

THE
ORIGIN AND DEVELOPMENT OF ARABIC GRAMMAR
UP TO 250 A. H./864 A. D.

RB

492.7

ORI

EXAMINATION ROLL NO. 834

THE
 ORIGIN AND DEVELOPMENT OF ARABIC GRAMMAR
 UP TO 250 A.H./864 A.D.

Dacca University Library	
Accession No.	A 14407
Author	
Title	Thesis
Year	1976

In lieu of Papers III & IV for the M.A. (Final) Examination (1974)
 in Arabic, held in August, 1976.

Presented by the Candidate bearing
 Examination Roll No. 634
 Department of Arabic and Islamic Studies
 University of Dacca.



ঢাকা
 বিশ্ববিদ্যালয়
 গ্রন্থাগার

A C K N O W L E D G E M E N T

At the very outset, I express my heartfelt thanks and unlimited gratefulness to my Supervisor Dr. Syed Lutful Huq, M.A., Ph.D.(London), Associate Professor and Chairman of the Department of Arabic and Islamic Studies, University of Dacca, for his honest guidance, fruitful instructions and the valuable suggestions for all the time to make the work complete.

I also express my thanks and deep sense of gratitude to my respected teacher, Dr. Muḥammad Ishāq, M.A., Ph.D.(Dac.), Professor and formerly Chairman of the Department, for his rare and valuable help all through. I sincerely confess that I could not have completed this dissertation without his doving words of inspiration.

I am also grateful to my respected teacher Mr. A.T.M. Musleh Uddin, M.A. (Triple), Assistant Professor of this Department who was so kind to help^{me} from time to time with his valuable advice and suggestions.

The Author.

Dr. 16.5.77
Arabic

Transliteration

alif	-	ā	zā'	-	z	qāf	-	q
bā'	-	b	sīn	-	s	kāf	-	k
tā'	-	t	<u>shīn</u>	-	<u>sh</u>	lām	-	l
<u>thā'</u>	-	<u>th</u>	ṣād	-	ṣ	mīm	-	m
jīm	-	j	ḍād	-	ḍ	nūn	-	n
ḥā'	-	ḥ	ṭā'	-	ṭ	ḥā'	-	h
<u>khā'</u>	-	<u>kh</u>	zā'	-	z	wāw	-	w
dāl	-	d	ʿayn	-	ʿ	hamza	-	ʾ
<u>dhāl</u>	-	<u>dh</u>	<u>ghayn</u>	-	<u>gh</u>	yā'	-	y
rā'	-	r	fā'	-	f			

Vowels and Diphthongs

	Short	Long
Fatha	a	ā
Kasra	i	ī
damma	u	ū

C O N T E N T S

	Page
INTRODUCTION	<i>1- VIII</i>
CHAPTER	
I CALIPH 'ALĪ, THE FATHER OF ARABIC GRAMMAR	1
II ABŪ AL-ASWAD AL-DU'ALĪ, THE FOUNDER OF ARABIC GRAMMAR	6
III THE BAŚRĪ SCHOOL OF ARABIC GRAMMAR	14
IV THE KŪFĪ SCHOOL OF ARABIC GRAMMAR	41
V THE CONFLICT BETWEEN THE BAŚRĪ AND THE KŪFĪ GRAMMARIANS : ITS CAUSES AND EFFECTS	57
VI BAGHDĀD - THE THIRD CENTRE OF ARABIC GRAMMAR	66
VII ARABIC GRAMMAR IN SPAIN ..	68
VIII CHARACTERISTICS OF ARABIC GRAMMAR ..	72
CONCLUSION	76
BIBLIOGRAPHY	84
LIST OF GRAMMARIANS	90
I N D E X	95

1. Encyclopaedia Britannica, (ed. 1967), Vol. IV, p. 107.

2. Cf. The Encyclopaedia Britannica, Vol. IV, (1967), p. 107, 108.

3. Ibid., p. 108.

4. Cf. Jurj Zaydan, *Al-Fuṣṣa al-Ḥadīṣa* (Cairo 1937 A.D.),
Vol. I, p. 100.

5. Ibid.

6. Ibid.

7. Ibid.

INTRODUCTION

"Language is a system of conventional spoken or written symbols by means of which human beings, as members of a social group and participants in its culture, communicate."¹

Almost all languages of the world, particularly Arabic, have four pillars: lexicography, grammar, rhetoric and literature.² The most important of them is grammar,³ because it gives a clear indication of the basic principles which help the speaker in expressing clearly and correctly the various intended meanings.

Grammar in fact is an inborn feature of every man who belongs to a particular language since his boyhood; when he begins to speak a language he uses its grammar also at the same time. It is for him an inborn quality, he drinks the rules of grammar while drinking his mother's milk. On the other hand when a man wants to learn a language other than his own, it is a must for him to learn its grammar in order that he may read, write and speak the language correctly, just as a carpenter, who intends to make furniture, must be well-equipped with his tools before he begins his work.

It is evident from the history of languages that the languages and their grammar are not co-eval, grammar of the respective languages comes into existence at a much later time. The Greeks formulated the grammar of their language in the 5th century B.C.⁴, whereas they reached the zenith of arts and literature long before it. Among the earliest founders of Greek grammar was Burthghars (d.411 B.C.) who seems first discussed about the gender and some nouns.⁵ Then Aristotle (384-322 B.C.) and others completed the Greek grammar⁶ which has a history that closely resembles that of Arabic grammar. Similar is the treatment of the Romans with the Latin grammar. They founded its grammar only in the 1st century B.C. in the reign of Pompey.⁷

-
1. Encyclopaedia Britannica, (ed. 1968), Vol. 13, p. 697.
 2. Cf. Ibn Khaldūn, Muqaddima, 3rd ed., (Egypt 1320 H.), p. 542.
 3. Ibid., p. 543.
 4. Cf. Jurjī Zaydān, Tārīkh Adāb al-Lughat al-‘Arabiyya (Cairo 1957 A.D.), Vol. I, p. 250.
 5. Ibid.
 6. Ibid.
 7. Ibid.

(ii)

It was formulated by the great Roman scholar Dionysius following in the foot-prints of the Greeks.⁸ So is the case with the Aryans of India in their treatment with the Sanskrit grammar. They codified the grammar of the Sanskrit language in the 5th century B.C.⁹, whereas they reached the peak in arts and literature centuries ago. Their earlier literary products are Vedas¹⁰ which were written in the century 2000-500 B.C.¹¹ Among the earliest founders of Sanskrit grammar was Panini. He wrote Aṣṭādhyāyī (5th C.B.C.), so-called on account of its having been consisted of eight lectures, each of four padas.¹²

Scholars of literature and history of the Greek, Latin and Sanskrit languages flourished before the foundation of the grammar of these languages. Homer (940-850 B.C.) the Greek epic poet composed his great epics the Iliad and the Odyssey before the codification of their grammar. Herodotus (484-425 B.C.) the father of history wrote his famous book "The Travelling" long before the foundation of Greek grammar.¹³ Similarly Livius Andronicus composed the Ludi Romanic genuine drama being a translation of Greek play in the Latin language around the 284-204 B.C.¹⁴, before the foundation of Latin grammar. Likewise the Brāhmanas, the prose¹⁵ version of the earlier Vedas were written around the 800-500 B.C.¹⁶ before the Sanskrit grammar came into being.

