that expression is for and from every nation.

The use of the word 'Nation' is a fact of discussion here we like to draw attention to it, Ibn Jinnī did not say that it was the expression of a particular person. So it is clear that Ibn Jinni used the word 'Nation' to mean "society", which was not used in Arabian life before. They used 'Nation' instead of society.

This idea of Ibn Jinni is very important in this place because it is showing that Arab scholars understood the fundamental laws of language life. We mean that the language life is not possible except the society.

Thus it may be considered as a social phenomenon. Since the language is voice expressed by every nation means it will come into being where society is available.

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1. Berezin, *lectures on linguistics*, p. 8.
 2. Sapir, *language*, p. 18.
 3. Ibid. *language*, vol. I, p. 2.

He is very much correct when he drew a border of language for every nation or society in geographical limit. On the other hand, people of a particular society communicate with each other in the same voice for the same meaning, which is not known to the another society. That is why, he did not say that language was the expression of human being or a person. This sharp and convinced idea is accepted even by modern linguists.

Here is another point that we understand from the idea of Ibn Jinni, that is language exists within the society. It is evidence that language is learnt by experience not by instinct like parts of a body when joined each other man can move or a child when he reaches to a stage of age of growth he can move without the help of others. So if an Arab child is born in England and there is no Arabic speakers at all, there in such environment he will learn English language not Arabic language although his blood is Arab. This point is highlighted by Edward Sapir.¹

Ibn Jinnī made this point of view clear in his book '*al-Khasā'is*' by giving an example and said, "Arab people are gathering language from each other. Some of them are hurried to accept the hearses and some of them do not agree to accept others language at all and some of them accept other language after a long repetition." He gave an evidence by a version of prophet Muḥammad (S.), somebody said to him, "O *Nabi Allah*" (used *Hamza* on *Yea*) Rasūl (S.) refused *Hamza* in his name "*Nabi Allah*", so it is an evidence on the non-acceptance of a language of a society by another society.

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1. Sapir, *language*, vol. I, p. 2.

In conclusion, we can say that the idea of Ibn Jinnī, the distribution of language according to the place and society and language is a phenomenon of earning and learning is a scientific theory.

d. Language expresses the purpose: Since language is voice, which is the expression so sign system of voice is put for communication or expression in the society. So it drives us to the last point of the definition of Ibn Jinni about language. As we ask about what are the thoughts that every nation expresses by language? Or what are the thoughts to be expressed by language to communicate in the society? These questions are concerned with linguistic science. In linguistic science it is called the relation between “language and thought”.¹

Ibn Jinni’s version is clear in this respect. He said that language expresses the purpose, i. e. language is not only voices of human being and not only expression of anything but also voices by which people of every nation express their purposes. By the word ‘purpose’ we may understand ‘Thought’ as in modern time but Ibn Jinni’s word ‘purpose’ is very much perfect in use than the use of ‘Thought’ by modern linguists because it is more broad and comprehensive than the word ‘Thought’ what is surrounded by mental views.²

Although ‘Language and thought’ are big and important matters in modern linguistic science which occupied major area of study in the language since earlier period till modern time. We are not going to dive or plunge into this matter because it is not concerned to us. What is concerned to us here is to say which word is accurate and appropriate.

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1. ‘Abduh al-Rājihī, *Fiqh al-Lughā*, p. 72.
2. *Ibid.* p. 72.

It is proved by linguistic analysis for both the words of 'Thought and purpose', the word 'purpose' is more appropriate than the word 'Thought' because the word 'Thought' is preserved the notions. Sometimes it is expressed and sometimes it remains preserved but 'purpose' is not that type of word because it is an expressed matter all the time. That is why we have said that Ibn Jinnī was more perfect or accurate to define the profession or function of language.¹

In the end of the analysis of language definition we like to say that there is no doubt that the definition of Ibn Jinni for language is a definition which is concerned to the communication of language. We like to confirm here that this idea has not been brought from outside of Arabian territory and also it is clear that it has not been taken from Aristotle or any other philosopher in general.

It is sufficient to know that the definition of Ibn Jinnī covers almost all the sides of language what is agreed upon by modern linguists. So it can be said that this definition may be observed or considered to be the perfect or accurate definition of language in the linguistics arena.

1. Fiqh al-Lughā, p. 71.

B. Formation of language / *Nasat al-lugha*:

Since early period till now people have been thinking and studying about the formation of language. They are facing many questions like by how many elements language is formed? Is it the inspiration from Allah, who taught the language to human kind? What was the first language and how did it differ from later on? Is it produced by mankind? And how they have produced it?

Lot of scholars participated in the study of this matter but the scientific study of language decided not to enter into this subject until it is the subject of study which is touchable and feelable. But there are scholars of modern language who do not reject the study of formation of language in the beginning.

This is a very wide subject, we do not like to discuss all ideas about it but here we are going to display only two ideas, in the following:

a. The idea of Ibn Fāris who is a Shia Muslim and who is inclined to 'Kūfas' school or 'Kūfis' method says that the language is set up by Allah who taught the human being. Evidence of it is Allah's version, "and he taught Adam all the names".¹

He brought the second evidence and said that scholars agreed upon the language argument, which is 'sound' in a time period. According to his idea language is not fixed up or agreed upon by mankind.²

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1. *Al-Ṣāhibī*, p. 31.

2. *Ibid.* p. 33.

Although he thought about this idea, he indicated to the theory of Ibn Fāris and said, "But 'Abū 'Alī said to me this was from Allah."¹

He gave an explanation of the idea that the language is the inspiration of Allah. It means that Allah characterized mankind by language, which is the power of speech. This is the meaning of inspiration of Allah who taught 'Ādam (A.) the names of the terms. If it is so then there is no evidence for the previous idea of Ibn Faris.

Ibn Jinnī brought version of 'Abū 'Alī, at the end of his version. About the language origin he said, "'Abū 'Alī said me that it was the idea of 'Abūl Ḥasan, who did not reject the idea of language which was fixed by human being."²

When we look into the theory of Ibn Jinnī we have to take some decisions about the theory. Sometimes he says that language is 'fixed up' and sometimes he says that language is 'set up' and once he said that it was powerful in my heart to believe that language is set up by Allah and it is his inspiration. On the other hand I have said against it what happened for our companions the same happened to me ... to say this is fixed up and Allah characterized human for that. So I stay in between the two ideas.³

This version of Ibn Jinnī led the researchers to say that he held in between the two ideas. Anyway he had soft corner with 'Mu'tazilite group' that is why he suffered from indecision about to say that the language is learned by inspiration. Although he had soft corner with the idea of language inspiration, he exited himself to the theory of 'fix up of language'.

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1. *Al-Khaṣā'is*, vol. I, p. 40.

2. *Ibid.* vol. I, p. 40.

3. *Ibid.* vol. I, p. 41.

It is clear that the evidences of Ibn Faris in this respect are haphazard because the argument of language is evidence on the set up of language and also an evidence for the purity of language. On the other hand, he could not make his idea clear because he did not say that the inspiration of language was from Allah. Is it happened at a time or in several times? He says that revelation or inspiration continued up to our prophet (S.) where language of mankind took a completion.¹

It means Ibn Faris sees Arabic language was completed in the period of prophet (S.). As per his theory, nothing can be increased or decreased in the language of Arabic after the Prophet (S.). This idea is surprisable because of the completion of language by Prophet (S.) is impossible. Because the nature of language is generative or creative. Anyway, we shall not go to this haphazard idea any more as it is not accepted by the scientific study.

For the idea of Ibn Jinnī, he fixed a part of his book for the theory of language formation. In the headline on this part he said that the origin of language was inspiration or terms agreed upon by people. He said that to discuss about this matter we need to think more and more. Most of the philosophers of language observed that the language origin is 'term' agreed upon not inspiration or set up.²

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1. *Al-Ṣāhibī*, p. 33.

2. *Al-Khaṣā'is*, vol. 1, p. 40.

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1. *Al-Khaṣā'is*, vol. I, p. 40.

2. *Ibid.* vol. I, p. 40.

3. *Ibid.* vol. I, p. 41.

He understood that this theory was still questionable and covered with darkness. He realized that efficiency of mankind is characterizing the language by mutual understanding of language. So mankind generates the language by their sharp brain.

On the other hand, on the basis of his method of study we find that he avoided what was feelable and touchable. His method is always feelable and touchable matter. So on the basis of scientific study what is indicated here is that 'Abū Fataḥ gave his conception in his version in the 2nd part of his idea, which is theorated, so language is produced by human being. What analysis he put for this theory is not far from the thoughts of language scholars since old time to modern time. We shall put here some aspects of his analysis about the language origin:

a. First formation: It was by group of intellectual people who gathered in a place and put the name of things. This is the starting point of language, Ibn Jinni said, "That language happened by the gathering of two or more intelligent persons when they gathered, they felt to express a lot of things and gave a name for each of the things which differed one from another and which need not be present in front of their eyes in every time. For the purpose serve the word represents the thing. Their practice was like that they brought one person and indicated to him that this was human, every one of them agreed upon it, like the way of fixation of hand, eye, leg, head and so on. Whenever they heard a word they understood the name of a noun or verb or preposition and so on.¹

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1. *Al-Khaṣā'is*, p. 44.

Roso went to the same idea when he said that language produced by words agreed upon by mankind.¹

b. The 2nd point is language is fixed or put up by Allah, there are some persons who reject this idea and said that language was not put up by Allah. Ibn Jinnī said, "If you are going for fixation by Allah then He needs body like hands, eyes, head etc. but Allah is free from all these." Ibn Jinnī said, "For this reason you can not deny that language can not be put by Allah. You know if you turn a wood in a way it will give a kind of sound and if you turn it in another way it will give you another sound. So who is the sound maker? Not wood itself but there is a mover of it who is the maker of the sound and He is Allah, our creator. We are his creations. He gave us tongue by which we move it here and there and this moving of tongue gives a sound. In fact tongue mover is Allah. So Allah put the language in fact, so evidence of the denier actually does not depend on any logic in any way."²

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1. *Jespersen, language*, p. 26-27.

2. *Al-Khaṣā'is*, vol. I, p. 45-46.

c. The 3rd idea is that a language is formed by imitation of the sound of nature, "as said Ibn Jinni, some scholars observed that origin of the language is sound of hearses like sound of sea, thunder, water, crow, horse, gazelle etc.¹ So imitating that sound the language is created or formed later on. This idea is suitable and acceptable to me."²

In fact Ibn Jinnī was surprised by this idea and expressed it in his book in several chapters, there is a part of his book named 'Like word like meaning' where he explained several language phenomena and proved that the word is the photo of the sound of nature.

He brought evidences from Khalīl Ibn 'Aḥamad Al-Farāhīdī's versions, which were followed by 'Sībawaih' regarding roots of some verbs. Later those ideas were followed by our scholar Ibn Jinnī. These ideas are known by '*al-Ishtiqāq al-Kabir* and *al-Ishtiqāq al-Akbar*',³ big derivation and the biggest derivation in Etymology, which are considered as his famous ideas.

This idea of Ibn Jinnī is the view point of modern scholars of language. Jespersen said in his theory of language that the formation of words is imitation of nature's sound. He displayed many voices of animals, which are followed by mankind, on which basis the language is formed.⁴

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1. Ibn Jinni mentioned several names of sound of above mentioned things in Arabic.
2. *Al-Khasā'is*, vol. II, p. 151.
3. *Ibid.* vol. II, p. 152.
4. *Jesparsen, language*, p. 413.

This idea of Ibn Jinnī is also welcomed by Arab linguistic scholars, like Dr. ‘Alī ‘Abdul Wāfi who said, “The idea of Ibn Jinnī is the Closest idea to the research field to authenticate the language phenomenon and it is closer to the human sense, most of it is compatible to the matter of nature ... the beginning of human language is started and rolled across the stages to reach its completion.”¹

Ibn Jinnī’s theory of language formation i.e. “Imitation of nature’s sound” is supported by modern scholar Dr. ‘Ibrāhīm ‘Anīs when he replied to the anti group of this idea and said that it was not correct that we went with the anti group of this theory when they said that Ibn Jinnī sorrounded human thaught in animal barracks but human language is developed than the animal sound because the sound of human is the reflection of instinct of the nature, which is started by the meaning and the animal sound is not meaningful.

Dr. ‘Ibrāhīm ‘Anīs proved that, there are so many words in the human language obliquated from that unknown instinct sounds, which are developed and become meaningful later on. Thus it is used in the life of human thinking.

He put many examples for that which is not possible to be displayed here.² Although there are some scholars in the west refuse the idea of language formation by imitation of nature’s sound like Sapir who rejected this idea in his book ‘*The language*’.³ And *Vandreys*⁴ in his book *The language*. We can not discuss their arguments and expressions here.

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1. Dr. ‘Abdul Wāhid Wāfi, *language science*, p. 96-97.
 2. ‘Ibrāhīm ‘Anīs “*Words meaning*”, p. 17-18.
 3. *Sapirr, language*, p. 5-6.
 4. *Vandreys, language*, p. 40-41.

It is sufficient that Ibn Jinnī's contribution to the language formation will remain clear. His theory is not avoided in modern time. It is very hard subject, Ibn Jinni indicates but he warns on that to all readers of his theory. He said, "If you find anything can not be acceptable of what I designed here for the language formation and you do not follow what I brought here. Here are two matters, you may not dive to the theory or some principles of language which are concealed from us."¹

There are some other matters related to language formation:

- i. Is the formation taken place at a time?
- ii. How language differs from each other?

i. Is the formation taken place at a time: Ibn Jinnī said, "It is not possible that language is formed at a time." He fixed a part in his book for this purpose and asked is the language put at a time or is joined with each other parts in several times and said I discussed this matter previously which was known to us and no need to reply here but I like to say as per need. First language started then, in course of time, human needs arose to express more and more. As per their demands other words were formed and so on.²

This idea of Ibn Jinnī leads us to understand the reason of development of language which is (need), and which is the main point to consider for the language expression.

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1. *Al-Khaṣā'is*, vol. II, p. 164.

2. *Ibid.* vol. II, p. 28.

This idea is supported by modern language scholars and lead us to another point of view of language, which is the origin of language and which is the branch of language. This also needs long discussion. We do not like to enter into this matter but what we need to say is that this point indicates us to the development of language means, it started in a simple way and in course of time the development of it covered the people's need. He brought the supports of his teacher, 'Abū 'Alī and displayed his idea in his book.¹

We can conclude here that most of the scholars are agreed upon that the language is formed by steps and not at a time. So this idea supports the idea of language being by set up of mankind not fix up by Allah.

ii. The second matter is how human languages differ from each other: Ibn Jinnī discussed previously that the language is developed step by step and not fixed by Allah directly. Since it is set up by human being so every society set up their language by itself like Arabic, Persian, Roman, Hebro etc. in the world. That is why, one language is different from other.

Another way of the difference between languages is that one society starts its language in one way but in course of time it is changed.² To give examples he told that people of Arab said, "*Al-Ra's*" for head, Persian people '*Sarr*'³ and the Rōman and Zinge people also said another words for head.

Ibn Jinni indicated that one language is different from another for other reason. He said that in a language community there were many tribes. Every tribe uses their language for their own style.⁴

The difference of language among the languages is found at the very beginning of the origin of languages. Mr. Schlegel said that the difference of language proved the difference of starting.⁵

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1. *Al-Khasā'is*, vol. 2, p. 30.

2. *Ibid.* vol. 2, p. 40.

3. *Ibid.* vol. 1, p. 44.

4. *Ibid.* vol. 2, p. 29.

5. *Jesparsen, language*, p. 35.

At the end of the discussion of language formation we want to say that although there is little difference is happened in the theory of Ibn Jinnī but most of his theories, are similar to the modern theories and by his linguistic theory the language phenomenon is analysed in scientific way.

C. Development of language:

It is proved by language rules that where there is no disagreement among language scholars there is no development of language. There are many reasons of the development of language. The Arabic books, which are in front of us displayed this matter.

Some differences happened among the Arabian scholars. Some accepted the development of language and some refused it. Among the refusers Ibn Fāris who is one of them. He said, "The Arabian language is the best language in the world because the holy Qurān is revealed in Arabic language and the other reason is that in Arabic language we have many words for a thing which is not found in other language."¹

In this connection we like to indicate to the European idea where they agreed upon the development. Solution of the difference of ideas between Ibn Faris and European scholars is that Arabic language is not like other languages. Other languages take change in a short time and takes new shape but the Arabic language can not be changed in any way because this language is the language of holy Qurān and Qurānic version can not be changed till the last day of this world.

Through which way the development of Arabic language is happened and is happening will be discussed later on. On this basis Ibn Faris refused the development of Arabic language. On the other hand, a reason of the development of language is that a language influences the other language. This point was also rejected by Ibn Faris. His argument is that the Arabic language can not be influenced by other languages because Arabic language is the language of the holy Qurān.

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1. *Al-Sāhibī*, p. 40.

He proved his argument by saying that other languages borrowed words from Arabic language but Arabic language did not do this.¹

Another notable scholar 'al-Tha'alibi' said in his regard that the practice of giving and taking is available in all languages and Arabic is not separate language from those languages. He mentioned many words, which are entered into the Arabic language from Persian and Roman languages. Only difference is that Arabs took words from Persian and Roman languages and did not use them in Arabic language unchangeably but Arabicised them.²

The last scholar of this purpose is Ibn Jinnī. He did not only say the existence of influence of other languages in Arabic but also indicated how foreign words were transferred to Arabic language. He said that foreign words were given all syntactic formation, derivation of the words and Morphological changes, he fixed a part in his book named "The language measured by Arabic language it is Arabic language". He gave example of some words transferred from Persian language to Arabic language in shape and formation. This idea was approved by 'Abū 'Alī and his teacher.³

So Ibn Jinnī has decided that the influence of other languages and entering of these into another language is the first reason of the development of language.

The 2nd reason of the development of language is the joining of words from other languages in different times. We have mentioned this idea earlier when we discussed about the starting of language and its increasement. We said that Ibn Jinnī's idea about the starting of the language is that the intellectual people of a society fixed the language as per their demand.

In course of time they faced more expression about the new things so that they increased so many new words ... and so on. Thus happened the development.⁴

1. *Al-Sāhibī*, p. 59.

2. *Al-Tha'alibī, philology*, p. 144-146.

3. *Al-Khasā'is*, vol. 1, p. 357-359.

4. *Ibid.* vol. 1, p. 378.

The 3rd reason of the development of language is the inclination of the speaker or conversation from hard to easy, Ibn Jinnī said that the speaker of any language was always inclined to the easy pronunciation of words. He gave example by many uses of Arabs in this respect, which we do not like to put here. It is sufficient for us to know that in all languages this kind of practice is found.¹

Another reason of the development of language is the correction of mistakes. He said about this point in his book "Mistake of Arabs". 'Abū 'Alī said that this kind of mistakes happened in Arabic language at the early period because there were no fixed rules at that time for the language which could oblige them. They were depended on their nature and scurrility.²

These are the ways on which the development of language happened. But Arabic language is not developed, as we have indicated earlier, by the same ways as the other languages developed. The reason is that the Arabic language is fully controlled by the holy Quranic verses and the Arabs can not come out from that restricted rules of the Quranic verses.

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1. *Al-Khaṣā'is*, vol. 1, p. 78.

2. *Ibid.* vol. 3, p. 273.

D. Branches of language:

This point is related to the development of the language. Our motive is to discuss here the branches of language i. e. dialects of language. Arabs from the beginning did not give importance to this subject because they were busy with the versions of the *Qur'ān* and the *ḥadīth*. They were only concerned with federal language and not isolated languages.

Although their high attention was to the above mentioned subject, by the side of that they wrote also tribal dialects. We like to explain here the dialect of Arabic language and not the dialects of other languages. Because in the other languages dialects mean colloquial languages but in the Arabic language dialects mean the elements of the language, which were chosen from Arabian tribes and they made up a federal language. It was a classical language on what the holy *Qur'ān* was revealed.

It is known to us that our scholars did not use the term 'Dialect' in their books but they used the term 'Language'. They did not say dialects of 'X' tribe or dialect of 'Y' tribe but they said the language of the tribes as well as they said language book of Yūnus ibn Ḥabīb, language book of Farrāh, language book of Abu 'Ubayda, 'Asma'ī and so on ...¹

.....

1. *Fihrist and al-Bugh̃a*.

Ibn Jinnī exposed many sides of the Arabic dialects such as;

a. Is the Arabic language is formed from several dialects which is combined together later on in a language or was it a language which later on devided into the dialects?

Ibn Jinnī's view is:

- i. It was one language. But later on when they needed more things in their language they increased the words of language on the same measurement.
- ii. This language is formed with different languages but combined in the one measurement.¹

Most of the views supported that the Arabic language is the combination of several dialects:

b. How did combined language was formed? Is it from the several dialects or one dialect dominated the other dialects?

Ibn Faris said that the dialect of Quraysh was in the highest position in eloquence in the Arabian peninsula because of that Allah chose prophet Mohammed S. from them.²

Ibn Jinni says to us about eloquence of Quraysh, "The Quraysh was in the higher position in aliquence than that of Tamim, Hawajin, Qajs, Dubba and Bahrā."³

On the basis of these views, we get an idea that Arab scholars are agreed upon on this idea. Their evidence, on the other side, is that all Arabs were coming to Makkah for religious purpose and trade since earlier period. Because of this gathering a language was created there, which was eloquent in all respect and that was the language of Quraysh. In this way combination of language is happened.

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1. *Al-Khasā'is*, vol. 2, p. 29.

2. *Al-Sahābi*, p. 23.

3. *Al-Khasā'is*, vol. 2, p. 11.

c. Difference of sound and difference of word for the same meaning or thing also played great role in making branches of a language. Ibn Jinnī indicated to those sounds and words in *Al-Khaṣā'is*.¹

d. Another reason for the creation of branches is the rubbing of languages. By this way new language phenomenon is created which was not at all in this or that language. Ibn Jinnī fixed a part in his book named "formation of language" and said, "Meeting of owner of several languages and receiving mutual languages, here led to the formation of the 3rd language. He gave an example for this."²

Like this way an eloquent gathers in his speech two or more languages, at a time. Ibn Jinnī says "When you will get this kind of action by an eloquent. You have to think over it why he takes this action if he uses eloquent language from several dialects it is legal to do so. Because Arabs are entitled to do so in their prose and poetry to make their expression widely."³

Any way we have no intention to follow up all the language phenomena for our study but our intention is to indicate their methods only. Which is concerned here is that Arabs had no need to the dialects study since earlier period as we told. When they studied dialects they did not mean that those are colloquial language, but they studied these as elements of a language. So that eloquent language, which was in highest position in the Arabian peninsula was the target of literatures and poets. By this language Arab wrote the poetries and proses since pre-Islamic period. That is why, the holy Qur'an was revealed by that purified language.