8. Ibid. It is said that one hundred persons of the name of Dionysius are known. - William Smith, LL.D., Dictionary of Greek and Roman Biography and Mythology, London, M.DCCC.L., Vol. I, p. 1037.

9. Encyclopaedia Britannica, Vol. 19, p. 1034; Encyclopedia Americana (referred 4th C.B.C.), Vol. 24, p. 273.

10. Rig-, Yajur-, Sāmā-, Atharvaveda, etc., Britannica, Vol. 19, p. 1027.

11. "The beginning of this development about 2000 or 2500 B.C. and the end of it between 750 and 500 B.C. - Winternitz, History of Indian Literature, (ed. 1927), Vol. I, p. 310.
Others say that the period of vedic literature in India was from (3000-2500 B.C.). - Students' favourite Dictionary (English to Bengali), Ashutosh Dev. (Under Appendix IV).

12. Britannica, Vol. 19, p. 1034. It is said that there are four thousand sutras in his book. - Jogendra Das Chowdhury, History of Sanskrit Literature, Part II, p. 42.

13. Cf. Jurji Zaydān, Vol. I, p. 250.

14. Encyclopaedia Britannica, Vol. 13, p. 780.

15. " " " " 19, p. 1027.

16. " " " " 4, p. 64.

(iii)

The case of the Arabic language is not an exception. Scholars are not definite as to the exact date of its birth, but they are of the opinion that **its** literature came into existence perhaps one century and a half before the rise of Islam.¹⁷ It is the youngest^{18(a)} of the semitic languages so far as its historical career and literary developments are concerned.^{18(b)}

Like most of the world's great literatures, Arabic literature springs into existence with an outburst of poetry. It is said that the heroic age of Arabic literature was from about 525 to 622 A.D.¹⁹ Except for a few proverbial certain legends in this age, poetry was the only means of literary expression.

Muhalhil b. Rabi'a (d.531 A.D.) the Taghlibite hero of the war of Basūs²⁰ and the maternal uncle of Imru'ul-Qays (d.540 A.D.), was the first to compose qasīdas (Odes) in Arabic.^{21(a)} Then many poets composed and recited

17. Al-Jāhiz, Kitāb al-Hayawān, Vol. I, p. 37; Encyclopaedia of Islam, Vol. II, p. 123.

18.(a) Nicholson, A Literary History of the Arabs, (1956, Cambridge), p. XVI;

18.(b) Maqālāt Shibli, Shibli Nu'mānī, Vol. II, p. 3.

The "Semitic" languages, so named in 1781 A.D. by the German historian A.L. Schlözer because most of the people who spoke them descended from Shem or Sem (Gen X-XI), were spoken in Arabia, Mesopotamia, Syria and Palestine. - Encyclopaedia Britannica, Vol. 20, p. 208. But others say that this (Semitic) term had been used at first by Syrian scholar Ya'qūb al-Rahāwī (d.708 A.D.) in his book "al-Ayyām al-Sanna" (p.168) long before Schlözer. - Cf. Majallatu Majma' al-'Ilm al-'Arabiyy, (Damascus, 1958), Vol. 33, Part IV, p. 570.

19. Hitti, History of the Arabs, (ed. 9th, 1968), p. 91. Others say, the heroic age of the Arabic literature was (C.A.D. 500-622). - H.A.R.Gibb, Arabic Literature - An Introduction, London, 1926, p. 14.

20. This war ended 534 A.D., Seventy thousand People lost their lives in that very war. - Historical Dictionary, Bangla Academy, p. 35.

21.(a) Hitti, op. cit., p. 93;

Jurji Zaydān, op. cit., Vol. I, p. 135. But others say that among the following three, someone at first composed the qasīda, they are Imru'ul-Qays b. Hajar al-Kindi, Muhalhil b. Rabi'a and 'Amr. b. Qami'a al-Bakri - Taha Husain and others, Al-Mujmal fi Tarīkh al-Adab al-'Arabiyy, Egypt, (1348/1929), p. 17.

- Encyclopaedia Britannica, Vol. II, pp. 123-24

- Encyclopaedia Americana, Vol. 16, pp. 337-38.

The Iliad was translated into Arabic verse by Sulaymān al-Buhārī

(Cairo, 1905). - Nicholson, A Literary History of the Arabs, p. 40,

Footnote.

21. The Iliad, translation, p. 343.

(iv)

qasīdas at different times, particularly in the yearly fair of "Ukāz"^{21(b)} the Olympia of the then Arabia. Among the ancient odes are the "Seven Mu'allaqāt" (suspended poems) hold the first place.²² They are still honoured all over the Arabic-speaking world as masterpieces of poetical composition. Even appearing with Homeric suddenness the qasīda surpasses the Iliad and the Odyssey in metrical complexity and elaborateness.²³ All this happened before the invention of Arabic grammar.

In this way the Arabs had composed their poems, delivered lectures and written letters before they formulated grammar of their language. They never felt necessity for it as its grammar was inborn and deep rooted in them.²⁴ Their language was as chaste and pure as could be without it.

21.(b) 'Ukāz, is the name of an oasis situated between Mā'if and Nakhla.

The Arab philologists derive the name from the root meaning 'to retain', in the middle forms 'to assemble' or from the meaning of 'concourse'. Both interpretations are based on the fact that 'Ukāz was primarily celebrated for its annual fair, which was held on the 1st to 20th Dhu'l-Qa'da when fighting was taboo. Except the Tamim almost all the Arab tribes participated in this fair for mufākhara. It was a kind of Academic française of Arabia. This fair was nothing but a sort of literary congress whither hero-poets resorted to celebrate their exploits and contend for the coveted first honour. It also provided ample opportunity for the exhibition of native wares, and for trade and exchange of commodities. - Cf. Encyclopaedia of Islam, Vol. III, pp. 972-73; - Yāqūt, Mu'jam al-Buldān, Vol. III, pp. 704-5; - Hitti, History of the Arabs, pp. 93-4; - Nicholson, A Literary History of the Arabs, p. 135; - Jurjī Zaydān, Ta'rikh Adāb al-Lughat al-'Arabiyya, Vol. I, pp. 106-7. It is said that in this fair stripling slaves were also sold. - Watt, Muhammad at Medina, p. 293. Islam by condemning hereditary and individual feuds was the cause of the decline of the fair. - Encyclopaedia of Islam, Loc. cit.

22. Hitti, op. cit., p. 93;

Jurjī Zaydān, op. cit., Vol. I, pp. 105-6.

23. Hitti, Loc. cit.

Encyclopedia Americana, Vol. II, p. 124. The Iliad and the Odyssey are the two famous Greek epics of Homer whom the tradition describes as blind. These epics were written around 800 B.C. These epics tell the history of a part of war between a group of allies from the mainland of Greece and the city of Troy (the Iliad), and the story of the wanderings of Odysseus after the fall of Troy.

- Cf. Stewart C. Easton, The Western Heritage, pp. 53-4;

- Encyclopaedia Britannica, Vol. II, pp. 629-30;

- Encyclopedia Americana, Vol. 14, pp. 337-38.

The Iliad was translated into Arabic verse by Sulaymān al-Bistānī (Cairo, 1904). - Nicholson, A Literary History of the Arabs, p. 469, footnote.

24. Ibn Khaldūn, Muqaddima, p. 543.

سبب لتغيير اللهجات العربية

(v)

After the advent of Islam and the expansion of the Islamic state, the Arabs left their home land and came into contact with the non-Arabs. As a result, their linguistic habit changed under the influence of the solecisms they heard non-Arab speakers of Arabic make, and it is hearing that begets the linguistic habit.²⁵

It is said that even as early as during the life time of the Holy Prophet (Salla Allāhu 'alayhi wa Sallam) he himself protested against such a solecism when a man committed solecism in his presence.²⁶ The Prophet said: **أُرشدوا أخاكم فقد ضلَّ** Set your brother right, for he has erred.

During the caliphate of Abū Bakr (R) (d. 14 A.H./634 A.D.) linguistic errors were frequent and ever increasing. It is said that the Caliph on a certain occasion observed:

لأن أقرأ فإسقا أحب إلي من أن أقرأ فإلحن

Assuredly that I should recite (the Qurān) and omit is more pleasing to me than that I should recite and commit a solecism.²⁷

In the reign of Caliph 'Umar (R) Iraq was conquered and two new towns, Basra and Kūfa, were built there - the former on the delta of the Tigris and Euphrates and the latter on the western branch of the Euphrates. In (15/636) Basra was founded by 'Utba B. Ghazwān (d. 15 H.), one of the generals of Caliph 'Umar. Its population consisted of the Arabs, belonging to different tribes, speaking many different dialects as well as the Persians, who spoke their own mother tongue Persian. These differed not merely on account of the different idioms but of the real and striking variations of the Arabic literature, and the Persian literature. On the other hand during his Caliphate 'Alī (R) made Kūfa headquarters and capital city of the Islamic Republic, where the purity of the Qurān was also found in danger of being lost by the deterioration of the speech of the Arab settlers among the Aramaic speaking population of Mesopotamia.

So the Arabs began to feel the necessity of grammar much more quickly than the Romans and the Greeks did.²⁸

25. Ibid.

26. Al-Suyūṭī, al-Muzhir, Vol. II, p. 396;
Ahmad Amin, Duḥā'ul-Islām, Vol. II, p. 251.

27. Al-Suyūṭī, op. cit., p. 397.

28. Jurjī Zaydān, op. cit., Vol. I, pp. 135-36.

It is reported that once Caliph 'Alī (R) heard a Bedouin say:
 لَا يَأْكُلُهُ إِلَّا الْإِنْسَانُ الطَّيِّبُ
 لَا يَأْكُلُهُ إِلَّا الْإِنْسَانُ طَيِّبٌ, that will be eaten^{only} by the sinners.²⁹ At this he got alarmed and began to make some fundamental principles of Arabic grammar and expounded the principles of division of the language into three categories, viz., Isim, Fi'l and Harf. Thereafter he handed it over to his faithful friend Abū al-Aswad al-Du'ali and advised him to develop it in order to protect the language from the linguistic errors.³⁰ Accordingly, he undertook the task of fixing it accurately by means of comprehensive, inductively ~~and~~ evolved rules. Thus he drew up the rules for reading and speaking the Arabic language correctly.

After the assassination of Caliph 'Alī (R) Abū al-Aswad became disheartened and stopped his activities in this field little more ten years.

During the period of Mu'āwiya the corruption in the spoken language rose to a great extent, even the people began to recite the Holy Qurān incorrectly.

Once a man came to Ziyād, the governor of two Iraqs on behalf of Caliph Mu'āwiya, and said:
 أَصَلَّى اللَّهُ الْأَمِيرَ تَوْفَى أَبَانًا وَتَرَكَ بَنُونَ.³¹ The correct form of which is:
 أَصَلَّى اللَّهُ الْأَمِيرَ تَوْفَى أَبُونَا وَتَرَكَ بَنِينًا.

May Allāh bless the Governor, our father had died leaving children behind. Then he felt the necessity of grammar and he requested Abū al-Aswad al-Du'ali to continue his activities on ~~the~~ grammar that he had undertaken. At first Abū al-Aswad asked to be excused, but subsequently on hearing a man recite the following passage out of the Qurān: إِنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولِهِ
 Allāh is clear of the idolaters and also of His Apostle. But the correct reading is ~~وَرَسُولُهُ~~.³² Then he came to Ziyād and expressed his willingness to execute his order and began to continue his grammatical activities again vigorously, considering it his religious duty. People from all quarters having curious mind came to Abū al-Aswad and learned grammar from him with zeal. Thus the Baṣrī school of grammar came into existence.

29. Al-Anbārī, Nuzhat, p. 7; Al-Ḥāqqa: 69/36.

30. Ibn Khaldūn, Muqaddima, p. 544.

31. Ibn Khallikān, Wafayāt, Vol. I, p. 240; Nuzhat, op. cit., p. 12.

32. Nuzhat, op. cit., p. 10; Ibn Khallikān, loc. cit.; Al-Tawba: 8/2.

Then Ibn Abī Ishāq al-Ḥadramī (d. 117/735) found out the causes of the rules of Arabic grammar.³³ Later on many scholars wrote different books on grammar. 'Īsā Ibn 'Umar al-Thaqafī first of all composed two books on this subject: Al-Jāmi' and Al-Ikmāl.³⁴

In the beginning of the 'Abbāsid period, particularly that of Hārūn al-Rashīd, people felt more and more the need of grammar than ever before; because the linguistic habit was disappearing from among the Arabs very quickly.³⁵ At this time al-Khalīl b. Ahmad improved the science of grammar and perfected its various topics.³⁶ Sibawayh learned grammar from him and he perfected its details and increased the number of proofs and examples used in this connection. He wrote a famous book on grammar Al-Kitāb by name which became the model for future writers. This book ushered in the golden age in the history of Arabic Grammar. Then there followed much grammatical discussions, and divergent opinions originated among the grammarians of Kūfa and Basra, the two old cities of the Arabs.

Thus the Kūfī school of grammar came into existence about one hundred years after the foundation of the Baṣrī school.³⁷ Abū Ja'far al-Ru'āsī (d. 187/802) was the father of the Kūfī school.³⁸ He was the first Kūfī grammarian who composed a book on the subject called Al-Fayṣal.³⁹ Al-Mu'adh al-Harrā' was the first Kūfī grammarian who wrote a book on 'Ilm al-Tasrīf, which branch of grammar was later on developed by the Kūfī grammarians.

-
33. Ahmad Hasan al-Zayyāt, Ta'rikh al-Adab al-'Arabiyy, p. 310; Ahmad Amin, Duḥa'ul-Islām, Vol. II, p. 289; Al-Suyūṭī, Muzhir, Vol. II, p. 398.
34. Ibn Khallikān, op. cit., Vol. I, p. 393; Brockelmann (Ar.Tr.), Vol. II, p. 128.
35. Ibn Khaldūn, Muqaddima, p. 544.
36. Ibid.
37. Ahmad Amin, Duḥa'ul-Islām, Vol. II, p. 283.
38. Brockelmann, Ta'rikh al-Adab al-'Arabiyy (Ar.Tr.), Vol. II, p. 197.
39. Ibid.; al-Muzhir, op. cit., Vol. II, p. 400; Al-Suyūṭī, Bughya, p. 33; Ibn Nadīm, al-Fihrist, p. 64; Yāqūt, Mu'jam al-'Udabā', Vol. 18, p. 122.