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1. *Al-Khaṣā'is*, vol. 1, p. 370.

2. Ibid. vol. 1, p. 374.

3. Ibid. vol. 1, p. 370.

E. Phonetics of language:

It is a fact that the phonetical study to the Arabs was with the study of language, which is very much near to the scientific method. They were serious in the phonetics study because they were giving high attention to the recitation of the Qurān. That is why, we saw Arab grammarians were known as reciters *Qurrā* 'Abū 'Amar-b-'Alā and al-Kasāī gave importance to the study of phonetics in their books. So the Qurān pushed the Arab scholars to give high attention to the phonetics of language to read the Quran correctly. It was imposed on all who like to know the Arabic phonetics particularly language of Qurān.

That is why, we saw 'Abū Aswad al-Du'ālī dotted the Qurān by the observation of pronunciation of the Arabic alphabet and said, "When you see me that I open my mouth then put one dot up the alphabet and when I close my mouth put one dot in between the alphabet and when I low my lip put one dot under the alphabet".¹

This attention on the phonetics followed by almost all Arabic language scholars like al-Khalīl in his book 'Kitāb al-'Aḥn' where he divided alphabets into vowels and consonants.²

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1. Ibn Nadīm, *Fihrist*, p. 59.

2. Al-Khalīl b 'Ahmad, *al-'Aḥn*, p. 64-65.

Sībawaih continued efforts in this respect. His contribution to the Arabic language is considered as a pioneer of Arabic Grammar. He offered a first book of Arabic grammar named 'Al-Kitāb'. A big part of that book is specialized for phonetical study where he discussed 'Makhārij al-Harūf' or syllable of words and he fixed up the places of Arabic words.¹

Ibn Faris and al-Tha'ālibī also rendered considerable contribution. Ibn Fāris discussed in his book about the places and ways of Arabic Alphabets.²

Al-Tha'ālibī conveyed what he heard from Arabs and said, "Arab nature is to change a word by another word or an alphabet by another alphabet. He put examples for those changes."³

Now we reached to our concerned scholar Ibn Jinnī. He made great contribution to this respect. His book is an evidence of it. The name of his book is 'Sirr-Ṣinā'a al-I'rāb'. He said about this book, it is the book contained all rules and regulations of Arabic alphabets, conditions of all words, situations of alphabets in Arab's speech. He divided all alphabets as per phonetics or sound one by one.⁴

It is surprising that he named phonetics study as a science. What is named by modern scholars later on and he named this study the scientific study of 'Phonetics and Alphabets'.⁵

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1. Sībawaih, *al-Kitāb*, vol. 2, p. 404-407.
2. *Al-Sāhibī*, p. 104.
3. *Fiqh al-Lughā*, p. 183.
4. Ibn Jinni *Sirr Ṣinā'a al-I'rāb*, vol. 1, p. 123.
5. *Ibid.* vol. 1, p. 10.

It is known that Ibn Jinnī is the 1st man who studied and wrote about human pronunciation system i. e. how does language is produced? He forwarded practical nature of produces and divided sounds as per roots of letters in pronunciation. What we get from him about phonetics study is considered as high attempt to the language study from which we get correct way of the sound study and this considered as scientific development to the Arabs because if method is started correctly then this is the method of science. We get his direct contact with the Arabs in the middle of Arabian Peninsula to collect the language phenomenon as well as their system of pronunciation. We shall display some of these contributions, in the following:

a. Nature of vowels: Ibn Jinnī displayed nature of vowels in details. He made distinction on between vowels and consonants in his book '*Sirr al-Sinā'a al-I'rāb*'. He said that your way of consideration of alphabets or letters will be silent, not voiced because vowels give voice to the letters and move the letters from their places or settlements and pull the letters to the formars or later of letters because it is impossible to start by silent letters.¹

His divisions indicate to the difference of vowels and consonants, which depend on the following of wind at the pronunciation. So vowels do not face obstacle at the pronunciation and sound is not stopped, opposite of it are the consonants. They are facing obstacles at the starting until they are auxiliarized by vowels. Similar division we get from the modern phonetic science which describes the vowels as a loudful letters and consonants are non voiced letters. Vowels can be frictioned, consonants can be frinctioned in each other.²

Ibn Jinni named the vowels as 'Long letters' and these are three: - *Alif, Wa & Yea* and described these are soundful letters.³ This direction of Ibn Jinni indicates to us an important sign of vowels, which is known to the modern study of language as 'Sonority'.⁴

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1. *Sirr al-Sinā'a*, vol. 1, p. 7-8.

2. *Dr. Sa'rān Linguistic*, p. 160.

3. *Sirr al-Sinā'a*, vol. 1, p. 11.

4. Dr. Kamāl Bishr, *General linguistic, phonetics*, p. 91.

Ibn Jinni did not forget to indicate that Arabic vowels are not three but there are other vowels, which are in fact the branches of these vowels. They are Fatha, Kasra & Damma. He said in a part of his book that vowels which are known by people are three but infact they are six in number.¹

b. Sounds in speech: Ibn Jinnī described that the sounds of letters as individual are not sounds of letters in the speech but they gain new criteria. The joining of sounds with each other is controlled by grammar or fundamental fixed law of syntax. We get change of sound for a word from individual then the speech.²

Here we like to describe that the sound of letter is invalid until they join with each other and make a word and ultimately a sentence. Then the sound will be meaningful. This is the difference between human sound and sound of animal. Human being joins the sound with each other which reaches to the meaning but animal is not empowered in this respect.

On the other hand, there are other points related to this point. The sounds varied in the meaning from place to place in the speech, because the influence of sound gives in a word is not the same in another words in continuous speech. Sometimes it gives full influence and sometimes it gives less influence.³

We observe here that Ibn Jinnī realized the letters influences and their reasons. Not only that but also he realized the degrees of influences of the letters. Thus words then sentences. This idea of influence has been accepted by the modern linguists.

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1. *Al-Khasā'is*, vol. 3, p. 120.
 2. Dr. Sa'rān, *Linguistic*, p. 20.
 3. *Al-Khasā'is*, vol. 3, p. 136.

c. Theory of phoneme: This is a technical term in phonetics it means sound unit.¹

Ibn Jinni observed this kind of phenomenon in the language. In the modern phonetics it is called 'The family of sound' like a letter sound. He gave example by an Arabic letter '*Nūn*'. He said that sound of this letter differs when it is in the beginning from the middle and the end of the word. Vowel sound also differs from place to place in the word. Sometimes it is short sound, sometimes it is long sound up to three times in the same place of the word. Similar to the consonant sound, a word is differs from another word like '*Inthāba*, and '*In Shā'a*'. The sound of '*Nūn*' in the first word is not the same sound of '*Nun*' in the 2nd word. This is the difference of sound in vowels or in consonants.

Ibn Jinni also said about the sign of silent which is known to us as '*Sukūn*', '*Ḥazam*' & '*Tashdid*'. This matter of the analysis of phonetics as we said is called '*Ḥazam*' & '*Tashdid*' which is called in English, sign of silence. Ibn Jinnī divided the difference of sound of silent sign. He said that silent sign in the letter '*al-Ajn*' is not similar to the sign in '*al-Lām*'. Sound of silent sign in '*al-Ajn*' is deep and silent sign sound in '*al-Lām*' is surface. Although there is no silent sign at the beginning of Arabic language but he said that sound of silent sign differs from the middle of word to the end of the word from the same letter.²

There is long discussion for this matter in his books of '*Sirr Ṣinā'a al-I'rāb*' & '*al-Khasā'is*' we are not going to enter to these long discussions. What we like to say here is that Ibn Jinni understood almost all of the sides of phonetics at the earlier period of time.

1. Dr. Sa'rān, *Linguistic*, p. 212.

2. *Al-Khasā'is*, vol. 1, p. 57.

He not only understood but also analyzed every part of the phonetics and brought examples and evidences from the Arabs speeches and by their proses and poetry. This way of analysis has been accreted and authenticated by the modern method of scientific study, which will remain dignified and guide to the modern curriculum, which is discovered in our modern world for scientific development in all sides of sciences.

F. Meaning of the words and sentences of language:

We will study here this point in the light of three books. Those books are as follows:

1. Book of al-Tha‘ālibī: Where he put a part of book for philology. Actually this part is different type for the meaning of words. This is not like other dictionaries arranged alphabetically or phonetically like dictionary of al-Khalīl and not like other dictionaries arranged by ‘Abzādī system but al-Tha‘alibi arranged subject ways or meaning ways where he collected words for the meaning. The purpose of this kind of dictionary is to teach the literate person the ways of uses of words. This is the main object of language study. This kind of study, which started in Arabic language since earlier period has been accepted by modern language scholars.¹

Ibn Jinni displayed this kind of study under the name of ‘*Al-Isṭiqāq al-Akbar*’. He believed that the language might turn to many words i. e. one word turned to many words. He said, “This is the part of ‘*al-Isṭiqāq al-Akbar*’. No scholars indicated to this matter except ‘Abū ‘Alī who sometimes analyzed it in very simple way which we called ‘*al-Isṭiqāq al-’Aṣghar*’.”

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1. *Philology*, p. 19.

So you will see the *Istiqāq al-'Akbar* or greatest derivation is created by me. The greatest derivation is, you can take one word of three lettered origin. You can turn this word into six words: *Qasawa*, *Qawasa*, *Waqasa*, *Wasaqa*, *Sawaqa* and *Saqawa*. All those words rooted in one origin giving many meanings but fundamentally related to with one meaning which is gathering ... By this way you can make derivation for the words.¹

Although Al-Suyūṭī said, "This derivation is a discovery of Ibn Jinnī".² But Ibn Jinnī is not discover of this theory because al-Khalīl and others mentioned this point before him. So this theory was put by al-Khalīl and b Jinnī developed it by his sharp brain.³

Mr. Ādam Mitz surprised by this kind of study and said that the derivation study of language appeared in 4th century of A.H. and continued long time and Ibn Jinnī was the head of this school, which is named 'al-Istiqāq al-'Akbar'. The result of this study is still coming. This is the great achievement of Arab scholars.⁴

On the other hand Ibn Jinnī analyzed meaning study of language, word or sentence. This meaning study is named as context of situation. A modern scholar Firth indicated to this idea and he said that there were different words for different places. The meaning that gives a word in a place, also gives separate meaning in another place, even we may get other meaning in another place. So the meaning of a word or sentence can be change according to the context of situation.

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1. *Al-Khaṣā'is*, vol. 2, p. 133.
 2. *Al-Suyūṭī al-Mujhār*, vol. 1, p. 346.
 3. Dr. al-Makhjūmī, *al-Khalīl*, p. 75.
 4. Ādam Mitz, *Islamic civilization in 4th A.H.* p. 330.

So there is a deep relationship of language meaning with the situation. These situations can be political or economical or social.¹

So it is understood that the speaker has to fix his meaning destination after the observation of the situation. Ibn Jinnī realized this side and said about this in several places of his book. Nobody can realize the meaning without observing the circumstances of the situation. Thus hearing is not sufficient but attendance and observation also are the factors of circumstance of the situation of speech. Ibn Jinnī gives example for this point of idea and indicates to the ideas of Sibawaih, 'Abū Bakar and 'Abū Ishaqæ. They agreed upon the observation of situation at the speech.²

In other place he said, "There are many things in the speech which are influencing the meaning like accentuation, sympony or harmony of sound and demonstration on assistance by indications of face, eye, hand etc."³

Another point of this matter expressed by Ibn Jinnī is that there are some words and sentences giving two meanings: one is surface meaning and another is deep meaning. The speaker has to clear what meaning he means to the observer of expectator.⁴

This kind of realization gives excellent study of the meaning. The Arab scholars contributed to the language in general and Arabic in particular, their main attention was in fact to the realization of the texts of the holy Qurān and really our author Ibn Jinnī played a great role in this respect. Although their curriculum of study for this subject was not clear we can consider it as starting of this subject. So these contributions may be given highest consideration for the study.

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1. Dr. Sa'rān, *Linguistic*, p. 338.
2. *Al-Khasā'is*, vol. 1, p. 248.
3. Ibrāhīm 'Anīs, *Dalah*, p. 24.
4. *Al-Khasā'is*, vol. 2, p. 370.

CHAPTER-3

Syntax

Section- I: Syntax to the west

- A. Old time: We do not like to discuss about the old time of European syntax because we discussed it earlier in philology. So we shall concentrate our study in modern time of European syntax only.

Chronological study of syntax, we display here two fields of it. One is syntax to the western world and the others syntax to the Arab world.

- B. Modern time: We divide the modern time into two parts:
a. Descriptive syntax and b. Transferative syntax.

a. Descriptive syntax: As for descriptive syntax, it is a branch of linguistics, which appeared at the beginning of the last century A.D. and took to its routes therefore, it developed quickly in the last decades of last century A.D. The use of descriptive term is linguistic study which is the result of historical curriculum of philology, which was main function of European linguists till the end of 19th century A.D. since Sir William Johns declare in Calcutta. His opinion about Sanskrit language in the year 1786 A.D. Linguistic study started on the basis of history and comparison of languages and we know that this curriculum or method continued across the centuries till 19th century A.D. particularly in German school.¹

Sanskrit was a base of research in the field of language. They were going for any explanation of European language phenomenon to Sanskrit ever. Sir Max Muller said, "Sanskrit is the only one base or comparative philology, will remain only correct guidance of this science, scholar of comparative philology who does not know Sanskrit, his affair is like the affair of an Astronomist who does not know mathematics".

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1. *Al-Nahw al-'Arabī*, p. 223 & *Fiqh al-Lughā Fī al kutub al-'Arabia*, p. 9.
2. Jespersen, *language*, p. 67.

Anyway, language study observed basic transference in 20th century A.D. when there arose linguistic science. Here we are concerned with the syntax. In this field we get three scholars who have played big roles in its foundation and guidance. They are: i. Scholar of Switzerland Sir De-saussure, ii. American scholars Sir Edward Sapir and Sir Bloomfield.

i. European scholar/Sir De-saussure is the founder of modern linguistics, without any argument and a man of descriptive method.¹ At his time some young syntactists decided that there is only one way of language study. It is the historical way named Diachronic. De-saussure opposed to it and decided that language study should be in every stage of environment, place and time separately and fixed a term named synchronic. This way has dominated all over the linguists till now.² Here we see that De-saussure is influenced by Sir Emile Durkheim, founder of sociology.

After a long discussion De-saussure has proved that historical study of language is not scientific because it is unable to apply scientific research method. Since that time the term Diachronic found the way to march with Synchronic. Thus modern linguists found this way as the competent for scientific study of language.³

ii. American scholar: a. Mr. Edward Sapir is considered as a representative of modern generation in American school like De-saussure in Europe. His theory is based on anthropological study, which is found in Sir Franz Boas's symbol study in this field. So Sir Sapir started language study field by field particularly in the field of Red Indian's language. He collected good sources of their language. There is no doubt that field study is similar to the scientific study because it is based on direct contact with the pronunciation of language.

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1. *Al-Nahwal-'Arabī*, p. 29.

2. *Ibid.* p. 29.

3. *Ibid.* p. 30.

Thus it depends on observations, separations and analysis of practical things. This study reached to an important addition in linguistics named as 'Linguistics form' by which Sapir decided that language should be studied in itself, its form and not its meaning. It led to a result to say that the linguistics is an expression of a proposition. Sapir mentioned three forms of language: a. Radical grammatical element, b. Word and c. Sentence.¹

Sapir gave his opinion that language study should be based on formation of language. This required two things: one is the fundamental idea of which people use for their contact and the second is the form of that idea, which he named grammatical processes.² Since his study was practical, he rejected classical division of language. Thus he rejected the idea that all languages have one kind of division. He made example from several languages particularly in the field of phonetics and syntax.³

ii. American scholar: The last scholar of our concerned is Sir Bloomfield. He thought that language study should be scientific and autonomous. The method he applied is that language is sign. He described his method in short. He followed characteristic method, i. e. he rejected the old mental method. He was influenced by Sir J.B. Watson the founder of psychology whose method was based on behaviourism. Since it depends on behaviourism he is concerned with language events. He divides his language events into three kinds, one is: event before speech, another is speech without event and the third one is event after speech.⁴

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1. *Al-Nahwal-'Arabi*, p. 35.

2. Sapir, *language*, p. 59.

3. *Al-Nahwal-'Arabi*, p. 37.

4. *Ibid.* p. 39.

He gave details of the above mentioned events and said, "These are observable, indicatable and explainable". He also used phonem's signs, phonetic formations, syntactic formations, geographical dialect and all kinds of language changes.

These are the three personalities who laid down the foundation of modern linguistics. So we observe that it is language signs to Sir De-saussure, language field to Sir Sapir and language behavior to Sir Bloomfield. These methods controlled the language study in the west till the first half of the last century A.D. then there arose the transferative school.

b. Transferative syntax: Descriptive method for language study developed and flourished in America which was only scientific way to study the language phenomenon. This stage remained functional till 1957 A.D. Here started a new system, which was led by Noam Chomsky when he issued his first book named 'Syntactic Structure'¹ which changed the direction of scientific study of language and replaced transformational grammar in the place of descriptive grammar.

The mankind to Chomsky is not a machine whose action can not be described. Human being thinks and speaks in all times. So all the times they generate the sentences. Thus they form many new sentences rather words in all the times. Here he turned the language study, in fact, from the descriptive system to the mental system, which was rejected by the descriptive school.²

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1. *Al-Nahwal- 'Arabī*, p. 119.

2. Chomsky, *Language and Mind*.

Anyway he discovers by his analysis that there are underground foundations, which are competent to the mankind particularly his brain where language is generated. This is common to all. Language has another phase he named it 'Surface structure' which is a language in practice. He says that there is no value of this surface structure if we do not reach to the deep or underlying structure because this is stating us the law's of human nature.¹

So we see that there are two sides of language:

- i. Actual linguistics performance.
- ii. Underlying competence.

These two terms represent the base of Chomsky's theory; Performance and Competence. So surface structure reflects performance and underlying structure reflects competence. The language which we speak there has underground mental action hidden behind it.

Language theory should understand the ability of speaker how he produces the sentences, which can not be counted limited language elements in any environment, time, place etc. So syntax should be suitable for generative methods. Here transformational grammar took the place of descriptive grammar say synchronic occupied the place diachronic, which was classical methods.

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1. *Al-Nahwal-'Arabī*, p. 113.

In conclusion we like to say that scholars of descriptive school criticized the method of Aristotle's school for his depending on mental system for language but Chomsky turned again to the Aristotle's methods and rejected descriptive methods.

We have to mention here that Arab scholars were depending on the mental methods at the early stage of Arabic language study when they had not contacted with old European methods. So it is fair or justice to say that what Chomsky discovered in 20th century A.D. was discovered by 'Arabs in 9th century A.D. Moreover it is suspected that Chomsky became aware of this method after the study of the methods of the Arab's because he was Jewish and his grand father lived with Arab culture and he might have learned the Arabic culture. And thus became aware of the language and syntactic methods of the Arabs.

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Section- II: Syntax to the Arab

- A. Old time: Before going to the analysis and study of syntax of the Arabs, we like to mention the reasons, which had influenced the Arabs to study syntax. There are three reasons, which are responsive for the starting of the study of syntax in Arab.

First is religious reason: The holy Qurān is the constitution of Islam where we find the evidences of worships, culture, dealings and relations of Muslim people in past, present and future period. And from the text of the Qurān we can learn about sounds, letters, signs, parses, words, syllables and sentences. So these should be protected from any kind of loss i. e. it should be read as authenticated in front of Prophet (S).¹

When the horizon of Islām began to wide day by day and the non-Arabs began to enter to the shade of Islam Arabic language faced problems of solicism and declination. To prevent these wrong phenomena the Calife‘Uthmān R. stepped to gather all the scripts of the Qurān of various sources and compared them to the original script of the Qurān, which was preserved in the house of Ḥafṣa Bint‘Omar R. After the comparision he cancelled all those copies except the copy of Ḥafṣa Bint‘Omar R. and wrote down the Qurān in the light of it. He then distributed them to all cities of Islam.²

On the other hand, there was no dots in the alphabets of Arabic language. This was not secured from misconstruction. To avoid this Ḥabīb al-Aswad al-Du‘ālī stepped to put dots in the scripts of the Qurān. This is the first attempt to project the holy Qurān’s script from any mistake.

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1. Dr. Tammām Hassān, al-‘Uṣūl, p. 22.

2. Ibid. p. 23.

Second reason is national: After the death of Prophet (S.) Arab stood to protect the Arab nationalism and their civilization and culture. We said that many people began to embrace Islam as well as to enlarge to Arabian territory. So they mixed with Arab culture and literatures. At that time by the side of the Holy Qur'ān, Arabic literature and rhymes faced problems of solicism.

So rulers of Arab, particularly Umayyads, stood to protect their culture and specially their language. They encouraged to collect and gather the rhymes and poetries of Arabic language since pre-Islamic period and protected the Arabic literature because pre-Islamic literature is the base of Arabic language.

The third reason is political: Here we have to say that the entering of multinational people to the state of Islam with their languages led to protect the Arabic language as it was the state language of Arab. That is why, Arab rulers stood to declare the sovereignty of Arabic language, which should be followed by all who were staying or living in the state of Islam. Moreover, who learned it would get high position in the state. So indirectly it was forced to learn Arabic language. In this stage started signs *Fatha*, *Kasra*, *Damma*... for the Arabic language.

Beside there are other reasons like syntax school and competition among the cities and tribes. We will not dive into the details of these kinds of reasons. Only we like to mention some scholars who took initiatives to play in this field. We understand that encouragement of 'Omar and 'Alī R. have pushed the literate people to think over the creation of syntax.¹

i. First is Abul Aswad al-Duali who started to lay down the syntax bases. It is known that the scholars sat down in front of him and said the letters of Arabic language. When he opened the lip a dot would be given above the letters. If he lowered the lip, dot would be given under the letter and if he closed the lip, a dot would be given in the middle of the letter.²

1. *Al-Tantāwāf Nash'at al-Nahw*, p. 145.

2. *Al-'Usūl*, p. 25.

This initiative resulted in the discovery of signs of pronunciation like *Fatha*, *Kasra* and *Dammah*.

ii. Second is Ibn 'Abū Ishāq al-Ḥaḍramī: Ibn Sallām said, "Ibn 'Abū Ishāq is the first man who laid down or widened syntax, extended analogy and explained causes." He was a scholar of recitation *Qirā'ah*. He stepped forward by his knowledge and cultural environment of Basra- where was the port of arriviers of non-Arabs. It was a mixed place, which protected the language from mistake and solicism. He depended on the acoustic for this basement and avoided all kind of anomalous. Even he blamed eloquent of Arabs for their slang of eloquence in the language.