The Baṣrī and Kūfī grammarians used an increasing number of proofs and arguments. The methods of grammatical instructions were different. There was much difference of opinion with regard to vowel endings in many verses of the Qurān, since the grammarians held different opinions as to the basic rules of grammar.⁴⁰ In a nutshell the Baṣrī and the Kūfī grammarians differed with each other on various points. Al-Anbārī wrote an important book known as al-Insāf wherein he mentioned different views between the grammarians belonging to two schools of Baṣra and Kūfa.

After the foundation of Baghdād the Baṣrī as well as Kūfī grammarians came there and their respective schools disappeared slowly. But at Baghdād there grew a new and third school of grammar which followed the compounded principles of the Kūfī and Baṣrī grammarians.⁴¹ After the fall of Baghdād Arabic grammar flourished in Egypt, where the principles of the Baṣrī grammarians were mainly followed by them.

On the other hand, during the reign of al-Manṣūr 'Abd al-Rahmān al-Dākhil, the Falcon of the Quraysh, established a sovereign Umayyad state in Spain in 136/756.⁴² Muslim Spain played an important role in the intellectual developments. They were not far behind the eastern Arabs in developing Arabic language, literature including grammar. There flourished some grammarians like Al-Ghāzī b. Qays, Jūdī al-Mawrūrī, Muḥammad b. Sulaymān, 'Abd Allāh b. Muḥammad and others who wrote some useful books on the subject.

5. Al-Suyūṭī, Tārīkh al-Shūfah, loc. cit.

40. Ibn Khaldūn, Muqaddima, p. 544.

41. Ahmad Hasan al-Zayyāt, Tārīkh al-Adab al-'Arabiyy, p. 310.

42. Maqqarī, Nafh al-Tib, Vol. I, pp. 306-7.

6. See the Holy Prophet, the Holy Qurān was at first compiled in manuscript form merely by 'Alī (a). Ibn-Nadīm, al-Fihrist, p. 23.

6. Al-Suyūṭī, Tārīkh al-Shūfah, loc. cit.

7. See the Holy Prophet said, "Alī is a part of me and I of 'Alī".
Ibid., p. 119.

8. al-Hasan, al-Husayn, al-Muhajir, Zaynab, 'Umm al-Muḥajirah and 'Aqayq.
Shaykh Muḥammad al-Ḥafīz, Maḥabrat al-Nabī, Kātib, under Ḥabab of
Kātib, p. 23.

CHAPTER I

CALIPH 'ALĪ

THE FATHER OF ARABIC GRAMMAR

It is said that 'Alī (R), the fourth Caliph of Islam, was the originator of Arabic Grammar.¹ He was the son of Abū Tālib, uncle of the Holy Prophet and was born at Mecca after the tenth year of the Year of Eliphant.² He was called Abū al-Hasan, and Abū Turāb the names which the Prophet gave him as his surnames.³ He was the first among the boys who embraced Islam at the age of ten⁴, and was one of those who collected the Holy Qurān and read it under the tuition of the Apostle of Allāh.⁵ He was also one of the ten to whom the attainment of paradise was testified.⁶

The Holy Prophet adopted him as his own.⁷ He was married to his daughter, Fātima, and had six sons and daughters by her.⁸ 'Alī (R) took no other wife so long as Fātima (R) was alive.

-
1. Yāqūt al-Rūmī, Mu'jam al-Udabā', (1375/1938 Cairo), Vol. XIV, p. 41; Al-Anbārī, Nuzhat (Cairo, 1299H.), p. 3; Ibn Khallikān, Wafayāt al-A'yān, (Cairo, 1310H.), Vol. I, p. 240; Ibn Nadīm, al-Fihrist (Leipzig, 1871), p. 39; Ibn Khaldūn, Muqaddima, 3rd ed., (Egypt, 1320H.), p. 544; Al-Suyūṭī, Tarīkh al-Khulafā', (Kanpur), p. 127; Al-Suyūṭī, al-Muzhir, 4th ed., (Cairo, 1378H.), Vol. II, p. 397; Abū Hātim Ahmad ibn Hamādān al-Rāzī, Kitāb al-Zīnā, (Cairo 1957), Vol. I, p. 71.
 2. Al-Suyūṭī, Tarīkh al-Khulafā', Loc. cit.
 3. Ibid.
 4. Ibid., some say nine, some eight and others between the nine and ten; Ibn Sa'd, al-Tabaqāt al-Kubrā, (Beirūt, 1310H.), Vol. III, p. 21; Ibn Hajar al-'Asqalānī, al-Isāba, (Cairo 1328H.), Vol. II, pp. 5-7.
 5. Al-Suyūṭī, Tarīkh al-Khulafā', p. 117. It is said that after the demise of the Prophet the Holy Qurān was at first compiled in manuscript from memory by 'Alī (R). Ibn-Nadīm, al-Fihrist, p. 28.
 6. Al-Suyūṭī, Tarīkh al-Khulafā', loc. cit.
 7. Even the Holy Prophet said, "Alī is a part of me and I of 'Alī". Ibid., p. 119.
 8. al-Hasan, al-Husayn, al-Muhsin, Zaynab, Ummi Kulthūm and Ruqayyā. Shaykh Waṭṭuḍḍīn Khaṭīb, Mishkat al-Masābīh, Kanpur, under Ikmāl fi Asma' Rijāl p. 29.

'Alī was a great hero, he joined almost all the battles of Islam with the Holy Prophet,⁹ save the battle of Tabūk (9/630).¹⁰ He showed much sagacity and bravery in all the battles.¹¹

After the murder of 'Uthmān (R) (35/655) 'Alī (R) became the fourth and last of the Orthodox Caliphs of Islam. In his person he combined the knowledge of Adam, the virtues of Noah and the piety of Jesus Christ, the wisdom of Solomon, the prowess of Alexander, the iron determination of Julius Caesar, the sagacity and prudence of Plato and the reformative zeal of Justinian.¹²

He was regarded as an Encyclopaedia of knowledge. The Holy Prophet said about him: أنا دار الحكمة وعلي بابها I am the house of Science and 'Alī is its gate.¹³

9. There were twenty seven ghazwāt which occurred during the life time of the Holy Prophet and he was the commander-in-chief in all these ghazawāt. *Sahih Bukhari*, (Karachi 1381/1961), Vol. II, Footnote, p. 563.

10. He was left at Medina by the prophet as his viceregent, *ibid.*, p. 633; *Al-Suyuti*, *Tarikh al-Khulafā'*, op. cit. p. 118.
al-Tirmidhi, *Jami' al-Tirmidhi*, (Delhi 1353H.), Vol. IV, p. 330;
al-Nasā'i, *Kitābu Khasā'isi 'Alī (R)*, (ed. Egypt), p. 9.

11. It is said that in the battle of *Khaybar* he used a heavy door as a shield breaking the gate of the fort of the enemies.

12. *Ata-Mohiuddin*, *'Alī the Superman*, Lahore, p. 17.

13. *al-Tirmidhi*, op. cit., Vol. IV, p. 329.
 Another version: أنا مدينة العلم وعلي بابها
 I am the city of knowledge, and 'Alī is the gate of it.
Al-Hākim, *Mustadrak*, 1st ed., (Hyderabad, Deccan, 1341H.), Vol. III, p. 126.

14. *al-Suyuti*, *al-Mustadrak*, Vol. II, p. 395.

15. *Al-Suyuti*, *al-Mustadrak*, Vol. II, p. 251.

16. *Al-Suyuti*, *al-Mustadrak*, 1st ed. cit.

It is said that 'Alī (R) was an expert in judicial decisions.¹⁴ He was also one of the best orators of his time.¹⁵ Above all he was the father of the science of Arabic grammar.

Previous to 'Alī, the Arabic language though rich in vocabulary and poetic imagery, had no grammar. Of course, a few grammatical rules as there were, had been transmitted orally and variably, from one generation to another. The fact remains that at the very early years of the Islamic era - solecism began to appear in the speeches of the freedmen and naturalized Arabs. Even the Holy Prophet himself was in anxiety while he personally met such an occasion. Once when a man committed solecism in his presence, he said, *أمرشروا أخاكم فقد ضلّ* Set your brother right, for he has erred.¹⁶

The Prophet never liked committing errors in speeches. So he used to say: *أنا بن قريش ونشأت في بني سعد فإني لى اللحن* I am of the Quraysh, and have grown up among the Banū Sa'd, why then, should I have solecism?¹⁷

14. Ibn Mas'ūd said,

لقد خيّرنا أبا القاسم أهل المدينة عليّ

We used to say that 'Alī was the best justice in the city of Medina, Ḥākim, al-Mustadrak, Vol. III, p. 135. Caliph 'Omar also said, "Alī is the best of us in judicial decisions", al-Suyūṭī, *Tārīkh al-Khulafā'*, p. 120.

It is said that once 'Omar, the second Caliph of Islam, ordered a pregnant woman to be stoned to death. Thereupon 'Alī remarked that it was the mother who committed the sin but the embryo was innocent.

Then 'Omar uttered: *لو لا عليّ لعقلك عمر* had there not been Alī, 'Omar would certainly have perished.

15. Ṭaha Ḥusain and others, *al-Mujmal fī Tārīkh al Adab al-'Arabiyy*, (Cairo 1348/1929), p. 103.

16. Al-Suyūṭī, *al-Muzhir*, Vol. II, p. 396; Ahmad Amin, *Duḥā ul-Islām*, Vol. II, p. 251.

17. Al-Suyūṭī, *al-Muzhir*; loc. cit.

Abū Bakr, the first Caliph of Islam, also hated Solecism. He used to say: *لأن أقرأ فأستغفرت أحب إليّ من أن أقرأ فألحن* Assuredly that I should recite (the Qurān) and omit is more pleasing to me than that I should recite and commit a solecism.¹⁸

During the period of Caliph 'Umar (R), the territory of Islamic state vastly expanded. As a result corruptions rapidly spread in the spoken language on account of their intermixture with foreign subjects and converts and the caliph got very much alarmed.¹⁹

Once a secretary of Abū Mūsā al-Ash'arī wrote to 'Umar, and committed a solecism whereupon, the Caliph wrote to Abū Mūsā saying:

أضرب كاتبك سوطاً واحداً Strike thy secretary one stroke of a whip.²⁰

During the Caliphate of 'Alī (R), Kūfa, instead of Medina, was made the capital city of the Islamic state, there the purity of the Qurān was in danger, as a result the deterioration of the speech of the Arab settlers among the Aramic speaking population of Mesopotemia. It is said that once Caliph 'Alī (R)²¹ heard a Bedouin recite the following verse of the Qurān:

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ the correct form of which is: *لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ* that will be eaten^{only} by the sinners.²² Now the Caliph became very

much anxious to preserve the purity of the language. So he conceived the idea of framing rules in order to check solecisms in speeches.²³

18. Al-Suyūṭī, al-Muzhir, loc. cit., p. 397.

19. Al-Anbārī, Nuzhat, op. cit., p. 9.

20. Al-Suyūṭī, al-Muzhir, Vol. II, p. 397.

21. Al-Anbārī, Nuzhat, p. 7.

22. Sūrat-ūl-Hāqqa, V. 36.

23. Al-Suyūṭī, Tārīkh-ūl-Khulafā', p. 127.

Then 'Alī (R) proceeded to lay down the fundamental principles of Arabic grammar. He announced that speech consists entirely of nouns, verbs and particles.²⁴ A noun is that which denotes the thing named, and a verb is that which denotes the action named, and a particle is that which expresses a signification being neither a noun nor a verb.²⁵ He also added that objects are of three kinds: expressed (*ظاهر*)²⁶, understood²⁷ (*مضمر*) and what is neither expressed nor understood (*جسم*)²⁸.

Then the Caliph made over the task of developing his ideas to his faithful disciple Abū al-Aswad al-Du'ali.²⁹ In this way 'Alī (R) laid down the foundation of Arabic grammar.

However, the execution of the project of the Caliph was interrupted by his martyrdom in 40/660³⁰, and the usurpation of the Caliphate by his rival Mu'āwiya (A. in 41/661), and for more than ten years Abū al-Aswad refrained from making public the lessons that he received from his master.

-
24. *ibid.*;
Al-Anbārī, *Nuzhat*, pp. 3-5;
Ibn Nadīm, *Fihrist*, p. 39;
Yāqūt al-Rūmī, *Mu'jam*, op. cit., Vol. XIV, p. 41.
25. Al-Anbārī, *Nuzhat*, loc. cit.;
Al-Suyūṭī, *Tārīkh al-Khulafā'*, p. 127.
26. As, for example *Zaidun* (*زيد*), *Farasun* (*فرس*)
27. As, for example, *انت رانا* etc.
28. " *این حق، عذره، طراد* etc.
29. Al-Anbārī, *Nuzhat*, Loc. cit.;
Al-Suyūṭī, *Tārīkh al-Khulafā'*, Loc. cit.;
Yāqūt, *Mu'jam*, Vol. XIV, p. 41;
Ibn Nadīm, *Fihrist*, p. 41.
30. He was most brutally assassinated by one 'Abd-al-Rahamān ibn Muljam, a Khārijī fanatic, while he was performing his Fajr prayer in the Mosque of Kūfa. Cf. Al-Tabarī, *Tārīkh al-Rusul wal-Mulūk*, Vol. VI, p. 3460; Dhāhibī, *Tārīkh al-Islām* (Cairo 1367H), Vol. II, p. 204; Al-Suyūṭī, *Tārīkh al-Khulafā'*, p. 123.

But other source referred that he was assassinated by Ibn Muljam outside the Mosque of Kūfa.

Encyclopaedia Britannica, Vol. I, p. 631.

CHAPTER II

ABŪ AL-ASWAD AL-DU'ALĪ,
THE FOUNDER OF ARABIC GRAMMAR

Abū al-Aswad al-Du'alī, the founder of Arabic Grammar¹ was born before the promulgation of Islam² and at the beginning of the Islam he was in his full youth and is said to have participated in the battle of Badr³ (2/623) on the opposite Camp.