Although he was fantastic eloquent in Arabic language, he interviewed the Arabs at the time of language collection. There is a story about his argument with Farazdaque when he opposed the law of syntax, which he based. He spent these kinds of efforts to protect the language from solicism, which started with the mixing of non-Arabs. He died in 117 A.H. and the syntax came into existence from this century particularly by him.¹

iii. Third is 'Īsā b 'Amar: He was an eloquent and founder of the Arabic in general. He traveled for the sake of Arabic language across the desert of Arabian and peninsula and collected many rears from the Nomads and Blamed a lot of the Arab eloquents for the slang use of their language.

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1. Al-Jāhiz, *al-Bayān wa al-Tabīn*, vol. 1, p. 308.

According to our analogies we find that he is the first man who compiled two books on syntax named '*al-Jami*' and '*al-Ikmāl*' but they did not reach us. Only his knowledge of syntax conveyed to us by his student al-Khalīl, a bright star of Baṣra school. Most of his ideas of syntax are written in the book '*al-Kitāb*' of Sibwai transmitted through al-Khalīl. So he is considered the grand father of syntactists who died in 149 A.H.

iv. Fourth is 'Abū 'Amar b 'Alā: Al-Jāhiz said, "He was the most literate person in Arabic language and history".¹ Although he is a linguist of Arabic language, he was an expert in '*Ilm al-Qirā'a*' syntax and history. Ibn Jinnī said about him that he was one of those scholars who thought about the syntax and morphology that made analogy. He died in 154 A.H.

v. Fifth is Yøūnus b Habīb, a student of al-Hadramī. He delibered his knowledge from his teacher as well as from 'Abū 'Amar and 'Īsā. He had separate opinions about syntax. He compiled a book in language about dialects which became later on, a reference book of philology.

There are other scholars in this field. We do not like to mention them all here to avoid unnecessary expansion of our thesis, but we have to mention here two great scholars who came after them. One is al-Khalīl and another is Sibwai whose two famous compilations are in our hand.²

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1. Al-Jāhiz, *al-Bayān wa al-Tabīn*, vol. 1, p. 308.

2. *Al-Uṣūl*, p. 62.

One is *al-'Aḥn* and another is *al-Kitāb*. Since their efforts are discussed earlier in this thesis we like to avoid them also. Only we like to say that construction of syntax completed at this stage and followers had no alternative choice but to accept the *Madhhab* of Basra in the field of syntax.

- B. Modern time: At the modern period there are scholars who played big role in syntax. As we discussed before that there are two sides of study made by them. One side is conservative study and another side is imitating of western scholars.

Who made the study of syntax in conservative way, they are Dr. 'Ibrāhīm 'Anīs. The name of his book is “ 'Uṣūl al-Naḥw ” where he discussed the principles of Arabic language by the light of this subject, which had been written since early period of their time and was not convinced by western scholars. So his book is purely based on Arab methods.¹

Another book is “ 'Uṣūl al-Naḥw al-'Arabī ” written by Dr. 'Alī al Kāfī. He also discussed, as Dr. 'Ibrāhīm 'Anīs did on the basis of Arab principles, who i.e. avoided to show the western opinions in his book.²

There are two another scholars who imitated and applied the modern science of western scholars in the field of language. One is Dr. Tammām Ḥasān. He compiled books about language study like ‘*al-'Uṣul, al-Lughā al-'Arabīa Ma'nāhā wa Mabnāhā*’ ‘*Manāhij al-Baḥath Fī al-Lughā* etc.³

We find that discussions or studies of Dr. Tammām Ḥasān based on the method of European language science. He succeeded in this matter and turned the knowledges of Arabic language

1. 'Ibrāhīm 'Anīs, 'Uṣūl al-Naḥw.

2. Dr. 'Alī al-kāfī, 'Uṣūl al-Naḥw al-'Arabī.

3. Dr. Tammām Ḥasān, al-'Uṣūl.

of like syntax, morphology, phonetics etc. to the field of science where all things were measured or balanced by mathematical ways.

Another scholar is Dr. 'Abduh al-Rājihī. He also studied like Tammam Hasan, on the basis of western methods and compiled a books on that subject named '*al-Naḥw al-'Arabī wa al Daras al Hadīth*', '*Fiqh al-Lughā Fī al-Kutub al-'Arabia*' etc. We find in these books that he brought the studies of European scholars since early period to modern time and tried to apply them on Arabic language. He also succeeded in his study to show the routes to the Arab scholars in research, in the above mentioned field. He showed that the methods, which were discovered in modern time in west, had been discovered in Arab long ago. For examples the descriptive method was a method of al-Kūfa and mental method was a method of al-Baṣra. For the generative method, which had been discovered in America for transferative syntax was discussed by the Arab scholars at the early stage of Arabic syntax particularly by Ibn Jinnī in '*doer theory*', '*Nazarīyat al-Āmil*'.¹

However, we will not wide this point here anymore. We want to draw only ending by conclusion here by saying that conservatives were right when they protected Arabic methods or curriculum and imitators were also right position when they proved that the sciences were all available in Arabic study since old time of Arabic language study.

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1. Dr. 'Abduh al-Rājihī, *al-Naḥw al-'Arabī*.



Section- III: Contribution of Ibn Jinni in syntax in general:

We shall talk here about morphology and syntax at a time for the following reasons:

i. The first reason is the follow up of Arab methods: We have no intention to follow all the language matters part by part but our goal will be in focusing the general pictures of Arabic methods in this respect.

ii. The second reason is that the Arab books of syntax are not divided into two parts: Arab scholars did not divide the syntax and morphology separately, but they compounded them in their books at a time since Sibwai.

iii. The third reason is that almost all modern linguists compounded them under one division named the book of grammar which contains morphology and syntax Dr. al-Sa'rān said, "... thus the majority scholars study the morphology and syntax at a time in every language and sometimes they put them in a division of language phenomenon."¹

So morphology and syntax are two parts of a kind of knowledge. On the other hand, syntax can not be studied without the study of morphology and morphology can not be studied without syntax.

Dr. Kamāl Bishr said, " Study of every word of a language will reach finally to the sentence. It any difference of the meaning of sentence happens, it happens only for the morphological differences as per our idea."²

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1. *Linguistics*, p. 225.
2. *Study of linguistic*, vol. 2, p. 85.

That means syntax is the study of sentence. This is the final destination of language study because language of mankind is not language in its meanings until it will be formed as sentence. Another scholar is Vendrs. He said, "Morphological works are the works of syntax and he named these works as 'Grammatical categories'."¹

There are some other scholars whom we get in old times like Ibn Fāris and al-Tha'ālibī as they are known as philologists of Arabic language. We did not find any clear idea or method from their works in this respect. That is why, we turn our discussion to our philologist Ibn Jinnī who submitted this idea in his book '*al-Khaṣā'is*' where we get the clear idea of compoundness of syntax and morphology. We will display his ideas as follows:

- A. Relation between syntax and morphology: He confirmed the work of Sībawaiḥ who considered syntax and morphology as one kind of knowledge. What we get in the book of Ibn Jinnī '*al-Munsif*' is that morphology is the predecessor of syntax. He said, "Morphology is for the learning of the meaning of settled words and syntax shows that meanings, which are expressed by the word transformations or changes. He gave example in support of his theory. He says that when it is necessary to know about syntax we should start from the morphological point because the fixed thing to be understood first is to know the moveable thing. So the morphology by its changes of words makes the sentences moveable like singularisation, pluralisation and genderisation of the words, which form the sentences.

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1. Vendrs, *the language*, p. 126.

- B. Syntax and morphology are one subject: Ibn Jinnī defined morphology and syntax as a single subject and said that, “This subject is inclined to the Arab speech system, which includes the changes of words, parses etc. So non Arab can reach to the Arab in eloquence and speak like Arabs.”¹

This definition shows many facts in front of us. These are as follows:

- i. This syntactic study to the Arab was not centralizing the selective phenomena of Arabic language. But Arabic syntax was descriptive of Arabic language as a whole.
- ii. He did not confine the syntax within the parsing of sentences as did some of the authors of syntax books in modern time.
- iii. He consolidated morphology and syntax in a kind of knowledge.
- iv. His confirming the syntax in Arabic speech is a clear idea for the meaning of sentence because language is sentence and language is not word of a sentence. So when he mentioned ‘speech’, he was accurate and perfect to confirm the purpose of syntax. He said ‘speech’ for the benefit and benefit could not be reaped from the word but it could be reaped from the sentences.²

Finally we like to indicate to the view of Ibn Jinnī about morphology and syntax. We find that he compounded morphology and syntax as in a kind of knowledge, which was accepted by the majority of scholars in old and modern times as we observed it in our discussion at the beginning. Not only that but also his definition is accurate or perfect. Al-Suyūṭī said, “There are many definitions of syntax by many scholars like ‘Ibn Farkhan’, ‘al-Khadrawī’, ‘Ibn ‘Uṣfūr’, ‘Abū-Ḥaṭyān’, ‘Ibn Sarraj’, etc. but the definition of Ibn Jinni is more accurate”.³

1. *Al-Khaṣā’iṣ*, vol. 1, p. 24.

2. *Ibid.* vol. 2, p. 321.

3. Al-Suyūṭī, *al-Iqtirāḥ*, p. 40.

- C. Hypothesis of language, *al-Furūd al-Lughawia*: In the field of hypothesis of language Arab scholars of language played an important role. In this regard Ibn Jinnī occupied the highest position. By his sharp brain and strong step he made many hypothesis of language. It was like language exercise. He gave example for this hypothesis of language in his book '*al-Khasā'is*' like '*Tahia-Tahawī*', '*Shanā-Shana'ī*'. We see that he transfers a word to words and a root to roots. These kinds of hypothesis need thought of exercise.¹

This kind of exercise may appear meaningless. But in fact this is very important to the language study. Because by this way you can enter into the Arab language, which we can do on the basis of the measurement of Arabic words roots. It will become Arabic language and you can declare it, by this way as an Arabic.²

We like to say here that this conception about hypothesis of language is acceptable because speaker of language needs always formation of new words. So it is considerable in our modern time, time of discoveries and conjunction of civilizations. Arabic was able to comprehend and Arabicized the words of other languages at the earlier period. This was done by Arab scholars easily who were expert in this hypothesis. So in our modern time we have to make words like them.³

When we see the superficially of this kind of study, we get that it is an assumptions only. Which are based on roots, are not available, in fact, in the language. When we deeply think we get that the Arabs used hypothesis of language. They changed the infinitives the language in many ways. Ibn Jinnī said in a part of his book named "*Soft treatment of language is art*", that the Arabs changed their language from one figure to another.

1. *Al-Khasā'is*, vol. 2, p. 199.

2. Ibid. vol. 2, p. 487.

3. 'Abduh al-Rājihī, *philology in Arabic books*, p. 153.

You have to think over it and make exercise on their ways of changes... when you make something new on the basis of their principles in this respect.¹

By the study of all texts of Ibn Jinnī in the field of morphology we find a lot of ideas about the generation of words by hypothesis, which can not be avoided in anyway but study of his ideas and practices on those will give us a lot of benefits in our language.

- D. Syntactic Family, *al-Faṣā'il al-Nahwīya*: Ibn Jinnī speaks a lot of this conception. He talked about masculine and feminine gender and singular & plural number. Although he did not name syntactic family, he expressed it as the origins and branches. His works here are like the works of phonetics or family of sound. He discussed about all the sides of a word in each section. There are many sides of a word like masculine or feminine and singular or plural etc. He did not forget here to discuss about all kinds of genders and numbers. He said, "A chapter about the changes is written depending on meaning. This kind of Arabic is found in the Holy Qurān and in Arab speech of prose and poetry we find the feminization of masculine and masculinization of feminine and singularization of plural and pluralization of singular. He gave example for these by the versions of the Holy Qurān and by the prose and poetry of Arab's speech."²

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1. *Al-Khaṣā'is*, vol. 2. P. 470.

2. *Ibid.* vol. 2. P. 411.

This kind of analysis is very much important because by this analysis we get all sections of Arabic language in a fixed way. So we see that there are many books in Arabic language written for every sections of syntax like book of masculine and feminine.

- E. Doer, al-‘Āmil: This is a technical term in Arabic syntax. It means that every changes happened in Arabic syntax for the reason of al-‘Āmil or ‘changer’ which causes this change. It is essential, when we discuss the syntactic matters of Ibn Jinnī, to go through his famous idea about the doer. We like to display his theory here, syntax scholar named doer words or doer letters and hidden doer “you will see some changes happened by the doer words or some changes happened by hidden doers”. So who is the doer? If it is word always or not. We can consider the doers as words but there are many changes happened without words. So actually doers of ‘*Rafa*’, ‘*Naṣab*’, ‘*Jarr*’ and ‘*Jazam*’ are speakers. They said about literal doer and hidden doer when appeared sign of speaker by word.¹

Some scholars did not understand the theory of Ibn Jinnī on doer matter, they have gone to say that there are no doers. They brought evidence by this idea of Ibn Jinnī. One of them is ‘Ibn Maḍa al Qurtubī’ who is from ‘Cordoba’ when it was under Muslim rule. This idea is rejected by the majority of syntax scholars because his understanding was not clear of the Ibn Jinnī’s theory. On the other side, his intention was, in anyway to follow up the syntactic system of the East Arab.²

1. *Al-Khaṣā’iṣ*, vol. 2, p. 109.

2. *Ibn Maḍa al Rad ‘alā al-Nuḥḥāt*, p. 11.

It is clear that Ibn Jinnī understands 'doer' in correct way, because when language is fixed in the sentences, the words of the sentence start to bring the changes. For making the sentence, which is main target of language, we have to join many words for making a sentence. That means speaker of the sentence is the joiner of words. Joiner of words is the putter of the case marks of subject, object, gender, number etc. So the joiner of words is also the putter of case marks and the relation maker in a sentence between or among its words.

- F. Syntactic meaning or stage, *al-Ma'āni al-Nahwīa*: It is fact that in modern study of syntax the study of linguistic meaning stage not lexiconal study. It is a study of the formation of language or meaning of language. Building relation among the elements of sentence and giving them a meaning is called the foundation of language. So Dr. Sa'rān said, "The function of syntax is to find out the internal system of the relations among the sentences. This system will decide the meanings, which we called, in technical term", syntactic stage or syntactic meaning, the main purpose of language.¹

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1. Dr. Sa'rān, *Linguistic*, p. 258.

This theory is acceptable to the modern linguists as well as to our scholar Ibn Jinnī of sentence relations. The deniers of Arabic reasons were very much concerned with finding out the reasons of changes of words and sentences. Ibn Jinni said, "This is the place that some body do not know the Arab's intention. They are saying that it is weak reason or it has no value. Actually if they are passionate to their thinking about the reasons of words changing or sentence changing, they could understand the perfect reasons behind the changes. That means that all changes happen for words and sentences to give the meanings in different ways.¹

This text of Ibn Jinnī is a clear evidence for the 'syntactive meanings' because every words achieve its syntactive meanings after the formation, which is not 'Lexiconal' meaning. This method was a method of Arab scholar since Sībawaih. By the light of this study, we are able to understand their naming of some words as surplus or excess letters. So surplus to the syntactic meaning is not the surplus to the lexiconal meaning and we are able to understand this putting of words formations for the place and time and so on of the syntactic formation, which were put by or laid down by Arabic scholars they also put the reasons of format changes.

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1. *Al-Khaṣā'is*, vol. 1, p. 148.

CHAPTER-4

Syntax principles:

This chapter contains: a. Definition of syntax principles, b. Pillars of syntax principles.

Section- I: Definition of syntax principles:

The conception of syntax principles passed two stages: 2nd conception is the development of 1st conception. The 1st conception starts from the beginning of syntax formation and ends to Ibn Sarrāj. The 2nd conception starts from Ibn Sarraj and ends to Ibn Jinnī.

- A. First stage: First conception is the general basis and laws of syntax principles. Dr. 'Ibrāhīm Rofā'ida explained this conception as the simple fundamental bases, which were the general regulations of correct pronunciation.¹

He gave evidence from the statement of Ibn al-Mubarrad. He said, "I have read some of the pages of the book of 'Isha b 'Amar which indicates to the principles."²

We get here the word "principle" *al-Aṣal* which is the starting point of syntax principle. Then this principle spreaded slowly and became science of syntax principles. Many scholars contributed to this subject at that time. That is why, Dr. Ṣhawqī Da'if told that the definition of syntax principles is the general rules and bases of syntax collected from the ways of Arab speech and developed by al-Khalīl and Sībawaih. Their contributions may be considered as the base of syntax principles.³

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1. Dr. 'Ibrāhīm Rofā'ida, *al-Naḥwīya Kutub al Tafsīr*, vol. 1, p. 58.
 2. *Marātib al-Naḥwīn*, p. 87.
 3. *Al-Madāris al-Naḥwīyah*, p. 95.

This stage continued upto Ibn Sarraj. In this long period of time, many scholars of Baṣra and Kūfa contributed to this science.

- B. Second stage: In the 2nd stage, the conception of syntax principles is based on general laws and particulars of the bases and laws. From this point, the conception of syntax principles is developed. This development was completed by Ibn Sarraj. Dr. ʿIbrāhīm Rufaḍda said that Ibn Sarraj was a scholar of the development of syntax principles. His syntactic work was the arrangement of “Sibawaih’s book of syntax” (*al-kitāb*) as well as the indication to the definition of the science of syntax principle. Here we find difference between syntax principles and science of syntax principles. In fact, here is the starting point of the study on the particular of syntax principle and its bases.¹

Dr. ʿIbrāhīm Rufaḍda analysed some symbols of syntax principles from the book of Ibn Sarraj ‘Principles’ *al-ʿUṣūl*. He said, “Till to this scholar syntax principle means general bases and rules of syntax but at the stage of Ibn Sarraj when the conception is particular bases in details, it is transferred to another conception of syntax principles, which is the evidence of syntax. Thus it is named as a ‘Science of syntax principles.’”²

Ibn Sarraj said, “The syntax principle is the Arabic measurement.”³ Dr. ʿIbrāhīm said, “This definition of syntax principles by Ibn Sarraj means that the syntax should be measured by the measurements. So this is the indication to something else on which syntax can be created. That is why, Ibn Sarraj is the 1st indicator of science of syntax principles.”⁴

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1. *Al-Naḥw wa Kutub al-Tafsīr*, vol. 1, p. 66.
 2. *Ibid.* vol. 1, p. 71.
 3. Ibn Sarraj, *al-ʿUṣūl*, vol. 1, p. 27.
 4. *Al-Naḥw wa Kutub al-Tafsīr*, vol. 1, p. 72.

Anyway, we see a big change was happened for the conception of syntax principle when it denoted the rules of syntax. It was a change to the evidence of the syntax. So we passed the syntax principle's conceptions, which were rules of syntax principles only to the evidences of syntax principles. Here we get clear idea from Ibn al-Ambari who said, "Syntax principles are evidences of syntax like principle of *al-Fiqh* are evidences of '*al-Fiqh*'".¹

Dr. `Ibrāhīm said, "This definition cleared the subject of syntax principles, which are evidences of syntax. It is not the investigation of syntax cases but the investigation of syntax roots".²

We turn to the definition of al-Suyuti who cleared the meaning of this subject. He said, "Syntax principles are science, which investigates evidence of syntax."³

To clear the subject of this science we have to focus on its details. He said, "It is a science, an industry. Industry of syntax, which is based on four kinds of evidences... which are the Holy Qurān, acustic, analogy and situation of the speaker." By this definition, the syntax principles became clear. On the basis of this definition for the science of syntax principle we like to turn to the roles of Ibn Jinnī in this respect. If Ibn Sarrāj is the 1st indicator to this science, or syntax principles, Ibn Jinnī is the discoverer of this science.

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1. Ibn al-`Ambarī, *Luma' al-Adillah*, p. 81.
 2. *Al-Naḥw wa Kutub al-Tafsīr*, vol. 1, p. 85.
 3. Al-Suyūṭī, *al-Iqtirāḥ*, p. 124.

Because the science needs to put the comprehensive theory on which the pillars of that science can be based and this has to be put from 'a' to 'z' of a matter. We got upto him that all scholars of syntax principles gave definitions only. They did not go to the practical matter of it or its details. We get only one scholar Ibn Jinni who put comprehensive idea about this kind of knowledge or science. He also practised, which we can consider as a practical exercise of the science. He said, "We did not see any scholar in the two towns: Basra and Kufa displayed the science of syntax principles as a work of logical principle."¹

So we get Ibn Jinnī as the preparator of the way of that science and also director of that. Nobody worked like him. That is why, he blamed the scholars of two towns. Though he blamed them all, he did not forget to honor the contribution of Ibn Sarrāj. He said, "Except the books of 'Abū Bakar and Ibn Sarrāj nobody did give details of syntax principles like us in the field of evidences of syntax principles."²

He indicated also to the little contribution of 'Abū al-Ḥasan. He said, "He wrote about this measurement a booklet. If you compare it to my book, you will find the sufficiency of his book."³

When Ibn Jinnī declared that he is the inventor of this science he did not forget to say that he extracted it from the thought of his previous scholars. He said, "You should know, what we gather here was the intention of our previous friends. I gathered the scattered scripts of my friends and compounded the book."⁴

1. *Al-Khaṣā'is*, vol. 1, p. 2.

2. *Ibid.* vol. 1, p. 3.

3. *Ibid.* vol. 1, p. 3.

4. *Ibid.* vol. 1, p. 162.

We can confirm here that Ibn Jinnī is the first thinker of this science but the work of Ibn Jinni is similar to the work of a starter of a work. It is started in simple way and is considered as the first step. That is why we are not surprised to get this science as scattered way in his book '*al-Khasā'is*'. The book of Ibn Jinni '*al-Khasā'is*' is not the book of syntax principle only because there are many theories about many sciences here but which is written for this purpose is the base of the science of syntax principle. He said, "My belief is that: this is the best one of the compilations about Arabic sciences for the measurement, theory and evidence."¹ Those who came after him only arranged the work of Ibn Jinni or compiled in a new crossible like Ibn al-'Ambarī in his book '*Luma' al-Adillah*' in the 6th century of A.H. and al-Suyuti in his book '*al-Iqtirāh*' in the 9th century of A.H. We do not like to enter into their work about the science of syntax principles to investigate and find out the actual position of them but we like to indicate to the speech of Dr. 'Ibrāhīm Rofāda who investigated throughly their books and considered Ibn al-'Ambarī as a developer of this science and not inventor.

Al-Suyūṭī himself declared, "you should know that most of the matters of my book from the book of *al-Khasa'is* related to the syntax principles."²

In the conclusion of the definition of syntax principles, we like to indicate again to the vigorous contribution of Ibn Jinni as we saw it in previous discussion that he should be considered as the inventor of this science.

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1. *Al-Khasā'is*, vol. 1, p. 1.

2. *Al-Iqtirāh*, p. 2.