-
1. As regards the inventors of Arabic grammar opinions differ. According to some 'Abd al-Rahmān ibn Hurmuz al-Araj (d.117/735) was the man who first conceived the idea of Arabic grammar. Again some opined that Naṣr b. 'Āsim (d.89/707) might be the first grammarian. - Ahmad Amīn, *Duḥā al-Islām*, Vol. II, p. 285; - Al-Anbārī, *Nuzhat*, pp. 13-14. But to quote Clement Huart, "to be more certain we must come down to 'Isā Ibn 'Umar al-Thaqafī (d.149/766) as its founder." - Huart, *A History of Arabic literature*, p. 138. And all the groups tried to deny the relation of grammar with 'Alī (R) as well as his pupil Abū al-Aswad al-Du'alī, *ibid.* But their opinions have been discarded by most of the grammarians as well as literary critics, because 'Abd al-Rahmān took grammar from Abū al-Aswad. - Al-Anbārī, *Nuzhat*, p. 14. The critic Ibn Qutayba described in his book "Al-Ma'ārif" that Abū al-Aswad put down the Arabic grammar. Similarly Ibn Hajar al-'Asqalānī wrote in his book *al-Isāba* that Abū al-Aswad was the first man who dotted the Al-Mushaf and composed the Arabic grammar. But this opinion is not fully correct because once Abū al-Aswad was asked where he had got the Arabic grammar, in reply he expressed that he got the principle rules of the same from 'Alī (R). - *Ibid.*, p.9; - Ibn Khallikān, *Wafayāt*, Vol. I, p. 240. Ibn Khaldūn also indicated that Abū al-Aswad got grammar from 'Alī (R). - Ibn Khaldūn, *Muqaddima*, pp. 543-44. However, the correct and most acceptable opinion is that, 'Alī was the theoretical founder of the new Science of grammar and Abū al-Aswad al-Du'alī was the man who gave shape to grammar on the principles enunciated by 'Alī (R). Consequently Abū al-Aswad can rightly be called the founder of Arabic grammar in the real sense of the term.
 2. Al-Anbārī, *Nuzhat*, p. 13;
Ibn Hajar al-'Asqalānī, *Al-Isāba fī Tamyīz al-Sahāba*, 1st ed., (Baghdād, 1328H), Vol. II, pp. 241-42;
Encyclopaedia of Islam, Vol. I, p. 106.
 3. *Al-Isāba*, *Loc. cit.*
Cf. Buṭrus al-Bustānī, *Dā'irat al-Ma'ārif*, Vol. I, p. 788.

and fought against each other to capture the power.
of the lands of the Eastern Caliphate, *Struggle*, p. 102.

According to some writers he embraced Islam during the lifetime of the Holy Prophet.⁴ His name was Zālim b. 'Amr or Ya'amar b. Sufyān^{5(a)} from Du'al b. Bakr, a clan of the Banū Kināna.^{5(b)} Some say that his name was Zālim b. 'Amr b. Sulaymān b. 'Amr.⁶ Others say that he was from Fāris and some others say that his origin was from Sind and along with some members of his tribe he attached himself to the Syrians.⁷ However, the scholars are not certain about his father's name and genealogy.⁸

He was a man of wisdom, clear opinion, and presence of mind. He was also a trustworthy narrator of Hadith. He narrated the traditions from 'Umar (R), 'Alī, Ibn 'Abbās, Abū Dharr and others.⁹ He followed 'Alī (R) like a shadow. He took part in the unsuccessful negotiations with 'Ā'isha in the ensuing Battle of the Camel, also participated in the Battle of Siffin.¹⁰

-
4. Al-Dhahabī, Tārikh al-Islām, Vol. III, p. 94.
It may be that Abū al-Aswad al-Du'alī embraced Islam during the life time of the Prophet but he never met him as a muslim again, so he is not counted as a Ṣaḥābī, because the term ṣaḥābī implies a person who met the Holy Prophet physically with faith in him and died on Islam.
- Ibn Hajar, al-Iṣāba, Vol. II, pp. 241-42;
- Yāqūt, Muḥam al-Udabā', Vol. 12, p. 34.
- 5.(a) Buṭrus, Dā'irat al-Ma'ārif, Vol. I, p. 788;
Ibn Khallikān, Wafayāt, Vol. I, p. 240;
Al-Suyūṭī, Bughya, p. 274;
(b) Encyclopaedia of Islam, (1969), Vol. I, p. 106.
6. Al-Anbārī, Nuzhat, p. 3 footnote.
7. Aḥmad Amīn, Duḥa ul-Islām, Vol. II, pp. 288-89.
8. Ibn Khallikān, op. cit., Vol. I, p. 240;
Ibn Hajar, al-Iṣāba, Vol. II, pp. 241-42;
Al-Suyūṭī, Bughya, p. 274;
Cf. Encyclopaedia of Islam (ed. 1960), Vol. I, p. 106.
9. Bughya, Loc. cit.
10. Ibid.,
Siffin is the name of a place to the west of al-Raqqa where took place the civil war between 'Alī and Mu'āwiya. They stayed there for three months and fought against each other to capture the power.
Cf. The Lands of the Eastern Caliphate, Strange, p. 102.

It is said that once Abū al-Aswad al-Du'ali called on 'Alī (R) and found him thinking about the errors and solecisms into which the new generation had fallen through its intermixture with foreigners, and about its solution. Then the Caliph gave him a piece of paper in which the fundamental principles of Arabic grammar were written.¹¹ Moreover, the Caliph ordered him to continue the work. He collected accordingly some parts of speech and showed them to him. Among them were particles governing the accusative (حروف النصب). Of these he mentioned (اِنَّ) verily and (اَنْ) that and (لَيْتَ) would that, (لَسَّ) perhaps, and (كَأَنَّ) as if, at first he did not include (لَكِنَّ), but afterwards he added it to them.¹²

Then Abū al-Aswad put down the chapters of al-'Atf and Na't, al-ṭa'ajjub, and al-Istifhām. Thereafter he placed them before ^{the} Caliph 'Alī. Observing this the Caliph became surprised and out of curiosity he said, "the method (ar. Nahw) you have followed is very nice indeed."¹³

After the death of 'Alī (R) Abū al-Aswad became disheartened and was passing his days in anxieties. Once he came to Caliph Mu'āwiya, the Caliph showed respect to him and increased his stipend. He appointed him Justice of Basra¹⁴

11. See note no, 24, 25, 26, 27, 28 in the 1st Chapter.

12. Al-Suyūṭī, Tārikh al-Khulafā', p. 127;
Al-Anbārī, Nuzhat, p. 5.

13. Then Abū al-Aswad gave the new science the name of Nahw.
Al-Anbārī, Nuzhat, pp. 5-6; Yāqūt, Mu'jam al-Udabā', Vol. XIV, pp. 49-50.
Abū Ja'far ibn Rustum Al-Tabarī said "Nahw" (grammar) is called nahw because when Abū al-Aswad al-Du'ali spoke to 'Alī (R), who mentioned something about the roots of grammar. Then Abū al-Aswad said, "I asked him to leave to do similar to (ش) something he had done, so he called it "nahw". Ibn Nadīm, - al-Fihrist, p. 40. Nahw means 'Similar' but has come to be used for grammar. In later times it is used in a special way for 'syntax'.