Section- II: Pillars of syntax principles

We discuss here about the subjects of syntax principles, which are evidences of syntax. These evidences are divided into several parts and we have some contradictory opinions among the scholars in this respect. Ibn al-Ambārī divided it into three parts:

- i. Transmission.
- ii. Analogy.
- iii. Consideration of situation.¹

He also said that the arrangement of these items should be as it was mentioned.² We see the first preference is for transmission then analogy and then consideration of situation. Also we see here that he did not mention another pillar, which is unanimity.

Al-Suyūfī divided it into four. He said that Ibn Jinnī mentioned these divisions:

- i. Acoustic.
- ii. Unanimity.
- iii. Analogy.
- iv. Consideration of situation.

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1. *Luma al-Adillah*, p. 81.

2. *Ibid.* p. 81.

So we get one more pillar here, that is unanimity, which is not mentioned by Ibn al-'Anbārī. Another point, we have to indicate here is that Ibn al-'Anbārī mentioned transmission and Ibn Jinnī mentioned acoustic, both names are for the same matter. So any term can be used for the same matter. So the pillars of syntax principles are four, which are as follows:

- i. Transmission or acoustic.
- ii. Analogy.
- iii. Unanimity.
- iv. Consideration of situation.

This sequence of arrangement of the pillars of syntax is supported by Dr. 'Ibrāhīm Rufa'ida.¹ By this arrangement we understand that the first evidence is acoustic, then analogy, then unanimity and the last is consideration of situation.

- A. Acoustic: Before we are going to the definition and details of acoustic pillar we like to discuss, in a short, about the acoustic or the transmission. Ibn Jinnī used the word acoustic in different places of his book.² He did not mention the word transmission. So we will consider here the name acoustic is more appropriate as per our view. That is why almost all scholars used 'acoustic' in their books, very rare we see the transmission in compilations.

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1. *Al-Naḥw wa kutub al-Tafsīr*, vol. 1, p. 90.

2. *Al-Ḳhaṣā'is*, vol. 1, p. 117 & 97, vol. 2, p. 6 & 17.

a. Definition of acoustic *al-Simā'*

The definition of acoustic pillar of Ibn Jinnī is "Continuous speech of Arab in the same way."¹ This is also called consecutive *al-Muttarad*. To understand this definition we have to go through the doctrine of Ibn Jinnī about Arab speech and its definition. He said that there are two types of speeches:

i. Consecutive *al-Muttarad*, ii. Anomalous *al-Shadh*.

Consecutive is the continuation of speech in the same way from the starting to the end. He gave examples from the Arab speeches for the consecutive. Fix up the continuation *al-Istimrār* and follow-up *al-Taṭābu'* are the signs of consecutive. Then he discussed about anomalous speeches. He said that anomalous is dispersion *al-tatarrud* and seclusion *al-Tafarruq*.²

He gave examples from the Arab speech for this kind of language, which is invalid to the language evidence. So the signs of anomalous are dispersion and seclusion. He said, "The speeches are characterized by the signs of continuation, which will be consecutive and are characterized by dispersion and seclusion which will be anomalous."³

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1. *Al-Khaṣā'is*, vol. 2, p. 8.

2. Ibid. vol. 1, p. 96.

3. Ibid. vol, 1, p. 97.

The meaning of acoustic is the cosecutive of Arab speeches. This definition of Ibn Jinnī is followed later on by two great scholars: One is Ibn al-Ambārī who fixed up the definition of acoustic and said that it was Arab speech, which was transmitted in an authentic way.¹ Another scholar is al-Suyūṭī who said, "The acoustic is pure language, which is to be collected from Arab speeches in an authentic way."²

Later on the definition of Ibn Jinnī is accepted by modern scholars of language like Dr. Ibrāhīm 'Anīs and Dr. 'Alī Abūl Makārim.³

b. Divisions of acoustic: Ibn Jinnī divided the acoustic as per condition of the Arab speech. We get these kinds of divisions of Arab speech because of his sharp brain and speciality on Arab speech. We discussed before the definition of acoustic where we have seen that the branches of acoustic are consecutive and anomalous. On the basis of consecutive and anomalous signs in the Arab language or acoustic of Arab speech he divided it into four divisions:

- i. Consecutive in analogy and practice together; *al-Muṭṭarad Fī al-Qiyās wa al-Isti'māl Ma'an.*
- ii. Consecutive in analogy and anomalous in practice; *al-Muṭṭarad Fī al-Qiyās wa al-Shadh Fī al-Isti'māl.*
- iii. Consecutive in practice and anomalous in analogy; *al-Muṭṭarad Fī al-Isti'māl wa al-Shadh fī al-Qiyās.*
- iv. Anomalous in analogy and practice together; *al-Shadh Fī al-Qiyās wa al-Isti'māl Ma'an.*

1. *Luma al-Adillah*, p. 81.

2. *Al-Iqtirāḥ*, p. 151.

3. 'Abūl Makārim, *Uṣūl al-Tafkīr Nahḥwi*, p. 23.

Ibn Jinnī discovered these divisions of acoustic by his high intellectuality.

He declares that the acoustic in which the first kind of the above-mentioned divisions is to be found is the evidence of the language, which will be considered as the first evidence of the four pillars of syntax principles. He said, "Consecutive in analogy and practice together... this is the destination."¹ He brought examples for this kind of acoustic from Arab speech and showed the continuation of this kind and the purification of it.²

In connection with the second item of acoustic, which is anomalous in practice and consecutive in analogy it means non-continuation and calculation within the Arabs. About this kind of acoustic, he decided that it might be protected as Arab was protected. However, it is not to be considered as the evidence of syntax principles.³

The third item is consecutive in practice and anomalous in analogy. This kind of acoustic does not reach to the stage of evidence therefore it can be considered as syntax principles. Although this kind of practice is consecutive by Arabs and some versions of Qurān revealed on that basis but it has not reached to the stage of consecutive acoustic thus it will not reach to the evidence of language. So it will not be considered as syntax principles. He brought out examples for this matter.⁴

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1. *Al-Khaṣā'is*, vol. 1, p. 97.

2. *Ibid.* vol. 1, p. 97.

3. *Ibid.* vol. 1, p. 99.

4. *Ibid.* vol. 1, p. 99.

Last item of acoustic is anomalous in concequive and peractice toghether. This kind can not be followed-up at all. So we find that from the analysis of Ibn Jinnī for four kinds of acoustic one is acceptable for language evidence. Which is speech of Arab signified by the first kind, we have to take this speech as an evidence of Arabic language.

We find this kind of acoustic is also of four kinds: i. The Holy Qurān, ii. The Ḥadith delivered by the word, iii. Prose and iv. Poetry of Arabic language.

We consider the Holy Qurān as the first evidence of Arabic language because the Qurān was revealed in pure Arabic language and did not happen any kind of change since it was revealed till now.

As for the Ḥidith it is also considered as an evidence of language because Prophet (S.) said, "I am the most aloquent of Arabs yet I am from Qurysh."¹ But the Hadith, which was not delivered from Prophet S. is not to be considered as evidence of language. As for the prose and poetry we have said that it would be considered as evidence but there were some restrictions about these. The scholars made borders of proses and poetries from the pegan days (*Jahiliath*) to the third century of A.H. They also bordered them in the area from where language could be taken for the evidence of language. So they bordered them inside the Arab Paninsula.

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1. *Al-Khasā'is*, vol. I, p. 115.

Ibn Jinnī added another point for this purpose. He said, “The criteria we fixed up for acoustic must be consecutive in pronunciation and grammar. Other ways it will not be acceptable, which brought out by Ibn Jinnī later on was supported by Ibn al-Anbārī was considered as ‘Completer of syntax principles’.¹ But Ibn al-Anbārī gave his division through the prediction and Ibn Jinnī gave through the text. Dr. ‘Ibrahīm Rofajda assessed these divisions and said, “Ibn Jinnī’s divisions are more perfect for the language evidence.”²

c. Conditions of acoustic: We see that there is no scope to accept the language as evidence when it is not signified by the consecutive characters but after the scientific analysis of acoustic we find that there are three types of acoustic, which are not derived by the major Arabs but these can be entered to the evidence of Arabic language. We are going to display these three types in the following:

- i. Heard as a single having no similarity with heard words;
- ii. Heard as a single opposite the majority;
- iii. Heard as a single but was not heard from another.

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1. *Luma al-Adillah*, p. 84.

2. ‘Abdul Bārī M.A. thesis-101.

i. The first type of consecutive is heard alone and there is no similarity with other acoustic but it is similar with Arab pronunciation. This kind of acoustic can be accepted and to be analogied for the language. Ibn Jinni gave an example by a word '*Shanu'ah-Shanai*' and said that this kind of word was not used consecutively but this word was correct in pronunciation and grammar. So this type of acoustic also will be accepted for language principle. Ibn Jinnî brought out an evidence by a logical point of view in this respect and said that if there was no similarity in Arab language with the above- mentioned acoustic there was no contradictory word with the above- mentioned acoustic or word. So on this type of acoustic analogy can be made and it should be accepted and no blame on this word is to be given.¹

Ibn Jinni said, "To make analogy it is must that the foundation of word will be similar and if the foundation is not similar analogy can not be made on it."²

Ibn Jinni did analogy on this type of acoustic by the grammatical point of view and showed that there were three phases of the above-mentioned acoustic. If these three phases are consistent with the new words then the new words will be included to the Arabic pure language and if it is not consistent with the above mentioned phases of acoustic then this new words will be rejected.³

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1. *Al-Khasā'is*, vol. 1, p. 115.

2. *Ibid.* vol. 1, p. 116.

3. *Ibid.* vol. 1, p. 115.

We see Ibn Jinnī brought out this type of acoustic to the evidence of syntax principles what was not included in consecutive of acoustic and not in practice.

ii. Heard as a single while opposite to majority: Ibn Jinnī divided this type of acoustic into three divisions:

First division: The acoustic can be used for analogy if two terms are available.

One term is the speaker of this kind who is eloquent in all languages except this kind of heard.

Second term is what he brought out is accepted by analogy.¹

He gave evidences as follows:

a. Narrated from ‘Omar R. that there was a big stock of Arab language and when Islam came, people were busy with the holy war and forgot deliberation of their stock, so these exceptions of acoustic came from that stock, which is not in circulation within the present people.

b. Yōūnus b Ḥabīb reported from ‘Abū ‘Amar b al-A‘lā, “ What came to you from Arab language is very few, if it had came fully, you got a lot of information.”² Ibn Jinnī said, “ this is also an evidence on this exception of acoustic.”

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1. *Al-Kḥaṣā’iṣ*, vol. 1, p. 385.

2. *Ibid.* vol. 1, p. 386.

c. May be this exceptional language from the remote tribe and the speaker of this acoustic are brought or got that by anyway. Ibn Jinni said, "We can not doubt about this language because the *Himy*er and *Nizār* were staying a far away and may be these exceptional acoustics transferred or delivered from there.¹ Also he said that Abu 'Ali al-Farisi, his master, said to him One day, "Do you know from where the word 'Hurit' comes?" I did not find the answer of that, he said, " This word is from Yeamenian language."² Here is also an indication to the exceptional cases.

d. May be this exceptional language come from Nu'mān's stock he said, "Hammād al-Rāwia delivered that al-Nu'mān an Arab leader ordered to compile Arab poetry for him and stock in a trunk. He buried it under his white palace. Later on after a long period Kūfa's people brought out it. That is why, they were more scholar in poetry than Baṣra's people."³

May be this exceptional language received from this stock. At the end Ibn Jinnī said his opinion, "If it is so, we can not reject these kinds of exceptional languages but we have to consider them as language evidences because these exceptions are supported by analogy."⁴

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1. *Al-Khaṣā'is*, vol. 1, p. 386.

2. *Ibid.* vol. 1, p. 387.

3. *Ibid.* vol. 1, p. 387.

4. *Ibid.* vol. 1, p. 387.

Second division: If the exceptional acoustic is opposite to majority acoustic and rejected by analogy it will not be acceptable as an evidence. Ibn Jinnī said, “If analogy does not support, *Rafa’ al-Maf’ūl* it will be rejected because it is against of majority also.”¹ He brought out an example from *al-Khasā’is* and said, “*Quda’s* language *Marartu Bah & Al-Mālu Lih* is exception. It can not be accepted although this is a language of a tribe but majority of the tribe’s languages are against of it.”²

Third division: If the speaker of this exception is non-eloquent and gets Solecism in his language then this exceptional acoustic is rejected. He said, “If heard acoustic is opposite to majority and itself is weak in grammatical rules and not accustomed by Arab speakers at that time it will be rejected. May be it is an old language but in course of time until it reaches to him, it got solecism.”³

So at the end we find that the exceptional acoustics are of three divisions two of which are rejected and one is acceptable for the language evidence, which is the first division and this is discovered by our scholar, Ibn Jinnī. Also we see, he fixed up consecutive significance for acceptable acoustic, which means continuation of that acoustic by a lot of people for a long time but how he entered the exceptional language is not signified by consecutive characters.

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1. *Al-Khasā’is*, vol. 1, p. 387.

2. *Ibid.* vol. 1, p. 390.

3. *Ibid.* vol. 1, p. 390.

I understand that he observed some languages, which were available in old time, but for some reasons that continuation was stopped. If these languages are measured by the above-mentioned systems these languages can be accepted. Which are acceptable, which are rejectable are rejected by that measurement you will get another field of evidence of languages.

iii. Heard as a single did not hear from others:

This kind of acoustic came through a single person who did not hear from anybody else. There is no supporter and no anti people of this exceptional acoustic. Ibn Jinnī said, "This kind of acoustic heard from an eloquent Arab was no one else except him."

Ibn Jinnī divided it into three divisions:

a. Acoustic, to be accepted by the following basis: If the eloquency of the Arab who delivered the acoustic it has to be accepted. Because of the eloquency proved by him like Ibn al-Aḥmar al-Bāhilī who is known as an eloquent.²

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1. *Al-Khaṣā'is*, vol. 2, p. 21.

2. *Ibid.* vol. 2, p. 24.

If proved extemporizes of this Arab then his acoustic is to be accepted because if eloquence is powerful and culture is high he can interfere in his language and extemporizes thus he brings something new in language, which was not known before him.¹

Ibn Jinnī gave evidence by saying that Ra'ūba and his father al- 'Ajjāj were extemporizing in the language which was not heard and this kind of extemporization by a powerful 'eloquent and high cultured man is acceptable, *al-Mā'aḡinī* and *al-Fārisī*.²

b. If eloquence is not proved for an 'Arab or he is not confident then acoustic from him is not to be accepted. Ibn Jinnī said, "If anything came from a person who is in doubt and not confident then his acoustic is rejected."³

c. It is also not acceptable if it is opposite to Arab speech and analogy in together. For this type of exceptional acoustic one delivery is not sufficient. Ibn Jinnī said, "If any acoustic is pushed by Arab speech and denied by analogy it is not to be welcomed for evidence until more Arabs receive it or join with single person."⁴

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1. *Al-Khasā'is*, vol. 2, p. 225.
2. *Ibid.* vol. 2, p. 225.
3. *Ibid.* vol. 2, p. 225.
4. *Ibid.* vol. 2, p. 225.

At the end, we like to mention here that the difference between this acoustic and the previous acoustics is that the previous acoustics were from the majority of Arab speech while later type is not in favour of the majority.

Finally we achieve here that one division among the three divisions is acceptable for evidence, which is signified by eloquence and a high cultured person who is entitled to interfere in the language rejects the other two divisions because of non-availability of above mentioned significance.

d. Difference of languages: The previous divisions of acoustics lead us to the consecutive of characters, which is signified by continuation of succession not singly and not imputedly. These dignities are to be available in acoustic acceptance. If we decide that this is the measurement of acoustic to accept for evidence of language, we find that there are languages of several tribes in the Arabian Peninsula, which are dignified by the continuation of succession. What are the relations of those languages in front of evidences? Ibn Jinnī answered to that question saying that any Arabic language or dialect distinguished by the above mentioned characters would be acceptable for evidence and said, "Difference of languages is evidence"¹. In the light of this theory and analysis in his book *al-Khasa'is* we can divide these kinds of language into the following two divisions:

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1. *Al-Khasa'is*, vol. 2, p. 10.

- a. The two languages of two tribes should be equal in use and analogy. He gave example of 'Mā' of 'Hijāj' and 'Mā' of 'Tamīm'. The two languages in the case of the use of 'Ma' are the same and analogy accepts it, so you can not reject one by another.¹

We observe here that both languages are distinguished by continuation of use, which is the measurement of acceptable of acoustic. So both languages are acceptable for the evidence. The same is for all languages, which are dignified by the mentioned measurement of evidence. That is why, Ibn Jinni delivered a Hadith from Prophet S. He said, "The Qurān was revealed in seven languages that is why, sufficient and conclusive."²

Ibn Jinni does not indicate to reject a language by other language if it is in the same category. One may be preferable to another. When you choice in the syntactic case and at the judgement of syntax or analogy of acoustic,³ you have to prefer one to another.

- b. One is small language and another is big language like the language of "Qudā'ah tribe", a part of *Banī Hawazin*. They are the owners of small languages and they are not like 'Qurajsh' and 'Tamim' who are the owners of big languages.

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1. *Al-Khasā'is*, vol. 2, p. 10.

2. *Bukhārī, Faḍāil Al-Qurān*.

3. *Al-Khasā'is*, vol. 2, p. 10.

So for language acceptance we should not depend on the small languages but there is one option if any one speaks with the small language then he will not mistake but always the most circulated one is to be chooseable.¹

We understand here that speaker always has to be obliged to the circular and has to avoid uncommon language. Although if necessary arises, it is legible for the speaker to speak with uncommon language. Ibn Jinnī said, "If any one uses that uncommon language he does not mistake in Arabic speak but he is wrong in choosing the well known language."²

In anyway we discuss the theory of Ibn Jinnī and we find that the difference of language is acceptable for a big nation. Because the big nation has a vast area, where many tribes live. Thus there are differences of language from tribe to tribe may happen and after all these are branches of one language. So Ibn Jinnī said, "Under any circumstances speaker of any Arab language is correct."³

e. Acoustic of eloquent who is transferred to another language: Ibn Jinnī means by this headline that there are some other types of exceptional languages, which can not be chosen for evidence. One of them is eloquent transferred from his language to another language. This type of language can be divided into two kinds:

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1. *Al-Khaṣā'is*, vol. 2, p. 12.
 2. *Ibid.* vol, 2, p. 12.
 3. *Ibid.* vol. 2, p. 12.

- a. First kind is acceptable for language evidence if it is dignified by eloquency, which is important for evidence. He said, "What is to be done in this matter, you have to look to the transferred language. If it is eloquent like his original language, then you must take it as you took the original one. Because he brought out a language of Arab by anyway.¹ We observe here the basis on which Ibn Jinni considered this kind of language as acceptable for language evidence. One is the person, who is reliable and confident in his language. Second is eloquency: if the transferred language reaches to the standard of eliquence then it is accepted.
- b. Second kind of the above mentioned exceptional language is not acceptable for the language evidence because of deterioration in the transferred language. Ibn Jinnī said, "If transferred language is deteriorated it will not be accepted but his original language will be acceptable."²

Another question arises here that if deterioration is known practically then we reject it but if it will arise later on what can be done? Ibn Jinni said, "When you accept a language for evidence you have to measure it by eloquency if eloquency is proved in all respects you have to take it as an evidence and you can not reject it for the doubt in future. If you do so, then all eloquent language will be doubtfull to you. In that case you can not work for the language."³

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1. *Al-Khaṣā'is*, vol. 2, p. 12.

2. *Ibid.* vol. 2, p. 12.

3. *Ibid.* vol. 2, p. 13.

We observe here that Ibn Jinnī depends on the practicality of text and makes judgement on it to avoid all kinds of doubts. This is a method accepted by modern science.

In the conclusion, we like to say that through the above-mentioned measurement, Ibn Jinnī has become able to enter some exceptional languages to the stage of consecutive language.

f. The eloquent gathers two or more languages in his speech: Ibn Jinnī discovered another kind of exceptional language, which can be accepted by the following analysis:

- i. If speaker speaks by two words from two languages, one is his and another from the neighbour but both the words are used in the same numerous. Ibn Jinnī said, "If a person arrives to you who gathers two eloquent languages, you have to think over it, if both languages are the same to play in poetry or to wide their speech."¹

We observe here the exceptional language that there is a kind of gathered language. We have come to know that there are tribes of Arabs. Every tribe has one type of language, which is acceptable for the evidence individually but when some one gathers two or more languages from different tribes, how is it acceptable? It is showed by Ibn Jinnī. He said, "If the both languages are the same in standard by the use of Arabs and they're numerous in quantity, they will be acceptable."

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1. *Al-Khasā'is*, vol. 1, p. 372.

ii. Both the languages are not the same in use. One is numerous and another is few. Ibn Jinnī said, "If one language is more in quantity and number and another is few, you have to think over it and understand that the few is arriver and nenerous is original, because the comer is always few and origin is always more. On this basis you can consider the few as the evidence of comer, which is numerous in tribal language."¹

iii. If the speaker gathers more than two languages for the same function what about this? Is it acceptable for evidence or is it to be rejected? Ibn Jinnī said, "A speaker gathers more languages for the same meaning, when you hear it, you have to understand, one is his language and the others are from different tribes. If the speaker of more languages is eloquent in his language and gatheres more languages it will be accepted for the evidence Ibn Jinnī displayed many examples in this respect."²

We observe here that the three types or kinds of exceptional languages are acceptable in the language evidence. So we like to mention here that his theory is "Differences of languages are evidences" and here ends the discussion of exceptional languages or acoustics.

g. Fixation of time & place of language evidence: For the fixation of place and time of evidenced acoustics the Arab scholars depend on the speakers instinct. The instinct is a natural power hidden in human body, by which human speaker without training from anybody and without facing any difficulties thoroughly speaks in a systematic way called eloquent.

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1. *Al-Khaṣā'is*, vol. 1, p. 372.

2. *Ibid.* vol. 1, p. 373.

So the instinct is the main factor of language evidence. The scholars put this measurement in front of them and fixed up the territory and time of period for the language, which are considered as evidence or balance of language forever. This theory is particularly applied for Arabic language. We display the appliances in the following:

a. Territory: The linguists contributed big role to fix up the territory of evidenced language, they decided that no text can be taken for all factors of language except from Nomads who are living in the Arabian desert because this territory is far away from foreign countries. Thus they are not influenced by foreign languages. On the basis of this balance, they selected the following tribes of desert:

i. *Qaṣṣ* 'ailān, a big tribe of desert.

ii. *Tamīm b-Murrah*, a big tribe of desert too.

iii. *ʿAsad b Khujāʿma b Mudrika*, it has many branches.

These three tribes and their branches are living in side the peninsula far away from foreigners.

iv. *Huzāʿl b Mudrika*, a well-known tribe in Arabian Peninsula.

v. A part of Yeoman's taye, tribe a famous tribe in Arab.

vi. *Kenana* of 'Adnān, a tribe from Quraysh.¹

Scholars also identified the tribes of Arab, from whom language for evidence can not be taken. They are as follows:

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1. Dr. Rifaʿa, *al-Fikr al-'Arabī*, No. 26-9-10.

- i. *Lakham* and *Juzām*, they are neighbors of Egypt and Qibt.
- ii. *Qudā'ah*, *Gassān* and *Izd* tribes. They are neighbors of Syria or Sham where the Christian are living.
- iii. *Tuglub* & *Nimir*. They are living at the side of Euphrates and neighbors of Persia.
- iv. Bakr tribe, neighbored of Nibit they are living at the seaside of *Daḡla*.
- v. 'Abd Qais and 'Izd 'Umān, neighbors of India.
- vi. Yemen, neighbors of Ethiopia.
- vii. *Yamāma* & *Saqb*, because of the mixing of Yemen's traders.
- viii. Cities of *Hījāj*, mixing point with foreigners.
- ix. All cities and villages where people are living in settlements.

Ibn Jinnī said, "The scholars are not taken from the cities and villages."¹

Ibn Jinnī mentioned here that since solecism of language arose at the time of Prophet S. and continued later on, he decided that language could not be taken from anywhere unless eloquence is proved.²

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1. *Al-Khasā'is*, vol. 2, p. 5.

2. *Ibid.* vol. 2, p. 10.

He added that if eloquency is proved for a city speaker then his language can be taken as evidence like the speakers of desert dwellers. On the other hand, a language can not be taken from desert dwellers if there happened anything for their language like what happened for the city dwellers.¹

Here we get some contradictions. For whom the territories have been fixed up? If we look and analyse the theory of Ibn Jinni, we get the following solutions, which have been mentioned by Dr. 'Abūl Makārim. He said that there are two types of Arabs in city dwellers: whose language can be taken as evidence. One type are the nomads but settled in cities like Banī 'Aqīl and some of Qaṣṣ; second type of people are they who learned the language in the cities. They have no contact with the desert people like 'Amar b Rabī'a, Jarīr, al-Farajdaq, al-'Akhtal etc.

b. Time: the time of the evidence language starts from Jahelī period across the Islamic period till the end of second century of A.H. This time contains or includes the three stages of poets:

i. Poet of *Jāheli* period, like Imra'ul Qays, Nābigha al-Lubyānī, Zuhayr b'Abū Salma etc. who died before Islam.

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1. *Al-Khaṣā'is*, vol. 2, p. 5.

ii Al-Mukhadram poets who lived in Jahelī period and died in Islamic period like Ka'ab b Zuhair, Ḥasan b Thabit, 'Abdullah b Ziba'ra etc.

iii. Islamic poets. They were born at the beginning time of Islam like 'Amar b Rabi'a, al-Farazdaq, Jarir etc.

Ibn Jinni wrote or recorded some statements of desert dwellers in his time in the 4th century of A.H. He got some eloquents but finally he said, "Although we have few eloquents in all tribes of desert dwellers but we can not deppend upon them. Because for the language, we have decided consecutive of time and quantity of deliverers, which are not found at that time."¹

So his dicision about the time is that it can not be extended after the second century of A.H.

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1. *Al-Khasā'is*, vol. 2, p. 8.

B. Analogy Al-Qiyās:a. Starting of analogy and its conception:

i. Beginning of Analogy: Sībawaih said that at the early period of Islam analogy was started by some syntax pioneers.

1. The earliest one whose analogy was recorded is ‘Abdullah b ‘Abū Ishāq al-Ḥadramī who died in 117 A.H. His name was attached with syntax, analogy, causes etc. Ibn Sallām said, “ ‘Abdullah b Ishāq al-Ḥadramī, was the earliest man who first opened the syntax and extended the analogy and causes.¹

Yūnus b Ḥabīb said that Ibn ‘Abū Ishāq stated that we should pay attention to syntax, which is consecutive and analogical.²

2. The 2nd pioneer in this field is yūnus b Ḥabīb. Sībawaih said that yūnus b Ḥabīb had founded the theories of analogy in a separate way.³

3. The notable pioneer in this respect at the early period is al-Khalīl b ‘Aḥmad who reached to the top of analogy and brought out syntactic issues.⁴

Dr. Sa‘īd al-Afḡānī said about those syntactic principles in his book “Analogy was collected from all the books of syntax writers. There was no separate book of analogy. It was scattered in their books.”

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1. Ibn Sallām, *Ṭabaqāt al-Su‘arā*, p. 6.

2. *Nuzha al-Alibba*, p. 60

3. Ibid. p. 23

4. Ibid. p. 55.

Supporters of analogy who made their works on the theory of Ibn Jinnī said, "The language, which was measured by Arab language became Arab language. You know that you did not hear all subjects and objects but you heard some on which you had measured another."¹ Dr. Sa'īd al-Afgānī said that the life of language i. e. its activities depended on the analogy. Supporters had protected this opinion and language growth committed to feed it. Everybody contributed to the analogy as per their knowledge in Arabic language.²

Ibn Jinnī gave another direction of the same field and said, "Not only scholars contributed to the analogy but also the general people of Arab." He further said, "If Arabs are empowered by eloquence, high nature, then they will interfere and extemporise in new expressions, which did not see anybody before him."³

Ibn Jinnī supported this theory by the following examples:

1. Ra'ūba and his father al-'Ajjāj were famous poets analyzed the language and brought down a new method of language, which was not earlier in the language.⁴
2. Al-Kasā'ī asked some Arabs to express a thing by a word. They expressed and laughed. So it was a kind of analogy by extemporisation. He brought a new word for a thing and that is why the Arabs laughed.⁵

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1. *Al-Khaṣā'is*, vol. 1, p. 357 & *Sharah Taṣrīf al-Māzinī*, p. 170.
2. *Syntax principles*, p. 80.
3. *Al-Khaṣā'is*, vol. 1, p. 362.
4. *Ibid.* vol. 2, p. 25.
5. *Ibid.* vol. 1, p. 369.

So we get in the Arab speeches that they were extemporisation. We display here the analogies of the following scholars: al-Khalīl, Sibawaih, al-Māzinī, al-Farisi and finally Ibn Jinnī.

Analogy of al-Khalīl: Though al-Khalīl was not the first scholar in analogy of syntax, he was the leader of his nation. Ibn Jinnī said, "Khalīl was a leader of his nation and the discoverer of analogy channels by his vast knowledge."¹

The practical evidence of it is his dictionary "*al-ʿAṣn*", which is the first dictionary in Arabic language. On the other hand, he discovered the prosody for the measurement of poetry. These two things are considered as his highest achievement for his position in analogy.

Khalil said that the word '*Təham*' is related to '*Təhama*'. This word "*Təham*" comes from the word "*Tahm*". Arab broke the word "*Təhama*" and built the word "*Taham*" and inserted '*Alif*' between '*Ha*' and '*Məem*' and made it related word. Ibn Jinnī said, "This interpretation of al-Khalīl is supported by the acoustic ² and it is a clear evidence of his analogy and cause."

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1. *Al-Khaṣā'is*, vol. 1, p. 361.

2. Sibawaih, *al-Kitāb*, vol. 3, p. 337.

Khalīl has a theory about analogy, he said that where you would find in which you got short any symbol of Arab speakers leave it as it was without modification. Where they spoke in details, on that basis we could do analogy.¹

Analogy of Sībawaih: Sībawaih said, “ ‘Shana’² is related to ‘Sanu’a’. Acoustic did not come against it neither in the mentioned word nor in the similar one. So he made analogy like this process and so on.”²

He also said, You should know that there are two ‘Ya’s of relation if they are attached to with the name, they changed the condition of it. What can be done here? He said that there was something in Arabic speech, which could not be made analogy but there were scopes for amendment that could be done by analogy”.³

He gave examples for the mentioned theory and said that ‘Huzalī’ was related to the ‘Huzājl’ as well as ‘Fuqamī’ was related to ‘Fuqāym’ ... these were amended not made analogy and ‘Āfāqī’ was related to the ‘Ufuq’. That could be made analogy and new words could be measured by that measurement.⁴

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1. *Al-Khasā’is*, vol. 2, p. 112.

2. *Al-Kitāb*, vol. 3, p. 339.

3. *Ibid.* vol. 3, p. 335.

4. *Ibid.* vol. 3, p. 335.

His book '*al-Kitāb*' was the first book, which conveyed about Arabic syntax with Arabic analogy.

Analogy of al-Māzinī: The book '*al-Taṣrīf*' of 'al-Māzinī' is an, which evidence of his analogy. He says that any speech will be measured by Arabic speech it became Arab's speech because you did not hear all subjects and objects of language but you heard few by which you measured others.¹

He says in his book that word '*Ja'far*' is built by the measurement of '*Darbab*'. By this measurement new words can be built.² In his book we have many analogical matters. We do not like to write then all here. This is sufficient for our thesis to indicate his roles in the field of analogy theoretically and practically.

Analogy of al-Farisi: Ibn Jinni said that this great scholar, who was my teacher, thought about analogy day and night. He faced every case of analogy and examined it. Then issued his decisions. That is why, mistakes in other 50 cases are dearer to him than the one mistake in the case of analogy.³

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1. *Al-Māzinī, Taṣrīf*, p. 357.
2. *Sharāḥ al-Māzinī*, vol. 1, p. 173.
3. *Al-Khaṣā'is*, vol. 2, p. 88.

The school of analogy was benefited by his contributions better than other scholars' contributions. That is why, Ibn Jinnī said, "I believe that the contributions of al-Fārisī in this knowledge of science are 3/4th contribution and the rest from other scholars."¹

Ibn Jinnī also said that al-Fārisī was the founder of Arab's derivations because I observed him how he solved difficulties even among the letters of a word, first 'Fā' then 'Ayn' and then 'Lām' by reversing every letter and vowel the starting to the ending and from the ending to the starting. This is like an industry where things are made by formats. Same is the case for words, which were made in the industry of al-Fārisī by fixed formats.²

Ibn Jinnī said, "I read in front of 'al-Fārisī', the book of 'al-Mazini' where four lettered words like *Shamlal* can not be made analogy as Māzinī said." But 'Abū 'Alī al-Fārisī sees, "If any poet or rhymer or broader want to build a measurement of four lettered words legible to him, it will be an Arab language like '*Kharjā*', '*Dhakhlal*' etc." Ibn Jinnī asked 'Abū 'Alī. "Are you extemporizing language"? He said, "No, it is measured by their language, you say the words *Taba al-Khoshoknān* they are now used as in Arabic language because you have applied the above mentioned the all rules of Arabic language. So they have become Arabic words from Persian language."³

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1. *Al-Khasā'is*, vol. 1, p. 12.

2. *Ibid.* vol. 1, p. 12.

3. *Ibid.* vol. 1, p. 358.

Once Ibn Jinnī asked al-Fārisī, “Is it legible of the application of poetry necessity on our poems as Arab was permissible?” He said, “As we are permissible to measure our prose by their prose, we are permissible to measure our poems by their poems.” What is permissible at the necessity for them is permissible for us? What is forbidden for them, is forbidden for us.

We will get more views of al-Farisi during the discussion of Ibn Jinnī’s analogy.

At the end we like to mention here a speech of Ibn Jinnī about this great scholar. He said, “ His analogy is very much powerful. His knowledge about this matter is vast thus he created this matter.” Why not? He was remembered for this method with his contemporaries and teachers, “ Seventy years was needed to open all causes of analogy. No burden was for him nor from family or from business but his mission was continue all the time in residence or in travel to find out the matters related to analogy.”²

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1. *Al-Khasā'is*, vol. 1, p. 323.

2. *Ibid.* vol. 1, p. 276.

Analogy of Ibn Jinnī: When we turn to know the analogy of Ibn Jinnī we need to know his book '*al-Khaṣā'is*' which dives with the language secrets and consecutes the analogy as best as possible. He is the student of al-Fārisī. He learnt from him the analogy and format of analogy till the last point of its boundary. That is why, he said, "We do not see any scholar of the two cities who worked for syntax principles like '*Logic*' and '*Fiqh*' principles."¹

Ibn Jinnī was keenly interested in the experiment of languages. He turned every word in various ways and thought about all ways. He put words of languages side by side and felt the nature of sound for each word. After that he brought out the decision like the words *Ard* wheat and *Māsth* coffee beans. He says that the vowel signs of these words are not similar but there are differences in signs.²

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1. *Al-Khaṣā'is*, vol. 2, p. 30.

2. *Ibid.* vol. 2, p. 90.

He indicated an important matter. That is the observation of the face of Arabic speakers when they speak. He said, "It would become very good if the scholars like 'Abū 'Amar, Ibn 'Abī Ishāq, yūnus, Ishaq b 'Amar, al-Khalil, Sībawaih, 'Abū Ḥasan, 'Abū Zayd, Khalaf al-Ahmar, al-'Asma'ī and others who were in the same stage and time of the two cities could guess the Arab's face when they talked and what intention they had if they would record all kinds of observations practically then it would have been a great benefit for us."¹

Ibn Jinnī went through the analogy as al-Fārisī but he was able to generalize the analogy and ways of derivations. He was proud and said that one case of analogy was sagacious and noble than compilation of a book of language in front of people.²

Ibn Jinnī did not establish his opinion though analogy only, also he was very much interested in analogy. That is why, he only legalized the extemporizations. He said, "People can extemporize the language as per he needs if it is not opposed by texts."³

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1. *Al-Khaṣā'is*, vol. 1, p. 248.

2. *Ibid.* vol. 1, p. 58.

3. *Ibid.* vol. 1, p. 89.

We observe here that Ibn Jinni proved the starting of analogy, which was started from early period. Nomads and other scholars also did this work. He discussed it in his book in details possibly for two purposes. One is when analogy is legal for scholars and Nomads till to him, obviously it is legal for him and the late comers. Purpose no.2 is, when it was proved legal Ibn Jinni wanted to play a big role in this field laying down its foundation, rules, systems and principles. We will see it in the next pages.

ii. Conception of analogy:

Analogy is known to syntactists as of two types: One is used analogy and other is syntactic analogy. The first is made by following Arab speech. By this meaning, analogy will not be syntax but it will be the application of syntax and the second is the bearing of the non-transmission on transmission if it is the same in the meanings.”¹

We get syntax analogy since early period of ‘Alī R. who divided the speech into three types: Noun, verb and particle. From here we understand that the analogy is the grammatical analogy or syntactic analogy and this is the base stone of syntax.

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1. *Al-Iqtirāh*, part of analogy.

Thus Abul Aswad divided the vowels signs into three types: *Fatha*, *Kasra* and *Dammah*.¹

This is the second initiative of syntax analogy. The vowel signs played a big role in syntax and syntactists were always engaged to vowel signs and their movement. Although the above mentioned scholars had initiated the syntax analogy but the designer of it was 'Abū Ishāq al-Ḥadramī, who was considered as the first one who extended the analogy. Dr. Tammām Ḥasān observed that up to Abul aswad analogy was a practice of Arab speech only but from al-Ḥadramī's analogy it become syntactic that is analogy of judgement on the judgement. So al-Ḥadramī transferred the analogy from practice of Arab speech to the creation of speech by the judgement of Arab speech. This is the meaning of analogy extention.²

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1. *Al'Usūl*, p. 95.

2. *Ibid.* p. 96, 98.

Applied analogy is the receiving power of children for the language. This power is hidden in human nature, which is completed at the three years age of children. Dr. Tammām Hasān said, "A child receives fundamental system of language within three years of age. By this natural achievement he speaks throughout his life. He makes many sentences on the basis of natural power. We also write and speak in our life by that power. This stage is called the used analogy." That is a stage when a child follows: pronunciations, words, sentences, etc. from his surrounding environments. This followed up of environments is called used analogy when he learnt all pronunciations, words and sentences at the childhood then he started of making new sentences on the basis of his learnt language that is called 'Syntactic analogy'. So first is fashion analogy and the second is judgement analogy, which is known as syntax.¹

Ibn al-'Anbārī said, "Know that the rejection of syntax of analogy can not be, because the whole syntax is analogy. Whoever rejects analogy, rejects the syntax."²

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1. *Al-Uṣūl*, p. 174, 176.
2. *Luma' al-Adillah*, p. 98.

This conception of analogy, which is syntax analogy or measurement of the new word by the light of old word started from al-Ḥaḍramī and continued till the big scholars of Arab like al-Khalil and Sībawaih. Ibn Jinnī said, "A nation measured their speeches by their philosophy and got this speech, which is of two kinds, one has to be accepted as it is without any interference like *Ḥujra* and *Dāār*, Room and House, etc. and another kind is changeable, and turnable. They systematized it and sometimes made it easier from hardness."¹

It is clear here that the conception of analogy is systematic analogy and not other one. This is confirmed by the modern scholars. Dr. Fuḍāḍ Henna Turzi said, "Analogy is the old practice in language but it was widend at the period of compilations of grammar because at that time syntactists faced many similar sentences what was needed to be centralized under a rule was known later on as rule of syntax."²

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1. *Al-Khasā'is*, vol. 1, p. 357.
2. Dr. Fuḍāḍ Turzi, *Fi'Uṣūl al-Lughā wa al-Naḥw* p. 130.

At the end, we like to indicate the view of Dr. Ibrāhīm Anīs. He said, "Analogy is the laying down of the general grammar or judgement of the script inclined up to the old Arab scholars who were grand father of Arabs."¹

It may be summarized here that the conception of analogy is syntactic analogy, which can be measured by the basis of judgement of selected texts. This conception started in practice or use particularly at the end of 3rd A.H. when their life was in new society. They have to express new society by the light of stock scripts. This practice slowly expanded till 4th century of A.H. when they broaded it and made specialized scholars for that like Abū 'Alī al-Fārisī and his student Ibn Jinnī who were considered as the leaders of analogy school at the 4th century of A.H. They inserted to the consecutive, many rejected items of language like '*al-Qirā'ah al-Shadhah*', '*Al-Ḥadīth*' etc. He adopted those items for consecutive on the basis of his theory 'Differences of languages all are evidences'.²

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1. Ibrāhīm Anīs, *Asrār al-Lugha*, vol. 1, p. 23.
2. *Al-Khasā'is*, vol. 2, p. 10.

b. Pillars of analogy:

Analogy has four pillars:

i. Measurement, ii. Measured, iii. Decision & iv. Causes.

Ibn Jinnī discussed these four pillars in his book '*al-Khaṣā'is*' scatteredly but Ibn Sarrāj displayed this pillar chronologically:

i. Measurement *Al-Maqīs 'Alaḥ*: By which Arab speeches are to be measured Ibn Jinnī had disclosed it. He looked to the Arab speech comprehensively, then divided it into four types. We explained it in the discussion of acoustic previously. No need to repeat here. So I like to draw attention to the measured. So this is consecutive in practice and acoustic. Ibn Jinnī said, "The continued speech of Arab is consecutive."¹ We are discussing it here again, which is discussed previously and like to say "Measured" must be consecutive in analogy and consecutive in practice. If any one of the two is not present the measurement will not be, because Ibn Jinni said that consecutive in analogy and practice must be needed to present in together, it is desired destination.²

We understand here that there are three other types of Arab speeches, which were not included the 'Measurement'.

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1. *Al-Khaṣā'is*, vol. 1, p. 97.

2. *Ibid.* vol. 1, p. 97.

Divisions of measurement:

Ibn Jinnī divided 'Measurement' into four types: Origin, Branch, Similar and Opposite. When 'Measurement' is origin branch will be measured and when 'Measurement' is branch origin will be measured and when 'Measurement' is a thing similar will be measured and sometime 'Measurement' is a thing, opposite will be measured.

The first type: About it Ibn Jinnī said that Arabs put branch on origin if it is similar in any way¹ like their consideration of plural permutation by the condition of singular. Ibn Jinni said, "When they changed 'Wa' in singular they changed it in plural also as 'Qjāmah, Qjām' and 'Djāmah, Djām' or if they left 'Wa' in singular they left it in plural. Like 'Zaoj, Zajjah' and 'Thaor, Thaorah'.²

We know that the plural is branch and singular is origin. So plural is measured and singular is measurement by.

The second type: The 2nd type is origin. It will be measured and branch will be measurement like when they changed the verb, they changed the noun as 'Qāma, Qjāman' and when they did not change the verb they did not change it in the noun like 'Qāwamtu, Qiwaman'. Ibn Jinni said that they considered similarity always. That is why, when they changed the branch, they changed the origin and when they did not change the branch they did not change the origin as the consideration of similarity in their speech.³

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1. *Al-Khaṣā'is*, vol. 1, p. 111.
2. *Ibid.* vol. 1, p. 112.
3. *Ibid.* vol. 1, p. 113.

In another place he said that they put origin on the branch for similarity of meanings like *Huwa al-Hasan al-Wajh* here sign *al-Jarr* in *al-Wajh* for the similarity with '*al-Darib al-Raḥul*' as Sibawaih legalized it. There are many examples, which are displayed in his book, which we can not bring here all, only we like to say here that Ibn Jinni divided this type also in several ways.

These are origins and branches. Their similarity is divided into two kinds: one is word similarity and other is meaning similarity and another thing we observed here that Ibn Jinnī said noun is origin and verb is branch. This is '*Madh-hab*' of Baṣra. So we like to say that Ibn Jinnī had faith in this ideology.

The third type: Third kind of analogy is the bearing of similarity on similarity like the permutation of '*Shana'i*'. They measured it by '*Hanafi*'. We discussed it earlier in details.

The fourth type: Fourth type is the bearing of opposite on opposite. Ibn Jinni said that they left grammatical work of '*Laṣsa*' because of the non-work of '*Mā*' as 'Language of al-Hijaj' as well as '*Asa*' did not work because they bore it on '*La-'alla*'.¹

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1. *Al-Khaṣā'is*, vol. 1, p. 311.

The measured may be more under one judgement or may be more under many judgements like Arab measured 'Ba'ad' on 'Aye' because it is similar. Also they measured 'Kull' on 'Aye' because it is opposite to it.¹ So we get here that "The measurement" is one and measured are two by positive and negative or by similar and dissimilar. Also measured is one and 'Measurement' is more like differences of Madhabs in a syntactic case. We get it in syntax cases in most of the time and every Madhab or judgement is valuable or acceptable. Ibn Jinni said, "When you face a lot of decisions or more than one for a syntactic case, you have to work with the most powerful one. But it is not forbidden for you to work with the weak or the weakest one."²

At the end, we like to say that there are more than one phases of a case, some of it are powerful and some of it weak but all of it is should be 'Measurement' we can not take only powerful and throw the weak. Ibn Jinnī said that when you saw a scholar giving his decision for a case he puts his hand on the right one according to his consideration although the other might be legal.³

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1. *Al-Khaṣā'is*, vol. 1, p. 311.
 2. *Ibid.* vol. 2, p. 488.
 3. *Ibid.* vol. 2, p. 491.