14. Al-Suyūṭī, Bughya, p. 274.

when Ziyād b. Abīhi¹⁵ was governor there.

However, Ziyād became the viceroy of the two Iraqs within a short time during the reign of Mu'āwiya. He held this appointment from 50 to 53H. In this period the corruption in the language became a common feature.

15. The sources call him sometimes son of Sumāya, or son of 'Ubad, sometimes son of Abū Sufyān, most frequently however ibn Abīhi.
- Encyclopaedia of Islam, (ed. 1934), Vol. IV, pp. 1232-33;
 - Buṭrus, Dā'irat al-Ma'ārif, Vol. IX, p. 410.
- Ziyād was at first styled ibn Abīhi because of the doubt which clouded the identity of his father. - Hitti, History of the Arabs, p. 196. He was born in 1/622. His by-name was Abū al-Mughīra. He embraced Islam during the reign of Caliph Abū Bakr.
- Al-Dhahabī, Tarīkh al-Islām, Vol. III, p. 279.
- He began his public career as the secretary of Abū-Mūsā al-Ash'ari (d.52H), then Al-Mughīra ibn Shu'ba (d.50H) who was the governor of Basra under the Caliph 'Umar, at the age of Seventeen. During the caliphate of 'Alī he was once in-charge of revenue of Basra. *ibid*;
- Cf. Encyclopaedia of Islam, (ed. 1936), Vol. III, p. 639.
- Ziyād was at first faithful to 'Alī (R), but after the martyrdom of the caliph in a critical moment Mu'āwiya acknowledged him as his legitimate brother. Because Ziyād's mother was a slave and prostitute at al-Tā'if in the pre-Islamic period whom Abū Sufyān the father of Mu'āwiya had known. - Mas'udī, Murūj al-Dhahab, (Cairo, 1303H), Vol. II, p. 40; - Hitti, History of the Arabs, *op. cit.*, p. 196.
- Thereupon he rendered his services to the new dynasty. In 45/666 he was appointed the governor of Basra by Mu'āwiya. After the death of his old Chief Al-Mughīra Ibn Shu'ba, the governor of Kūfa, the two Iraqs were united under his administration which continued undisturbed until his death in 53/672. He was a powerful statesman and also a man of erudition. He is numbered among the four dāhiya, great statesmen of the century. - Encyclopaedia of Islam, *op. cit.*, Vol. IV, p. 1233. He died of the plague of Kūfa in 56-57H. *Ibid*. But a well known verdict is that he died in 53/672.
- Buṭrus, Dā'irat al-Ma'ārif, Vol. IX, p. 410;
 - Shadhrāt al-Dhahab, Vol. I, p. 59;
 - Ibn al-Imad,

The Governor Ziyād¹⁶ then suggested Abū al-Aswad al-Du'ali¹⁷ to put on record the principles of grammar which 'Alī (R) taught him, that might serve as the standard for the people, and maintain the reading of the sacred book intact unimpaired.

16. Another narration has come down to us that Abū al-Aswad at first proposed to Ziyād to give him permission to make some rules of grammar that should enable the public to understand the Book of Allāh. Ziyād at first had declined, but later on when a man came to him and said " أصل الله الأبير توتى أباونا ونترك بنون " incorrectly, the correct form of which is: أصل الله الأبير توتى أباونا ونترك بنين May Allāh bless the Governor, our father had died leaving the children behind, then Ziyād felt the necessity of Arabic grammar and permitted Abū al-Aswad for the same.
- Ibn Khallikān, Wafayāt, Vol. I, p. 240.
17. Ziyād was well acquainted with the peculiar qualifications of Abū al-Aswad, who had been a resident of that city, and some say that he was the tutor of Ziyād's children. On the other hand, he knew Syriac language as well as Aristotolian logic that was taught in the Syrio-Persian school of Jundēshāpūr. - Jurjīzaydān, Tārikh Adab al-Lughat Adab al-'Arabiyya, Vol. I, p. 252. Ar. Jundaysābūr, the city founded by the Sāsānid Shāpur I, whence the name, which may mean "camp of Shāpur", stood on the site of the modern village Shāhābād in Khuzistān, south-western Persia opposite Basra. - Cf. Hitti, History of the Arabs, p. 309. It is said that some expelled savants of Syria and some philosophers of Athens took refuge in Persia at the Sāsānia Court by whom Khusru Anūshirwān (531-578 A.D.) founded a Syrio-Persian school at Jundēshāpūr, where the Greek logic and philosophy and medicine continued to be taught down to 'Abbāsīd days (Nicholson, op. cit. p. 358, - Cf. Ibn Nadīm, al-Fihrist, p. 13). It is said that Prophet encouraged his Sahabas to learn Hebrew and Syriac languages in addition to Arabic. (Taha Hussain and others, Tārikh al-Adab al-'Arabiyya, p. 112); al-Hakim, Mustadrak, op. cit., Vol. I, p. 57, Vol. III, pp. 421-22; Sulaymān b. Ash'ath Abū Dāwūd, Sunan, ed. Kanpur, Vol. II, p. 157.

23. The reason for this was the encounter of Sa'īd with Abū al-Aswad al-Du'ali. Sa'īd was a Persian from Jundīshān who wanted to go to al-Basra with a group of his people. When they went Qudrah Ibn Mas'ūn announced that they had accepted Islam under his auspices and they became his protégés. While he was leading his horse, Sa'īd passed by Abū al-Aswad, who said, "What's the matter with you, O Sa'īd, why don't you ride?" He replied " بني حصانتي قوي " My horse is strong (dālī). He meant "lame" (dālī). As he spoke, some people who were there laughed at him. Then Abū al-Aswad said, "These protégés have sought Islam and embraced it, becoming our brethren, but we have not taught them speech". So he composed a chapter on the subject and object. - Ibn Nadīm, al-Fihrist, loc. cit.

Abū al-Aswad al-Du'ali¹⁸ at first expressed his inability to comply with Ziyād's request. But it is said that when he heard a reader recite the following passage out of the Qurān, إِنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ, anna 'llāha bari'un min 'l-mushrikīna wa-rasūluhu,¹⁹ which last word the reader pronounced rasūlihi, he exclaimed that he never had thought that things would have come to this. Repenting of his refusal, Abū al-Aswad then returned to Ziyād and told that he would do what had been asked to.²⁰

Then he proposed to Ziyād to send him an intelligent and obedient scribe. So he sent a scribe from the tribe of 'Abd al-Qays, but Abū al-Aswad was not satisfied with him. Then another scribe was sent to him. Abū al-Aswad said to the new scribe, "If you see that I open my mouth in pronouncing a letter, place a mark above, on top of it. If I close my mouth making a 'u' sound, place a mark in front of the letter, and if I split my lips double the mark."²¹ So this was the marking system of Abū al-Aswad. In this way the invention of vowel signs is traced back to Abū al-Aswad al-Du'ali.²² Thereafter he composed a chapter on the subject and object.²³ Then he framed rules for al-Mudā'af, Harf al-Jarr, al-Raf', al-Nasb and al-Jazm.