Here is an important point “How we can one is powerful and another is weak”. Actually the decision depends on the taste of speaker and on his mentality. Sometimes it is changed from a decision to another decision. We got this practice from the scholars of Basra and Kufa. Final decision of Ibn Jinnī for several phases of a case of syntax is all phases are acceptable or measurement none can be rejected at all. He said, “ Be careful about all phases. You do not have authority to reject any one of the phases”.¹

ii. Measured *Al-Maqāṭis*: A question arises that what is measured? Which thing or which language can be measured by the consecutive language or not? Ibn Jinnī answered by the theory of ‘al-Māzinī’ who said, “which will be ‘measured by’ Arab speech this is Arab speech.” This theory was adopted by Ibn Jinnī where he explained that “you did not hear all subjects and all objects of Arab speech. You heard some on which you measured others”.²

We understand by the analysis of Ibn Jinnī for measured that the measured can be divided into three types:

a. Non-transmission of Arab speeches: We said that when scholars put the grammar of the language they put on the basis of short collection of the language, which are not comprehensive collection. Besides short collection there are vast phenomenon of language which will be ‘measured by’ the grammar or syntax.

1. *Al-Khaṣā'is*, vol. 2, p. 492.

2. *Ibid.* vol. 1, p. 257.

b. Addition of a letter to the word or joint a letter to the word or doubling of letters like '*Kharjaj*' '*Dhakhhal*' and '*Darbab*' from *Kharaja*, *Dakhala* and *Daraba*. They measured these on the basis of *Samlala* and *Sa'rara*, which are consecutives and Arab spoke them. By this way it is legal to construct new words. Ibn Jinnī explained the rejection of al-Khalil of this kind of measurement or analogy where Khalīl said *Farfan'a'a* it is forbidden to say on the basis of *Faq'an Sasa*. Ibn Jinnī said, "Actually Khalīl did not reject all kinds of measurements by doubling letters, he rejected only the words having last letter, *Lām*, which is pronounced from throat *Haraf al-Halaq* because Arab did not practice this kind of doubling. So it is proved that doubling is legal in Arabic language except in the case of the above mentioned rule.¹

c. Measurement of foreign language by the Arab language, we need it in our modern time.

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1. *Al-Khaṣā'is*, vol. 1, p. 361.

Ibn Jinni laid down a theory for the legality of this kind of measurement. He conveyed a view of Abu 'Ali for the support of his theory. 'Abū 'Alī says that if you say *Ṭāba al-Khoshoknān*. This is Arab language because you have arabicised it by the grammar of Arab language. '*Khoshoknān*' actually comes from Persian language constructed by two words: '*Khoshk*' means dry and '*Nān*' means bread. So '*Khoshoknān*' means dry bread and when you put '*Al*' before this word and make it subject *Mō'arraḥ* it becomes Arabic language like '*Aldibāj, Alfrand, al-Ṣihrij* etc.¹ So Arabicization can not be acceptable. Because Ibn Jinnī said, "What will measured by the Arabic language it will be Arabic language. That means measurements will be in all respects like in pronunciation, in Morphology or word building and in all syntactic rules."²

We see here that there are three new ways of measurement, which were discovered by this extra-ordinary scholar because he thought about Arabic language comprehensively and maintained that the language could not be steeled on acoustic only but it should be broaded by discovering new ways of additions. So he brought about the above mentioned ways.

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1. *Al-Khaṣā'is*, vol. 1, p. 357.

2. *Ibid.* vol. 1, p. 114.

So by this way we have to transmit the non-transmitted language to the Arab language. Here these are the ways of language development; flourishment, ornamentation and expression of new ideas came across the period of human life.

iii. The decision/judgement *Al-Hukm*: Decision is the syntactic judgement that means in every case of syntax we should follow the judgement of syntactists. How will it be possible?

There are two kinds of decisions:

One is decision on acoustic and another is decision on analogy. Ibn Jinni discussed a lot about the first and we explain it at the discussion of acoustic. So we do not want it to repeat here. We like to say here that the decision about syntactic case is the evidence of syntax like the syntactist who put a decision about a case of syntax, we called it sometime '*Madhab*', which is based on acoustic that is the evidence as we said before. The '*Madhab*' or decision, which is based on acoustic or Arab speech is also the evidence of syntax. Al-Suyūfī said about syntactic decision that it is legal to make analogy on the decision if its use is proved by the Arabs.¹

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1. *Al-Iqtirah*, p. 240.

Al-Suyūṭī brought out this idea from Ibn Jinnī who said about it in '*al-Khasā'is*'. The decision has been taken for the measurement. This is the discovery of Arab scholars in the field of evidence.¹

The other decision is analogical decision. This is also syntactic decision, which is also the evidence of syntax. Al-Suyūṭī said, "Is it legal to measure new speech on the basis of analogy? Their clear replying is yes."² So al-Suyuti legalized the decision of syntax on the basis of analogy. So it should be considered as evidence of syntax. This is not a new idea of him. He only interpreted the speech of Ibn Jinnī who said that the decision on the basis of analogy is the evidence of syntax for example sometimes verb does not give sign on the subject *Rafa'*. According to the syntactists this *Rafa'* sign is hidden in the syntax.³

At the end, we like to say that although it was known that syntactic decision is also evidence and Ibn Jinni has played a big role in his book '*al-Khasā'is*' to prove the above mentioned decisions of syntax, which are evidence for syntax. That is why, we have in the syntactic books from early period till now the written rules of syntax, which are not laid down by Arab speakers but it is a creation of syntactists, which we consider as evidence of syntax.

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1. *Al-Khasā'is*, vol. 1, p. 84.

2. *Iqtirāḥ*, p. 240.

3. *Al-Khasā'is*, vol. 1, p. 186.

iv. The cause *Al- 'Illa*:

a. Conception of the cause: Human nature is to ask question about the cause or collect the cause. Human brains are looking at the details of an event and gathers similarity to take general decision on the kinds of things. By this method they depend on the phenomenon of cause and reach to the rule of science. Since early period cause has been the point of view or basement of general structure of a theory. Cause is followed by decision. When cause was found the decision was taken there. So intention of cause yields phenomenon under a scientific rule and resolution. At the starting point we like to highlight the meanings of 'Cause' literal and technical sense, which are as follows:

1. Literal meaning: '*Al-Illa*' is formed by two plain letters that are 'A' and double '*Lam*' here.
 - a. 1st literal meaning is busy and amuse, busy with work in Arabic is '*I'talla*' and amuse with wife also in Arabic '*I'talla*'. Some one is busy with his food in Arabic is '*Allala*' that means taking taste seriously.¹
 - b. 2nd literal meaning is reason. The Arabic sentence '*Dāfa'a Ḥābiu 'al-Kharāj Bil 'Ila'*'.² Means the collector of tax depended by reasons.

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1. *Al-Muḥīṭ*, vol. 4, p. 20.

2. *Ibid.* vol. 4, p. 21.

Also the Arabic sentence ‘*Fulan*’, ‘*Alil*’ means “Some one is sick” by reasons and ‘*Hadhihi Illatuhu*’ means “This is the reason of it”.¹

This second meaning was led to the technical meaning.

2. Technical meaning: The technical meaning is to find out the reason of language phenomenon in it all changes, i. e. to observe language structure and phases. So the conception of ‘Cause’ firstly is the investigation of reasons, which is hidden behind the language phenomenon i. e. behind the syntax and grammar of language. Secondly it is the investigation of ‘Cause’ at the margin or at the side of language phenomenon.²

b. Nature of cause: What is the nature of syntactic cause? Is it near or far from the other kinds of ‘Causes’? It is a logical cause or a ‘Cause of *Fiqh*’?

Aristotle counted ‘Causes’ in four:

1. First one is material cause.
2. Second is subjective cause.
3. Third is pictorial cause. &
4. Fourth is destinational cause.

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1. *Al-Qāmūs*, vol. 4, p. 21.
2. *M.A. Thesis*, p. 170.
3. *Al-Usūl*, p. 189.

Material cause is about the matter of thing; and subjective is manufacturer of that thing. The picture is form of that thing and the destination is the purpose of that thing. If we apply this theory on a chair we will find that where we sit down. Here the material is wood. The subject is carpenter and picture is out show of the chair and destination is the sitting on the chair.¹

It does not mean that the science deals with the wood and manufacturer. That is why, this two matters are not the subjects of investigations but the subject is 'Picture' and 'Destination'. Picture is a phenomenon, which is the main subject of science. By the analysis of format or picture the science will drive us to reach the purpose where characters of phenomenon will be discovered and the purpose of creation will be cleared.

It is known that the nature of philosophical cause and logical cause; their nature is destinational, which discovers relation between 'Cause and Caused'. The relation is the necessity of availability of both things at a time for example smoke wherever you see it fire must be there. So there is "No fire without smoke" and "No smoke without fire".

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1. *Al-Uşūl*, p. 189.

'Cause of *fiqh*' is worshipping, which discovers the benefit of general people. Here the 'Caused' exists before the cause as 'Allah & *Ṣalāt*'. Allah exists and *ṣalāt* comes later on and the relation between '*Ṣalāt*' and 'Allah' is destinal which is worship for the benefit of general people.

But syntactic cause is perceivable and discovered by the investigations. Sometimes it is necessary and sometimes it is not necessary. That means Arab speaks and investigation of his speech is done. Then syntactists explains the cause. So logical cause is based on the devastating of matter or based on material. The '*Fiqhi Cause*' is based on the sign of order as performance of '*Al-Salat*', sign is a carryout of the order of Allah and 'Syntactic Cause' is based on the feelings of thing. This is the nature of 'Syntactic Cause' and this is the difference between 'Syntactic Cause' and other causes. The syntactic cause is near to the logical cause because both are concerned with materialism. That is why, Ibn Jinni said, "Understand that syntactic cause is near to the logical cause and is far from '*Fiqh Cause*', because it depends on feeling."¹

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1. *Al-Kh̄ṣā'is*, vol. 1, p. 48.

We find here the role of Ibn Jinnī in the fixation of nature of the ‘Syntactic Cause’. He fixed it in feeling not in destination cause, which is concerned with the Aristotle’s logic. Here a very hard discussion arises among the syntactists. Some of them want to say that Arabic syntax is influenced by Aristotle’s logic. Dr. Tammām Ḥassān gives a long discussion about this and rejected its being from Aristotle logic.

He gives evidences by Ibn Jinnī’s theory that the ‘Syntactic Cause’ is feeling, which is the work of brain or sense and which is not related to Aristotle logic. Moreover, it is started at the early period of Islam while the Arabs mixed with Greece during the period of the emperor Mamun at the end of second century of A.H. So when ‘Cause’ came into being the Arabs at that time the Aristotle’s logic was not known to them.¹

On the other hand, we like to confirm here that since it is not ‘Materialistic Cause’ and also not formotional cause but it is feeling cause. So it is completely different from the other causes and this nature of cause was discovered by Ibn Jinnī in particular and Arabs in general.

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1. *Al-Uṣūl*, p. 50,58.

Ibn jinni said, "If you try to drop the first letter *Fa* in the words '*Mizān*' and '*Mī'ād*' you can do so and can say '*Miuzān*' and '*Miwād*' as well as '*Fa*' in the words '*Musir*' and '*Muqin*' you can say '*Muisir*' and '*Muiqin*'. So in application of causes in syntax, you are able to leave it but in the cause of logic you are not able to leave it at all because black and white at a place are not possible and it is also not permissible similarly in the body movement and its stillness at a time. There are no ways to appear it moreover to think of it. This is the difference between 'Cause of syntax' and 'Cause of logic'.¹

There are another two sides of 'Cause nature' which are weak cause and strong cause. Some scholars have gone through the weak cause of syntax and some others have gone through the strong cause of the syntax. Ibn Jinni replied to the supporters of 'Weak causes' and said, "Understand 'Syntactic cause' is nearer to the logical cause than the '*Fiqh* cause' because syntactic cause depends on feelings. The evidence of it is that the hard and the light side of a word can not be possible to utter at a time in the speaking."²

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1. *Al-Khaṣā'is*, vol. 1, p. 145.

2. *Ibid.* vol. 1, p. 48.

Ibn Jinni gives evidence by the version of Abu Ishaq al-Jajaj. He said, "Subjects are signed by 'Rafa' and objects are signed by 'Naṣab'." This has been done for the difference between them. Then he himself questioned why it would not be opposite? It is also a difference. Then he understood that what has been done it is accurate because for the verbs subject is always one where objects are more. So which is little is signed by 'Rafa' and which is more is signed by 'Naṣab' which is hard to be little in a speech then 'Rafa' sign and which is light to be more in a speech by 'Naṣab' sign.¹ The sign 'Rafa' is hard and the sign 'Naṣab' is light in pronunciation.

Another evidence of Ibn Jinni is that the Arab changed 'Wa' of 'Mizān' and 'Mi'ad' by 'Ya' because of 'Wa Sākina' after 'Kasra' is hard and it is clear in phonetics.²

Ibn Jinni's above mentioned views are supported by two great scholars of Arabic language. One is 'al-Suyuti'. He says that if you investigate roots of this industry, you will understand that it is absolutely firm.

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1. *Al-Khaṣā'is*, vol. 1, p. 48.

2. *Ibid.* vol. 1, p. 49.

If you think over the causes of it, you will know that it does not enter into each other but some careless schollars have gone to say that 'Causes of syntax' are frivolous but if we scrutinize the construction of word in this way or that way we will know that all of it are laid by intellectuals. We have to find out all positions of these words, if we obtain it this will be the final goal.¹

Another scholar is Prof. Muḥammad 'Alī al-Najjār who came at the period of scientific Renaissance in Arab world and verified the book of *al-Khaṣā'is* scientifically. We see here that he is saying that the main purpose of Abul Fatah b Jinni is to show the wisdom of Arabs in their language and it is done by showing the causes of their nature of language particularly construction of words. He was very much concerned with showing the causes of word construction because there were some people who went through the weakness of the syntax causes.²

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1. *Iqtirāḥ*, p. 46.

2. *Margin of al-Khaṣā'is* by Dr. Najjār, vol. 1, p. 48.

Finally Ibn Jinni ask, are the 'Causes' discovered by syntactist intended to Arab speakers? He says that what was expressed by syntax scholars it was the intention of Arabs. Do you not see the consecutive of Arab speech in '*Rafa*' '*Nasab*' '*Jar*' '*Jazam*' etc. in signing of subjects, object and other sides of language? Is it not constructed and followed by wisdom or is it happened by chance? If it is so, then it can not be consecutive at any stage of the period and signs would have been differred in any part of the Arab world but it was not happened.¹

At the end, we like to say that the 'Causes of syntax' are not weak and can not enter into each other but they are strong and non-entered into each other.

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1. *Al-Khasā'is*, vol. 1, p. 237.

c. Influence of cause: Syntactist forwarded in their analogy partly or fully in several symbols of reasons or causes. Although these symbols are many and differ among them but these discovered two main lines of influences. Those were the main reasons behind the language phenomenon and syntactist bases. That is why, the syntactist adopted them as logic of syntax. The influences are as follows:

1. First influence is lightness. Ibn Jinni fixed the term of causes by the lightness of course. It is escaping from hardness. He said, “Understand, syntactist causes are near to the logical causes because they depend on feeling and evidence by lightness from the hardness.¹ He clears here that the lightness is the first factor of ‘Cause’ *Ta’līl*. If we try to light the hard thing we have to apply assignment of the ‘cause’. This is the mechanism process for the language.

In another place he mentioned “The syntactist cause runs after the lightness and difference”.²

Ibn Jinni gave evidence for this theory by the versions of Abu Ishaq, al-Jajjaj. He said, “They put ‘*Rafa’ al-Fā’il*’ and ‘*Naṣab al-Maf’ūl*’ for making difference between them”. Then he asked himself, why did they not make opposite to that?

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1. *Al-Khaṣā’iṣ*, vol. 1, p. 48.

2. *Ibid.* vol. 1, p. 145.

It was also difference, then he said, "What they did, is accurate"? Because for a verb there is no more than one subject but object of verb is may be one or may be more. The subject which is one they made it 'Rafa' because 'Rafa' is hard and this is to escape from many hardness and they made 'Nasab, for objects of verb, which are more and 'Nasab' is light. This is also for escaping from the hardness to lightness.¹

He gave another evidence that the words 'Mizān' and 'Mi'ād' came from the original words 'Muzān' and 'Miwād'. The syntactists changed 'Wa' of both words by 'Yea' because before the 'Wa' Harkat of 'Meem' is 'Kasra' which is sister of 'Yea'. That is why, it is changed by 'Yea' and they also changed 'Wa' because pronunciation of it is after 'Kasra' is hard. Speak of 'Mizān' is light and speak of 'Muzān' is hard. So it is no doubt about it that in the speaking of last one is tiredness.²

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1. *Al-Khasā'is*, vol. 1, p. 49.

2. *Ibid.* vol. 1, p. 49.

Last evidence of Ibn Jinni is that ‘*Ḍamma*’ is hard and ‘*Fatha*’ is light. He said, “When you speak you will get hardness in ‘*Ḍamma*’. The pronunciation of ‘*Ḍamma*’ is ‘*U*’ and when you speak ‘*Fatha*’ it is light. The pronunciation ‘*Fatha*’ is ‘*A*’”. So where the Arabs got little, they put ‘*Ḍamma*’ and where they got more, they put ‘*Fatha*’ because for more lightness it is accurate. This is to escape from the tiredness.¹

3. Second influence of cause is termed by ‘*Farq*’ difference. This is to make difference between two words or among words. To avoid the confusion between two words the syntactists as well as the Arabs applied this kind of permutation ‘*Ta’līl*’. Their application was to leave the light permutation. Suppose, if they ‘got’ word which should be made ‘*Ta’līl*’ but if they did so, this word would be similar to another word in kind and construction which would be great confusion between two words. So when they got it so, they left the application of light permutation ‘*Ta’līl*’. This section is called permutation by difference *Farq*.

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1. *Al-Khasā’iṣ*, vol. 1, p. 55.

Sibawaih is the first speaker of this kind of permutation. He said, "In place of '*Rafa*' it will be '*Alif*' not '*Wa*'. This is to differentiate between dual and plural i. e. '*Tathnia*' and '*Jama*'.¹

We see Sibawaih put '*Alif*' instead of '*Rafa*' although the '*Rafa*' is the sister of '*Wa*'. So '*Wa*' should be replaced by '*Alif*'. Here sībawaih did not put '*Wa*' because of similarity of this word with the word of '*Jama*' '*Mudhakkār Sālim*'. So he replaced it by a letter instead of another letter to avoid the confusion or to make difference between above mentioned two words.

Although Sībawaih discussed clearly a lot about this kind of permutation in his book he did not put a theory about it, but it was put by Ibn Jinni later on. He said, "The syntactist causes run on the two ways i. e. lightness and difference.² This is his theory. Now what is the goal of this theory? We display it here. He said, When '*Dumma*' of '*Wa*' gathers with '*Yea*' and before it we have '*Sukūn*' like '*Habwa*', '*Gazwa*' and '*Rama*'. Their dual and plural shaves of words are one but they put '*Naṣab*' before '*Wa*' and put '*Naṣab*' before '*Yea*' in the above mentioned words. So they will not become similar to the plural words.

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1. *Al-Kitāb*, vol. 1, p. 4.

2. *Al-Khaṣā'is*, vol. 1, p. 145.

The above mentioned words are duals.¹ Fixation of permutation 'Ta'mal' 'Ta'lil' is a syntactic term. This is done by Ibn Jinni. For the above-mentioned action of 'Ta'lil' what name should be fixed? Ibn Jinni is the first scholar who put or fixed the name of above-mentioned action, which is difference 'Illah al-Fara'.

d. Ibn Jinni's method in the analogies of cause:

We discussed a lot of the role of Ibn Jinni in 'Ta'lil' about its nature and influences and we saw the method of Ibn Jinni in the analogies of 'syntactic cause'. We fix here this point to display the method of Ibn Jinni in the following syntactic causes:

1. Is the 'Ta'lil' created by the influence of Greece civilization or by analogist or owner of language?
2. What 'Ta'lil' we got from syntactists? Is it the 'Ta'lil' of all Arabs?
3. Ways to know the 'Ta'lil' of Arab.

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1. *Al-Khasā'is*, vol. 1, p. 146.

1. The first cause is origin of 'Ta'līl'. Since it is considered as principle of language, we have to find out its origin. Actually the owners of the language know about it sometimes they speak about it and sometimes indicate to it. What they have said or indicated about 'Ta'līl' are now known and the same things are discovered later on by the analogists when they have investigated about the causes of the grammar of language. So 'Ta'līl' was present from the beginning language. They left it side by side of syntax and owners of language knew it. In course of time, who first discovered it is 'al-Khalīl'. We spoke about it before which is confirmed by Ibn Jinni. During the foundation period of language syntactists were trying to find out the 'Ta'līl' by the scientific investigation. They did not lay down any base of language until they confirmed the 'Ta'līl' or 'cause' as we saw in the work of Ibn Jinni. He fixed a part of his book and named it "the Arab intended by the causes what we forwarded them."¹

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1. *Al-Khaṣā'is*, vol. 1, p. 237.

He discussed a lot of this point but we select only some of it for the benefit of our purpose. He said, "Understand, if the validity of this point is proved and settled, big benefit will be for ourselves and for determination. Because what we claim if we get it from the Arabs then it is accurate, beautiful and evidenceable. Language can be continued on the one shape and one method but it is very difficult, because it will take much time.¹

So we see that Ibn Jinni wanted to prove the mentioned version of 'Ta'līl' of the owner of language and called us to follow the 'Ta'līl' of syntactists, who brought down the 'Ta'līl' of the owner of language.

Here another question arises. How do you know that this is the 'Ta'līl' of the Arab? And is it the 'Ta'līl' of all Arabs? The answer is in the next lines.

2. Of course this is the 'Ta'līl' of all Arabs. Ibn Jinni said, "You see the consecutive of "*Rafa al-Fā'il*", "*Naṣab Al-Maf'ūl*", & 'Jaar' by 'Jar' words, 'Naṣab' by 'Naṣab' words, 'Jazam' by 'Jazam' words etc. as well as dual, plural, addition, relation etc. and so on are accidentally happened, who will say this?²

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1. *Al-Khaṣā'is*, vol. 1, p. 237.

2. *Ibid.* vol. 1, p. 239.

Absolutely it is not an accidental case but Arabs were feeling all signs, letters, words, syllables and sentences when they spoke.

Here another question arises. May this be 'Ta'lil' naturalized for them? Ibn Jinni replied, "It may be said that the 'Ta'lil' was not naturalized for the Arabs. So without any intention of knowing they were speaking i. e. about what 'Ta'lil' we are concerned here with they were not concerned like us. It is not correct because there is evidence that the speech of an Arab was corrected by another Arab as al-Mutanabbi said, "Some of Arab spoke 'Yøuḥīr'." Other one came and taught him secretly that it was 'Youhar'. So we see this is the direction by Arab to one another and alarmed him on the correct one.¹

We observe here that 'Ta'lil' is not naturalized. If it is so, why did they make mistake? There are many evidences about the above-mentioned point.

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1. *Al-Khaṣā'is*, vol. 1, p. 239.

Another question also arises here. May later people be followed by the former people? Ibn Jinni said, "It is also not correct because we have seen that the Arab were criticizing each other for the language mistake and were correcting each other". If they followed the former people, they did not criticize each other but it was true that is they knew all bases of their speech.

At the end of this point we like to answer another question. All Arab speeches are not in one shape, but there are some differences like the difference of '*Ma al-Hijājia*' and '*Ma al-Tamāmia*'. Ibn Jinni said that these little differences in the language are not considerable as differences. On the other hand, people of the both mentioned languages large in quantity, which can not be counted as difference but it should be consecutive. So this '*Ta'li*' was not addressed, not used, not naturalized on the Arabs but it was feeling of every one in all times and in all places.¹

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1. *Al-Khasā'is*, vol. 1, p. 44.

3. There are two ways of the 'Ta'līl' of Arab:
- Ta'līl* by absent; and
 - Ta'līl* by present.

a. *Ta'līl* by absent is watching and inspection. Ibn Jinni honored and gave importance to the watching and said, "Reporter is not like the viewer¹ and viewer is absent." Ibn Jinni said, "Watching did not happen by his contemporary scholars but before his period there were scholars who inspected the Arab language like the watching of their activities during the speech."²

He mentioned a stage of scholars who watched the situations of Arab speeches. They are 'Abū 'Amar b 'Abī Ishāq, Yūnus b Ḥabīb, Ishāq b 'Omar, al-Khalīl b 'Aḥmad, Sībawaih, 'Abū Ḥasan Akhfash, 'Abū Za'ad, Khalīf al-'Aḥmar and al-Aḥmāī, Ibn Jinni also declared them as inspectors but he doubted that they were depending on the beginners of Arabic speech.

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1. *Al-Khaṣā'is*, vol. 1, p. 224.
2. *Ibid.* vol. 1, p. 224.

b. *Ta'li'l*' by present it means deliberation *Riwāyah*. Ibn Jinni displayed a lot of deliberations in his book but we choose six of those for our work.

i. He asked an Arab to say what the plural of some words and said, "I asked 'Abū 'Abdullah once how do you make plural of '*Dukkān*'. He replied, '*Dukkān*' and plural of '*Sarḥān*', he said, '*Sarḥān*', ... and for plural of '*Uthmān*', he said, '*Uthmānun*'. Then Ibn Jinni asked, why do you not say '*Athāmīn*'? He replied, ... He would not say it at all."¹

We observe here that Ibn Jinni proved that Arabs knew the situations and positions of their speeches. So they knew the '*Ta'li'l*' of their speech and if it was not so would say '*Uthmān, Athāmīn*' for plural but he said '*Uthmānūn*'.

ii. Al-Asma'ī delivered from 'Abū 'Amar. He said, "One man from Yemen said to me *Fulān, Laghub, Jā'athu Kitābī*". I said to him, "How you tell '*Jā'athu Kitābī*'?" He said, "Yes. Is it not '*Ṣaḥīfa*' in meaning? Ibn Jinni said, "Understand, how this 'Nomad' illiterate man made '*Ta'li'l*' of his speech?² This is another evidence that Arab knew their position of speeches.

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1. *Al-Khaṣā'is*, vol. 1, p. 242.

2. *Ibid.* vol. 1, p. 242.

iii. 'Abū 'Alī conveyed a kind of 'Qira'ah' from 'Ammara b 'Aqīl b Bilal b Jarir'. He read '*Wala al-Lailu Sābikun al-Nahari** I said, "What do you mean?" He said, "I mean Sābikun al-Nahara." Then I said to him, "Why did you not say it then?" He said, "It is more weightful." Ibn Jinni said, "We get three purposes here. One is the correction of an Arab to another how to say the origin of it is this. The second is 'I did it for this reason'. Here the reason is hardness and the third is sometimes they spoke in a way but meant in another way, which was not mentioned for the hardness."¹

iv. Sibawaih said, "Arab spoke against any body '*Allahumma Dab'an Wa d*ẓ*'i'ban*'." I said, 'What do you mean?' He said, "I mean *Allahumma Ijma' Fiha Dab'an wa d*ẓ*'i'ban*." Ibn Jinni said, "This is the declaration for which we can claim that they knew the situations of their speeches."²

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1. *Al-Khaṣā'is*, vol. 1, p. 249.

2. *Ibid.* vol. 1, p. 250.

* yasin 40

v. Once I asked al-Shajari, "How do you say 'Darabtu Akhāka'." He said, "Such is." Then I said, "Can you say 'Darabtu Akhūka'?" He replied, "I will not say 'Akhuka' at all." Then I said, "How do you say 'Darabanī Akhūka'?" He said "Such is." Then I said, "Are you not determined not to say 'Akhuka' at all?" He replied, "What is this?" The both ways of the speeches are differed and Ibn Jinni said, "This is the meaning of what we say that this is object and this is agent. However, he did not mention it in direct word.¹

vi. It was narrated from Prophet (S.) that a tribe came to him then He (S.) said, "Who are you?" They said, "We are Banī Ghayyan." He S. said, "No, you are 'Banū Rashdan'." Ibn Jinni said, "In the grammar as we say 'Alif' and 'Nūn' are additional letters and it is clear here.²

These deliberations proved that the Arabs were aware of the 'Ta'lit' of their language. Some times they declared it and sometimes not but later on it was discovered by the syntactists.

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1. *Al-Khasā'is*, vol. 1, p. 242.

2. *Ibid.* vol. 1, p. 242.

e. Cause of cause:

Ibn Jinni discussed about this case in his book '*al-Khaṣā'is*' denying the division of 'Ibn Sarraj' and his student 'al-Jajjāji'. They divided the causes in first, second and third claiming that the last cause is the completion of the first cause. There is no 'Cause of cause'. Ibn Sarraj's opinion is that the sign '*Rafa*' on '*al-Fā'il*' is caused by verb, so why '*al-Fā'il*' is *Marfū'*? This question is 'Cause of cause' which was named later on by second cause.¹

Ibn Jinni denied this kind of 'Cause' and said, "What is named by 'Cause of cause' is legal in word but actually this is the explanation, interpretation and completion of the 'Cause'.² Because if you say, '*al-Fa'il Marfū'* by verb and ask, "Why does the verb give *Rafa*' on the '*Fā'il*' agent? You said for the predication of the subject". Then you asked, "Why predicated puts sign on the subject?" So question after questions will arise to you which are actually interpretations not 'Causes of cause' or second cause or third cause.³ Ibn Jinni takes final decision not to say 'Cause of cause' or second or third cause because he says, if you open the door of the 'Cause of cause' then this will continue and constantly will be increasing without end. So we have to avoid it by giving the final answer that it is only interpretation and nothing else.

Second evidence of Ibn Jinni is the logical term i. e. the 'Cause' can not be 'Caused' like the blackness, it is itself like this. We cannot say, "Why it is black?" Since 'Cause' cannot be 'Caused' in logic it cannot be in syntax. This is the statement of him.⁴

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1. *Al-Khaṣā'is*, vol. 1, p. 173.

2. *Ibid.* vol. 1, p. 173.

3. *Ibid.* vol. 1, p. 173.

4. *Ibid.* vol. 1, p. 174.

Actually the opinion of Ibn Jinni in refusing several causes or refusing the divisions of 'al-Sarraj' and 'al-Jajjaji' is as he declared that it would lead to the defect of speech and loss of time. Here one question arises that Ibn Jinni's method is to find out the hidden phenomenon of the language, which are always behind the language. So how can he refuse the 'cause of cause' which is the obstacle in the way of discovery of hidden things? Actually the matter is not as questioned. Ibn Jinni intended here not to put the names 'Cause of cause' or first and second causes but he encouraged following the hidden interpretations behind the language phenomenon. This is not wise to put the names of cause, which will lead us to defects in speech.

Finally we like to say that Ibn Maḍā al-Qurtubī who said that Ibn Jinni refused 'Cause of cause'. On the basis of this idea he also refused the 'Cause of cause'. This interpretation is not correct because we said before that Ibn Jinni did not refuse to discover all interpretations behind the 'Cause' but he only refused the naming of cause as second and third causes. So Ibn Maḍā's word is to cut the follow up of cause.¹ Which is harmful for the analysis of language philosophy that is why we cannot accept it at all. Moreover, his evidence is based on a wrong interpretation of the view of Ibn Jinni.

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 1. Ibn Maḍā, *al-Radd 'Alā al-Nuḥḥāt*, p. 102.

f. Divisions of cause:

Ibn Jinni divided the 'cause' into two divisions:

- i. Compulsory cause; &
- ii. Optional cause.

Before we dive into this matter or divisions we have to indicate to the 'al-'*Āmil*' doer word which is very important matter in Arabic syntax. What is the idea of Ibn Jinni in this respect? We are going to display it here. Although there are hard arguments, which arise about syntax doer word but Ibn Jinni fixed the speaker as doer of syntax. He is putting signs of parsing where he wants or intends in the sentence. Speaker fixes the meaning first and then as per meaning he fixes signs of parsing openly or hiddenly and he puts the words forward or backward to clear the meaning what he intends. Doer is not letters or words or clauses. To clear this matter we need a long discussion, which we do not want to write here. Only we like to prove here that the speaker fixes the parsing as per required meaning,¹ which is in the speaker's brain.² So the measurement according to Ibn Jinni is meaning and the speaker is the owner of the language whom we follow in our language. This follow-up will continue so long the language will survive through them. We shall follow their causes or influences of causes.

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1. *Al-Khaṣā'is*, vol. I, p. 164.

2. *Language and Mind*, p. 132.

In the light of above-mentioned idea we find the divisional analysis of Ibn Jinni for 'Ta'ill' which is of two kinds.

i. Compulsory cause: The causes, which compel the signs parsing in the sentence openly or hiddenly or compel forwarding or backwarding of word. This is the compulsory cause. This kind contains the causes of difference. Because this cannot be avoided. Otherwise many suspicions will arise. On the other hand if these kinds of causes are not applied the meaning of sentence will not be found out. Ibn Jinni said, "Most of the causes are compulsory like 'Rafa' of subject and 'Naṣab' of object or 'Rafa' of subject, predicate and subject of verb. This is the nature of Arab language."¹

The above mentioned text shows us that the most of the causes in Arabic are compulsory and optional ones are little. In another way the owner of language compelled the causes in their language so that we find the subject is always with 'Rafa' and object is always with 'Naṣab'.

Since these kinds of causes are compulsory. That is why, Ibn Jinni fixed it them the causes of logic and said, "Causes of syntax are of two kinds. One of it is necessary, which is attached to the causes of logic."²

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1. *Al-Khaṣā'is*, vol. 1, p. 164.

2. *Ibid.* vol. 1, p. 145.

He gave example of this kind by the word '*Ramaya*' and '*Gazawa*', which cannot be changed in their dual forms.¹

ii. Optional causes: Ibn Jinni discussed that actually this is not a cause, which compelled the parsing of sentence. But it is a reason, which can be avoided if speaker likes. He gave example that these kinds of reasons are particles. *Imāla* are six. Another example is reading of '*Wa*' of '*Uqqitat*' which is speaker who can read by '*Wa*' or '*Hamza*'.²

We see here that Ibn Jinni depends on the meaning of words or sentences. If the meaning of the words or sentences will not change according to the change of letters it is an optional cause. If the meaning is changed compulsory cause must be there.³ Ibn Jinni put a resolution for these kinds of causes. He said, "For any case if you get two, three and more answers, this is optional cause and not compulsory."⁴

Therefore we like to say that Ibn Jinni depends for his analysis of causes on the meaning, which is the main point of causes or which fixes the cause. That is why, he gave high importance to the cause in his book as well as he related the compulsory causes to the logic causes and optional causes to the '*Fiqh*' causes.

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1. *Al-Khāṣā'is*, vol. 1, p. 146.

2. *Ibid.* vol. 1, p. 165.

3. *Ibid.* vol. 1, p. 165.

4. *Ibid.* vol. 1, p. 165.

C. Unanimity:

i. Conception of unanimity: We know that unanimity is a principle of the syntax principles. Here we are going to introduce the unanimity of two cities. Ibn Jinni fixed a part of his book for this purpose and asked when will the unanimity of Arabs be evidenced?¹ The two cities are known to the Arab scholars in Arab, Islamic and non-Islamic countries. That is why, he did not mention here the name of two cities but in another place he indicated them and said, "This is the '*Madh-hab*' of Sibawaih, Abul Hasan and all of our friends and all Kufians also with us".² Sibawaih is the leader of Baṣra who is known to us. Kūfa is mentioned here through word. So the two cities are Baṣra and Kūfa. Al-Suyuti made it clear in his book. He said, "The meaning of unanimity of the syntactists is unanimity of two cities Baṣra and Kūfa."³

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1. *Al-Khasā'is*, vol. 1, p. 189.

2. *Ibid.* vol. 1, p. 188.

3. *Al-Iqtirah*, p. 204.

We like to mention here that beside the mentioned two cities syntactists unanimity will not be considered as evidence because there are schools of syntax, which sometimes are named as '*Madhhab*' but actually these are not the schools '*Madhhab*' of syntax. These are only views, which can be mentioned only to support the '*Madhhab*' of the two cities.

We understand here that if the Arabs of the two cities agree for any case of Arabic syntax it will be evidence but Ibn Jinni mentioned Arabs unanimity. Actually or in fact unanimity of Arabs means unanimity of syntactists. It is cleared by al-Suyuti later on.

At the end it can be understood that the evidence by unanimity in syntactic cases will be unanimity of Baṣra and Kūfa but everybody of the two cities can not join the unanimity because only the schools of the two cities are concerned here. Moreover, not all the scholars are included but only the Arab scholars are concerned here. On the other hand particularly who joined with the unanimity are scholars, who are known to us and they are countable.

.....

So both the pillars should be the supporters of unanimity or both the pillars should not be contraries. If no contrary arrives against the unanimity it is acceptable. This is the legality of evidence by unanimity. Ibn Jinni proved the evidence by unanimity as a text of Prophet S. He said, 'My *ummah* will not unite in a mistake.' Ibn Jinni said, "The knowledge of Arabic is surveyed by the language." Every group has correct cause and ways. Al-Khalīl and 'Abū' Omar thought over it.¹

In the conclusion we like to clear the point of unanimity of two groups. Sometimes the two groups agreed upon a case. This is legal and sometimes they differed as Baṣra's group had an idea another Kūfa's group had other idea. The both ideas are individually evidences. For the syntactic cause legality of both is considerable for the followers.

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1. *Al-Khaṣā'is*, vol. 1, p. 190.

iii. Non-Violation of unanimity: Ibn Jinni went to the non-violation of unanimity. He said, "We will not tolerate the violation of unanimity, which came after a long research and they established a theory. If some one have confidence and long investigation after that he may reach to an opinion."¹ This text of Ibn Jinni indicates us to the unanimity period, which ended as well as its place and persons have been fixed. So late comers have options to show their views about that but these will not be considered as pillars.

In this connection he said in another place. Thus rejection of 'Abū 'Abbas of the legality of forwarding the predicate of *Lāṭsa* on its subject. Nobody can take evidence by it unless it is proved by the scholars of the two cities. Otherwise, you have to deny and not to take it at all.²

He gave evidence by another view of 'al-Mā'zini' who said, "If any scholar says a view, his students should follow it and not to violate it".³

We observed here that unanimity is fixed in time, places and persons as like as the previous pillars, which are acoustic and analogy. The ways and routes of violation or non-acceptance have been closed. If it is not so the followers of every time and place will create unanimity, which should be considered as pillar but this is not possible.

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1. *Al-Khasā'is*, vol. 1, p. 190.
 2. *Ibid.* vol. 1, p. 188.
 3. *Ibid.* vol. 1, p. 191.

iv. Violation at the necessity: Regarding violation at the necessity we have discussed this point just now and we have seen violation is forbidden but in the language there are many sides like classical poetry and modern poetry. Modern poetry sometimes is named as free-poetry, which is not controlled by rhyme. So sometimes for the wideness of language and freedom of poets violation should be legalized. Ibn Jinni did not forget to discuss this matter also. He said, “This is not a rigid place for the oppositions but it is repulsive, leave it as it is, may be excused for continuation, destroy without rule and deeply investigation.” So it is not the cutting way for the human to extemporize new way what they need if there is no text forbidding against it. So you may extemporize it as you wish.¹

In another place he said, “legality of violation of the unanimity happened since early period of this branch of knowledge till the time like ‘*Hādīhī Hujru Dabbin Kharibin*’.” This sentence started when language started and continued consecutively but the sentence is known as mistake of Arabs and it is anomalous, which is not measurement and not rejected.

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1. *Al-Khaṣā'is*, vol. 1, p. 189.

I have in the Quran like this near about thousand places like ‘*al-Mudāf*’ is hidden.¹

We observed that the consideration of necessity is accustomed to the classical period where the life was simple and the boundary was small. Thus expression was within the jurisdiction but at the modern time life has become so fast and the poet has to express many things observing the changing of world situations from time to time. So necessity arises to exit from the classical boundary. Ibn Jinni allowed adopting a resolution about the legality of violation at the necessity.

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1. *Al-Khasā'is*, vol. 1, p. 191.

v. Formation of *Madhhab*: We know earlier that unanimity is a pillar of syntax pillars and as we know the meaning of unanimity is '*Madhhab*' or school, which is an evidence of syntax evidences. Here a question arises that there are many '*Madhhab*' formed by to '*Madhhabs*' can this new formed '*Madhhab*' be considered as an evidence? Ibn Jinni displayed a lot of symbols for that third '*Madhhab*' and legalized it. Then why it is not similar to the formation of language. Which we saw in acoustic? If that one is an evidence this one also will be an evidence. Because both of them grew from two origins. Third language grew from two valid and dependable languages. It is the follower of '*al-Simā*' or acoustic. Similarly third '*Madhhab*' grew from two valid and dependable '*Madhhabs*'. It is the follower of unanimity, which is '*al-Ijma*'.¹

Ibn Jinni brought out third '*Madhhab*' in his book from three scholars:

a. The '*Madhhab*' of Abu 'Uthmān al-Māzinī.

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1. *Al-Khaṣā'is*, vol. I, p. 73.

- b. The '*Madhhab*' of 'Abū 'Umar al-Jurmī and
 c. The '*Madhhab*' of 'Abūl 'Abbas al-Mubarrid.

The first one is formed by two '*Madhhabs*', '*Madhhab*' of Sibawaih and '*Madhhab*' of Yūnus b Ḥabīb in the case of morphology and non-morphology of '*Tahqīr*' as well as in the other cases of syntax and morphology, which are known later on as the '*Madhhab*' of al-Mā'zini.¹

The second '*Madhhab*' is formed by two '*Madhhabs*', '*Madhhab*' of Sibawaih and '*Madhhab*' of al-Farra in the case of second letter of '*Thathnia*', Sibawaih said, "Letter is *I'rāb* Parse" and 'Farra' said, "Change of '*Alif Thathnia*' to the '*Yea*' is *I'rab*." This new-formed '*Madhhab*' is known as the '*Madhhab al-Jurmi*'.

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 1. *Al-Khaṣā'is*, vol. 1, p. 71-73.

The third '*Madhhab*' is formed by two '*Madhhabs*', '*Madhhab*' of 'Abūl Ḥasan al-Akḥfash and '*Madhhab*' of al-Khalīl. In the case of *Jābatan* origin of it is *Ijābatan* to 'Abūl Ḥasan and *Ijwābatan* to al-Khalīl. This is a new formed '*Madhhab*' which is known as the '*Madh-hab*' of 'Abūl 'Abbās.¹

We now turn to the starting point of this chapter. The formed '*Madhhabs*' are many, these are not possible to count here, but these are all evidences. They are originated from '*al-Ijma*'. Ibn Jinni concluded this point by expressing his view saying that these kinds of '*Madhhabs*' are lot, which have been taken from two views derived from two origins. This is the situation of that.²

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1. *Al-Khasā'is*, vol. 1, p. 74.

2. *Ibid.* vol. 1, p. 74.

D. Consideration of situation/Istishab al-hal:

i. Definition of situation: Al-Anbārī said that the consideration of situation is preservation of the word condition on their origin at the non-available of traditional evidences for the origin.¹

Ibn Jinni said, “The consideration of situation is companionship or association of the conditions of words by the turning of them to their original shaves when the other evidences are not available for that change.”²

We observe here that the both scholars defined the above-mentioned matters in the same way. Only the words are different in their definitions without changing of the conception of the matter where al-Anbari concentrated on the preservation of condition. Ibn Jinni also concentrated on the companion of condition both the views are same although companion is more appropriate here.

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1. Al-Anbārī, *Al-I'rāb Fi Zadal al-I'rāb*, p. 46.

2. *Al-Khasā'is*, vol. 1, p. 133.

ii. Legality of evidence by situation: In connection of legality we will put here the opinions of three scholars who are concerned with syntax principle science. They are as follows:

There are no written theories about this matter before Ibn Jinni although later scholars they have expressed about it. So we will discuss about it from the idea of Ibn Jinni. He said, "Consideration of the condition as an evidence can be taken but it is the weakest evidence of syntax principles, which may be used when and where necessity arises or may be used for the broadness and wideness of pillars of the syntax or in interference to the situation like leaving the easiness and going to the hardness without the necessity like 'Taqwa' and 'Taqawa'. They have changed 'Yea' by 'Wa' without powerful cause but they intended only to the difference between noun and pronoun only."¹

Ibn al-Anbari came later on and expressed that this is the considerable evidence, Basran scholars did not form 'Kam' with other word due to the origin of 'Kam' as an word, also they did not legalize 'Jarr' with the hidden word of 'Jarr' for the reason of companion of condition.²

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1. *Al-Khāṣā'is*, vol. 1, p. 133.

2. *Ibid.* vol. 1, p. 300 & 396.

Al-Suyuti came in 9th century of A.H. and fixed a part of his book for the 4th pillars of syntax and named it 'consideration of situation' where he proved by the versions of scholars that it is evidence of syntax although he did not put his idea directly but it is understood that he is a supporter of the above mentioned ideas. He brought another scholar from 'Undulus Muslim Spain' who supported the same matter, which was companion of situation in his book '*al-Sharḥ al-Mufaṣṣal*'.¹ Scrutinized by Dr. Muḥammad al-Sharqāwī. Here we like to clear the idea of situation consideration by the study of Dr. Tammam Hassan, who divided this evidence of syntax principles into four kinds:

i. Original position: This is the first kind of the condition of situation, first of all we have to define the origin. The origin is created by syntactists and not by Arabs because the syntactists observed the Arab speeches and then they put the rules of their speeches which included many sides like letters, words and sentences:

a. Letters: This syntactists observed the pronunciations of letters and wrote down their ways out *Makhrāj* and declared these as origins but when they observed their changes in pronunciations, which could not be avoided then they told these as considerations of situation, like way out of 'Nun' is touching of the front of tongue with gums of teeth and sound way out is nose. This is the pronunciation of 'Nūn'. When it is single but when it is joined with other letters to become a word, then its pronunciation sometimes comes from lips as in *Yanbah* sometimes it is from the middle of the tongue like *Yankur* and so on. Here they could not stand on the original way out of 'Nūn' which was fixed by syntactists, but they had to go through the situations. It is interesting here that when the syntactists saw these situation they fixed it as syntax evidence not only that but also they declared it as syntax pillar.

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1. Ibn Ya'īsh al-Undulusi, *Sharḥ al-Mufaṣṣal*, vol. 2, p. 449.

b. Words: The syntactists put word origin according to roots. Then when they saw many shapes for a word they said them as flexible words like *Daraba*, inflexible word like *Hadha*, *Kam* etc. and derived words like *Ma'rūf* and *Majhūl* etc. the considerations of fluctuation and derivations are called the considerations of situations, which are the pillars of syntax principles as we said earlier.

c. Sentences: The syntactists fixed for sentence subject and predicate or subject and object. When they fixed it later on they saw that there are many sentences where sometimes subjects are not mentioned and sometimes predicate is not also mentioned and so on. For these cases they named them as hidden elements. On the other hand, they fixed the order of word for sentence, which part should be first and which will be second etc. when they found some types were against their fixations they named them it as forwarding and back warding. They named these kinds of considerations as the consideration of situation like before.

ii. Original rules: The syntactists fixed the syntax rules as per short collection, which we have mentioned before. They fixed a rule for that verb clause, for that should be a subject from noun it will be active, a verb will be fixed before it etc. after that fixation they saw that there are many Arab speeches, which are not placed under their rules. So that they have gone to find out the explanation which is called as interpretation *Ta'wīl*. They named this kind of explanation as the branch rule, which is under the pillar of consideration of situation.

iii. Deviation from origin: There are a lot of deviations, which are happened in Arabic language they are as follows:¹

a. Deviation from letter origin, this matter we have seen in past, that the syntactists fixed a way out of a letter, which is the actual way out of that letter but after the joining of letters with each other to form a word the sound is changed and they told this change as deviation from the origin.

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1. *Al-Khasā'is*, vol. I, p. 112.

- b. Deviation from word origin.
- c. Deviation from sentence origin.

We have discussed them in details before. That is why, we will not repeat it here only we like to say that for the above-mentioned cases when syntactists found out in the language, they have to put them under any one of the rules. Therefore, they discovered a new way, which is deviation. It is a kind of consideration of situation.

iv. Turning into the origin: We understand before that there are deviations, which are happened in the language, for the consideration of situation we agree on the syntactists actions in this respect but how will you solve the problem if there arises any doubt about a letter pronunciation or a word permutation or a sentence formation? To clarify those you have to turn them into their origin like at pronunciation of a letter to its original way out, at permutation of a word to its original shape and at formation of sentence to its original form. These kinds of syntactic actions they named it as turning to the origin, which is under the consideration of situation.

Ibn Jinni discussed all of these kinds of actions in his book '*al-Khaṣā'is*'.

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1. *Al-Khaṣā'is*, vol. 1, p. 112-113, 213-215, 251-256, 300-312.

CHAPTER- 5

Matters related with syntax principles:

We have fixed this part to discuss or display some important matters although they are not pillars of syntax but they are related to them. We like to divide these matters into two sectors:

1st sector is difference evidence as we said that these are not pillars but these are evidences. These may be applied at the problems of syntax cases to solve them scientifically. These evidences are many. We choose only two, which are as follows:

Evidenced by non-similarity and approval.

In the second sector of this part we displayed serious and important matters, which are related to syntax pillars and named them as contradiction and preference. Here we shall discuss and find out the solutions of the following cases:

1. In the case of difference of languages which one can be taken?
2. For the contradiction of analogy with acoustic which one will be preferred?
3. For the contradiction of strong analogy with popular use which one will be chosen?
4. For the contradiction between suspicion of origin and apparent which one will be legalized?
5. For the contradiction between two origins which one will be forwarded?
6. For the contradiction between two repulsive which one will be avoided?
7. Choice of an opinion out of two opinions from a scholar.

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Section- I: Difference of evidences:

A. Evidenced by Non-similarity:

Ibn Jinni has gone to the approval of evidence with non-similarity to clear this evidence. Ibn Jinni discussed three conditions of this case:

i. If evidence is available then no need of availability of similarity. This is the opinion of Sibawaih. Ibn Jinni said, "When evidence is evidenced then no need of compulsion of similarity." This is the '*Madh-hab*' of author of the *Al-Kitāb* because he brought down the similarity after availability of evidence for sociability?¹

ii. If evidence is not established then similarity is required. Ibn Jinni said, "When evidence is not established you are required to bring similarity. See the word '*Izwīt*' '*Wa*' and '*Ta*' of it either origin or not you have no evidence. So you are required to bring the similarity of it ... like '*Ifrīt*' and '*Nifrīt*'."²

iii. If evidence is not established and similarity is not there then it is to be justified with non-similarity. Ibn Jinni said, "Where evidence is not established and similarity is not available then you will make judgement with non-similarity like '*Hamza*' and '*Nun*' of '*Undulus*' these are additional and their measurement is '*Unfu'al*'". Since this measurement is not available in Arabic there is no similarity. The non-similarity is evidence of language.³

Ibn Jinni gave evidence by the opinion of al-Mā'zinī when he replied to those who told that '*Sin*' and '*Saufa*' put '*Rafa*' on future tense. I did not see that the '*Lam*' entered into verb like '*Wa Lasaufa Ta'lamun*'; this is non-similarity.⁴

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1. *Al-Khasa'is*, vol. 1, p. 197.

2. *Ibid.* vol. 1, p. 97.

3. *Ibid.* vol. 1, p. 97.

4. *Ibid.* vol. 1, p. 133.

B. Approval:

Ibn Jinni has gone to the evidence by approval but he has declared that this is an weak evidence and not firm, there can be given evidence by it for the wideness and interference in syntactic questions. He said, "Anyway the cause of it is weak and not firm except this is a kind of wideness and interference."¹

There are three shaves of this kind of approval:

a. Leaving of easiness and going to the hardness without necessity like 'Fatwa' and 'Taqwa'. They changed 'Yea' here by 'Wa' without strong reason. Only they intended to make difference in between noun and adjective.

b. Their action about 'Taksir of Ḥasan' to 'Hīsan' they made it not for necessity but for approval only.

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1. *Al-Khaṣā'is*, vol. 1, p. 133.

c. The last kind of approval is the alarming about what exits from original route like '*Istahwaja*' ... '*Itwalat al-Sudūd*'.¹

Section-II: Contradiction and preference:

The meaning of it is the contradiction among the evidences. These kinds may be acoustic, analogy, unanimity or consideration of situation. Ibn Jinni investigated those kinds and found out the following contradictions. Therefore, he preferred the most powerful one.

A. Contradiction among the languages:

This matter is related to the matter of acoustic, which we discussed it earlier. All languages are evidences. It is true but we cannot take all languages at a time as a measurement. What can be done in this situation? Ibn Jinni gave solutions of this question. There is a long discussion about his solution. We cannot go through it here. We may summarize it as follows.

It is appeared that languages are of two kinds:

1. First kind is that two languages are equal. In this situation solution is any one of language can be chosen by himself and which one will be chosen that one will be empowered by evidences and that one should be constructed firmly in his mind. Thus it will be taken as measurement and one will not be rejected by another. And if it is so, it will be illegal forever.

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1. *Al-Khaṣā'is*, vol. 1, p. 133-143 summarized.

2. Second kind is if two languages are far away from each other according to the amount, which one is more in use and analogy that one will be taken for measurement. This is the practice in normal situation but for the poet's and rhymers it is legal to measure by uncommon in use and analogy.

After this solution Ibn Jinni declared the license about to speak by any kind of language among the languages of Arab.¹

B. Contradiction between acoustic and analogy:

Although we have discussed this matter in the measurement of language earlier but we like to forward it here as a case of contradiction. Because b Jinni fixed a part of his book for this matter as well as 'al-Suyuti' did it in his book '*al-Iqtirāḥ*'. So researcher has to compile it in his thesis. Ibn Jinni said, "When acoustic and analogy are contradicted you have to follow the acoustic and cannot take other one as measurement like '*Istahwaza*' this is acoustic but analogy is against it.

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1. *Al-Khaṣā'is*, vol. 2, p. 12.

Ibn Jinni gave example by a word 'Mā' this word is in Tamim language is stronger in analogy but in Hijaj language 'Ma' is thoroughly used ... except when you use anything like that then better you have to depend on augmentation of use and that is Hijāj language. Did you not see the Holy Qur'ān revealed in Hijāj language?¹ It is understood that Ibn Jinni has gone through the augmentation of use, which can be preferred at the measurement, and analogy cannot be preferred even if it is strong.

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1. *Al-Khasā'is*, vol. 1, p. 135.

D. Contradiction between suspicion of origin and appearance:

The thing, which is the evidenced language and which is measurement when two probabilities arise about that one is appearance and another is origin then which one will be measurement? Ibn Jinni gave solution by two texts in his book “When a thing arrives then measurement should be done and this is the judgement. But may be the acoustic will arrives against it so will use of appearance be cut or will be stopped till acoustic arrives clearly”?¹ Ibn Jinni gave an example for the solution and said, “The *Madhhab* is the justification of the origin but the appearance is considerable, al-Khalīl depended on the appearance”.²

The second text is “Depend on appearance although conception is other when you watch appearance of any thing you have to justify it although in side of it may be something else. This is the *Madhhab* of Sibawaih”.³

So we see Ibn Jinni followed scientific curriculum which is concerned with apparent. So our measurement will be apparent of situation when origin and apparent are contradicted.

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1. *Al-Khasā'is*, vol. 3, p. 66.
 2. *Ibid.* vol. 3, p. 66.
 3. *Ibid.* vol. 3, p. 251.

E. Contradiction between two origins:

Ibn Jinni said that the judgement in two origins of contradictions will be the choice of the nearest than the farthest.¹ He gave example as usual "This is the like *Ḍamma* of '*Ḍha*' in '*Mudhu*' word at '*Mudhu al-Yaum*' origin of it '*Sukūn*' when it is given '*Harkat*' on the '*Sukun*' and at the time of conjunction it will be '*Ḍamma*' not '*Kasra*' because the origin of it is '*Ḍamma*' in '*Mundhu*' but there is rule when '*Harkat*' is given at the conjunction of '*Sukun*' it is given '*Kasra*' and it is far and '*Ḍamma*' is near. So the nearer one will be chosen".²

Although he explained in other place of his book at the '*Bi'tu*' and '*Qultu*' cases. He proved that nearer origin was chosen. We will not go to discuss the matter in details here but we like to say that the measurement should be done by nearer origin and not by farther origin.

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1. *Al-Khaṣā'is*, vol. 2, p. 342.
2. *Ibid.* vol. 2, p. 342.

F. Contradiction between two repulsive:

Ibn Jinni fixed a part of his book for this case and said, "Understand this is the place of strong necessity when two necessities appear you have to prefer one, which is nearest and lowest in obscene."¹ He cleared this question by three examples:

i. 'Wa' of the word 'Warrantala'. Here are two necessities. You can claim 'Wa' is origin but in four lettered word 'Wa' is not accepted. If it is doubled like 'Was-Wasa' or you can put it as additional in the first but 'Wa' cannot be added to the first. If it is so you take it as origin but not as an additional one.

ii. Second example is 'Qāiman Rajulun'. You give 'Rafa' ' by proceeding of 'Sifa' on 'Mausuf' you cannot do it or you may give 'Nasab' on the basis of 'Nakira'. It is a little bit legal. So you depend on it because it is little obscene.

iii. Third example is 'Mā-Qāma illā Zaḥdan Aḥadun' you may choose 'Nasab' because if you give 'Rafa' ' it is not found before. So 'Naṣab' is little obscene.²

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1. *Al-Khaṣā' is*, vol. 1, p. 212.

2. *Ibid.* vol. 1, p. 212-213.

In this matter there is only one way that is you can depend on the lesser of two obscene. So he decided that this is the rule of Arabic language and you have to know it.¹

- G. Choice of an opinion out of two opinions from the scholars: Ibn Jinni brought this question and discussed the two sides of texts and rules. If two opinions are found, which one will be considerable as a measurement? Obviously Ibn Jinni intended here to fix the measurement clearly so that syntactists will find their ways clearly in the analogy of texts and rules.² We can divide these questions in four ways:
- i. Two contradicted opinions: One is devoted and another is given cause.
 - ii. Two contradicted opinions without having cause on any one.
 - iii. Two contradicted opinions taxed on return from second opinion.
 - iv. Two contradicted opinions both are devoted.

About the first one Ibn Jinni said, "When one is apostrophized and another is caused, then caused will be chosen."³

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1. *Al-Khasā'is*, vol. 1, p. 212-213.
2. *Ibid.* vol. 1, p. 200.
3. *Ibid.* vol. 1, p. 200.

The second one, which is two opinions contradicted not, stated on any one both are same to him. Ibn Jinni said in that case, "You have to look to the more comfortable one with linguistic rules."¹

The third one is the two contradicted opinions but the scholar has returned from the other one. Ibn Jinni said that which one is returned, this is the settlement of his opinion. You go through the final one and from which he returned that is livable.²

The fourth way is that the two contradicted opinions both are devoted. For this case Ibn Jinni gave three opinions:

The first opinion: If the opinions are contradicted and both are devoted by the scholar then you have to find out histories of the both so which is nearer to time that can be chosen if there is no declaration about those opinions.³

The second opinion: If histories of both opinions are doubtful or unclear then both will be investigated about their strength, which is strong we should think only about it and the weak should be cut off.⁴

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1. *Al-Khaṣā'is*, vol. 1, p. 203.
2. *Ibid.* vol. 1, p. 205.
3. *Ibid.* vol. 1, p. 205.
4. *Ibid.* vol. 1, p. 205.

The third opinion: If both are equal in strength then believe both are evidences. Here is the choice of researcher he can accept which is comfortable to him. So this is depends on the choice of researcher.¹

At the end, Ibn Jinni as usual gave his opinion that when there are many opinions about contradicted questions, the researcher has liberty in choosing. There is no cut shut way. He said, "This analysis is based on the custom and proper idea but cut shut or accurate one is known only to Allah's knowledge."²

He displayed the custom of scholars for these kinds of cases. Like 'al-Akhfas', al-Mubarrad and Abu 'Ali al-Farisi and he ended this point by encouragement of scholars to think over the cases and which is comfortable to them is to be taken and said, "I expanded this discussion here so that it will be motive of sharp thinker, presence of mind and length of destination, which are required as well as reaching to the height of difficulties, on Allah is confidence."³

So from the above discussion we have found our right way to chose the measurements of language, text and rules.

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1. *Al-Khāṣā'is*, vol. 1, p. 205.
2. *Ibid.* vol. 1, p. 205.
3. *Ibid.* vol. 1, p. 208.

Substance
Of
The Thesis entitled
The contribution of Ibn Jinni to Arabic Philology and Syntax.

The study concludes that Ibn Jinni has earned perfection for creating an environment in his intellectual faculty. His time is known as the golden period of Arabic knowledge. On the other hand, he loved Arabic language by his heart. These two reasons led him to dive into the depth of Arabic knowledge. That is why, he was able to discover many branches of Arabic knowledge like syntax principles and philology. He was not a follower of any grammatical school. He had an independent school of thought, the function of which is to investigate the fact. That is why, we find many of his compilations to render services to the Arabic language through which he has written more than fifty books. His intention was to compose many books, but time did not consider him.

Among the books *al-Khaṣā'is* was composed at the last time of his life when a man can achieve his full maturity. He compiled the book in the reason that his book would be the reference book of Arabic sciences. For this purpose he depended on acoustic analogy and unanimity as well as he depended on the direct contact with the Nomads. That is why, his book became the comprehensive and syntax principles.

The study of philology, which I have discussed in this work proved the linguistic and technical definitions of philology. Arabic philology is *Fiqh al-Lughā*, which is known as linguistic science. And in my discussion I have proved that it is wrong. Linguistics is *ʿIlm-Lughā* and philology is *Fiqh al-Lughā*. There are differences in both subjects. We have showed the differences through scientific analysis of philology and linguistic. We have also showed the difference between the Arab philology and western philology.

In the introduction of philology we have displayed the philology of western schools. Although it is started from Aristotle but during the period of Renaissance in Europe it is developed and flourished by Sir De-Saussure, Sir Sapir and Bloomfield followed him in America by applying the theory of the descriptive school. Later on in the twentieth century Noam Chomsky discovered the transformative syntax. And this is the turning point, which is similar to the theory of Aristotle i. e. the cognitive theory. Our study proved that what is discovered in the twentieth century by Chomsky, it was discovered by Arab in tenth century.

We have also showed the roles of the old three Arabic scholars named ʿAḥmad b Fāris, al-Thaʿālibi and Ibn Jinnī in the field of philology. And we have found that Ibn Jinnī is the greatest among them as he completed the structure of philology. The modern scholars followed him in writing of their books like Dr. ʿIbrāhīm ʿAnīs in his book *Philology and Arabic chapters*, Dr. Ṣubḥī Ṣāliḥ in his book *Study in philology*, Dr. Tammām Ḥasān in his book *Epistemological study* and Dr. ʿAbduh al-Rājihī in his book *Philology and its Characters*.

Since modern scholars follow him. I have displayed the contributions of Ibn Jinni in this field. Ibn Jinni says that language is sound and expression and every nation expresses its thoughts through language and language expresses the purpose. This idea of language is welcomed by the modern western scholars like Jespersen, Sir De-Saussure and Vandres.

Ibn Jinni proved that the language is created by the power of mankind, which is given to them by Allah. It is not produced by inspiration of mankind. Although there were some Arabic scholars, who did not support the development of Arabic language as it is the language of the Holy Qurʾān but Ibn Jinni supported the development of Arabic language and showed the rules that should be followed at the time of the Arabicization of foreign languages. He also included all the Arabic dialects in Arabic language and showed that they were included in the Holy Qurʾān, Ḥadith, prose and poetry of Arabic language.

We have found the difference of the pronunciation of Arabic letters among the tribes of Arabian Peninsula. To consider the pronunciation of these letters Ibn Jinni discovered the rules of pronunciation by which we can accept almost every pronunciation of Arabic language.

Finally, in the semantic of Arabic language, he showed the ways by which we can make derivation of a word to many words and every new words give a new meaning, which is named by big derivation and the biggest derivation *al-Ishtiqāq al-Kabīr* and *al-Ishtiqāq al-ʿAkbar*.

Now I come to the syntax principles. The study of syntax principles proved that the conception of syntax principles is evidences. This word has been used from the early period of Arabic language. We get the idea of syntax principles from 'Alī (R.) and it was developed by abul Aswad al-duwalī 'Abū Ishāque and K̄halīl b Aḥmad. And the second period of syntax principles started from Ibn al-Sarraj and ended to the period of al-Suyuti. During this time many scholars contributed to this subject like al-Fārisī, Ibn Jinnī, al-'Anbārī, but Ibn Jinnī was the greatest in this field among them. He fixed the pillars of syntax principles and divided them into four kinds- acoustic, analogy, unanimity and consideration of situation. Ibn Jinnī again divided acoustic into two parts- consecutive and anomalous. And then divided them again into four kinds- i. consecutive in acoustic and use, ii. consecutive in acoustic anomalous in use, iii. anomalous in acoustic consecutive in use and iv. anomalous in acoustic and use.

This above divisions laid a big role in the fixation of acoustic where he fixed the reading of the holy Qurān by this measurement as well as he fixed the words of Hadith, which is delivered through the prophet's words, not through meaning. He also fixed the prose and poetry of Arabs. Our study proved the acoustic an eloquent, which is evidence. And the acoustic, which we get from an eloquent, who gathers two or more languages in his speech are also evidences.

We have fixed the time and place of acoustic. There are some conditions of acoustic and our study proved their evidence. At the end of this point we find that the differences of languages are evidences. And languages can be taken from Nomads and city areas.

Ibn Jinnī was able to prove the analogy, which was started by the owners of language. And scholars also played a big role in this respect. Ibn Jinnī strongly rejected the arguments of the deniers of analogy and proved that the meaning of analogy is syntactic analogy and not other kind of analogy.

Ibn Jinni fixed the pillars of analogy and divided them into four kinds- measurement, measured, cause and judgement. He discussed the terms and conditions of the above-mentioned pillars.

Regarding the syntactic cause he discovered that the cause of syntax is natural and can be felt. It is different from logic and jurisprudence causes, not influenced by Greek logic. Syntactic cause is divided into two kinds easy from hard and difference at the time of confusion. Syntactic cause is also divided into two kinds- compulsory causes and optional cause. Ibn Jinni proved that the Arabs knew all of the causes.

Ibn Jinni proved that unanimity is an evidence of syntax. He fixed the places and persons of this evidence. There is no way to avoid this evidence except in some cases where necessity arises. He also proved that the formation of schools, *Madhhab*, are evidences.

We find that his discussion about the consideration of situation, which is also an evidence of syntax principles. He displayed many theories about this evidence and showed the necessity of it. Moreover, he showed the application of this principle.

There are some syntactic cases, which he discussed as the solution, but not as evidence. It contradiction arise between languages then the popular one is to be chosen. And when the contradiction between acoustic and analogy arise the work will be on acoustic. It is also applicable in the case contradiction between the power of analogy and more uses. In the case of contradiction between origin and appearance, appearance can be considered. If there are two contradicted origins, the nearer origin will be chosen. In the case of two repulsives the best one will be chosen. Finally, in the case of the choice of an opinion out of two opinions from a scholar we have four conditions- i. devoted and given cause- here the given cause is chosen, ii. two opinions without having cause of any one- here one is chosen according to the taste of the researcher, iii. two opinions stated on return from the second one- here stated one will be chosen. iv. two opinions are devoted- here historically nearer one will be chosen. If the history of the opinions is not found the conditions of them can be found out and conditionally strong one will be taken. But if they are same in all respect, the researcher has the power to choose one.

Finally, it can be said that the things or materials or theories, which are mentioned in this thesis work, were scattered in various books or articles but I have tried my best to gather them in my work in a syntactic way. However, I do not claim that I have reached to the compilation of the matters discussed in this work, but I have given all my efforts as far as possible to me to clear the idea about philology and syntax principles.

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