18. Al-Anbārī, Nuzhat, op. cit. p. 10.
19. Al-Qurān IX-3- The translation runs ("This is a declaration) that Allāh is clear of the idolaters, and His Apostle likewise". With the reading rasūlihi it means that Allāh is clear of the idolaters and also of His Apostle.
20. Ibn Khallikān, Wafayāt, Vol. I, p. 240.
21. Ibid., Ibn Nadīm, al-Fihrist, p. 40.
22. It is said that Nasr b. Āsim al-Layth, the pupil of Abū al-Aswad al-Du'ali made further development in this respect by the order of Hajjāj b. Ūsuf al-Thaqafī (d. 95/713), the viceroy of Iraq on behalf of Caliph 'Abdul-Malik. Ibn Khallikān, Wafayāt, Vol. I, p. 125.
23. The reason for this was the encounter of Sa'd with Abū al-Aswad al-Du'ali. Sa'd was a persian from Jundikhān who wanted to go to al-Basra with a group of his people. When they went Qudāma ibn Maz'ūn announced that they had accepted Islam under his auspices and they became his protégés. While he was leading his horse, Sa'd passed by Abū al-Aswad, who said, "What's the matter with you, Oh, Sa'd, why don't you ride?" He replied "إِنَّ فَرَسِي ضَالٌّ زَالِيٌّ" "My horse is strong (dāli'). He meant "lame" (zāli'). As he spoke, some people who were there laughed at him. Then Abū al-Aswad said, "These protégés have sought Islam and embraced it, becoming our brethren, but we have not taught them speech". So he composed a chapter on the subject and object. - Ibn Nadīm, al-Fihrist, loc. cit.

In the last part of his life he was paralyzed of one leg. He died at Basra of the great plague²⁴ of Al-Jārif in 69/688.²⁵ None of his works has come down to us except a few pages.²⁶

A number of scholars read rudiments of Arabic grammar with Abū al-Aswad al-Du'ali. Some of them are as follows.

(a) 'Anbasatu'l - Fil: His name was 'Anbasa ibn Ma'dān al-Fil (the elephant). His forefathers lived at Maysān, but he came to Basra and settled there. His father, Ma'dān looked after the elephant of Ziyād, the governor of 'Iraq, for which he received a maintenance allowance, so he was nicknamed al-Fil.²⁷ He was an expert grammarian of his time. He was a poet also.

24. The plague continued for three days and seventy thousand people died every day on average, - Al-Suyūṭī, al-Muzhir, Vol. II, p. 461; Al-Dhahabī, Tārīkh al-Islām, Vol. II, p. 383, Under topic year of the 69H; Ibn Khallikān, op. cit., Vol. I, p. 240.
25. But some say that he died in 99-101H, some 67H. If 69 would be correct, Abū al-Aswad died 60 years before his pupil Yuhayb ibn Y'amar, and if 101, he died 61 years after his master 'Alī. So 69H. seems to be correct, as he died according to Ibn Hajar at the age of eighty five years. - Al-Isāba, Vol. II, p. 242.
26. Ibn Nadīm narrated that he found four leaves of the writings on Abū al-Aswad on Chaina paper in the city of Hadithah, near Mosul, in the large library of Muhammad ibn al-Husain, known as Ibn Abī Ba'ra.
- Ibn Nadīm, al-Fihrist, pp. 40-41.
27. Yāqūt, Mu'jam al-Udabā', Vol. 16, p. 133;
Al-Suyūṭī, Bughya, p. 15;
Ibn Nadīm, al-Fihrist, p. 41;
Al-Anbārī, Nuzhat, p. 15.

(b) Nasr ibn 'Asim al-Laythi: Some scholars say that Nasr ibn 'Asim also studied with Abū al-Aswad. He was a scholar of 'Ilm al-Qirā'at as well as grammar.²⁸ According to some he was the first man who invented the diacritical points.²⁹ He died in 89/90/707/708 during the reign of al-Walīd b. 'Abd al-Malik.

(c) Yahyā ibn Ya'mar: He was a member of the 'Adwān b. Qays b. 'Aylān b. Mudar, and was said to be attached to the Banū Layth ibn Kināna. His nick name was Abū Sulaymān or Abū Sa'id. He was trustworthy as well as learned and had met with Ibn 'Abbās, Ibn 'Umar and others.³⁰ He is quoted in connection with Hadīth and is one of the Tābi'ūn.

Yahyā had a comprehensive knowledge of the Qurān, Hadīth and Arabic grammar. He was one of the most eloquent speakers of his time. It is said that he introduced the use of diacritical points in the Holy Qurān first.³¹ He died at Khurāsān in 129/746. He added some chapters on Arabic grammar to those of subject and object by his teacher Abū al-Aswad al-Du'ali.³²

28. Al-Anbārī, Nuzhat, pp. 17-18.

29. Ibn Khallikān, Vol. I, p. 125.

30. Ibn al-Imād, Shahrāt, Vol. I, p. 175;
Al-Anbārī, Nuzhat, p. 19;
Mu'in-uddīn Nadawī, Asmāi Tabi'īn (Urdu), op. cit., p. 512;
Ibn Nadīm, al-Fihrist, p. 41;
Ibn Khallikān, Vol. II, pp. 226-7.

31. Ibn Khallikān, Loc. cit.;
Ibn Hajar, Tahdhīb al-Tahdhīb, Vol. XI, p. 305.

32. Ibn Khallikān, Loc. cit.

CHAPTER III

THE BASRĪ SCHOOL OF ARABIC GRAMMAR

When the Arabs conquered Hira (14/635)¹, 'Umar the Second Caliph of Islam (d.23/644) ordered 'Utba ibn Ghazwān to lay down the foundation of Basra^{2(a)} in 15/636 which subsequently became the centre of culture in Iraq.^{2(b)}

1. Hira is the Syriac *hétrā* (sacred enclosure, monastery), which name was applied to the originally mobile camp of the Persian Arabs and retained as the designation of the garrison town. - Nicholson, *A Literary History of the Arabs*, p. 38.

Hira is a city in Iraq. It was the capital of the Lakhmite Kings. - Joseph Hell, *The Arab Civilization*, p. 56, - Cf. Hitti, *History of the Arabs*, p. 81.

2(a) Tabarī, *Tārīkh al-Rusul wal-Mulūk*, Vol. I, p. 2388;

- Cf. *Encyclopaedia Americana*, Vol. II, p. 315;

- Cf. Strangre, *The Lands of the Eastern Caliphate*, p. 44.

Basra is a town in Iraq. Its ancient name was Bossora. The town received the name of Basra - pale, white stone from nature of the ground on which it was built, at first the settlement consisted solely of primitive reed-huts. - Buṭrus, *Dāira*, Vol. V, p. 453, 673; Cf. Tabarī, p. 2380. Some said that Basra is Arabicised from the persian word *سرا* meaning various branches of ways, - Buṭrus, *Loc. cit.*

Abū-Mikhnaḥ says that the place abounded in small stones and black pebbles; so the people said "Behold, it is gravel" (Basra). Others say that it was named Basra only because of the looseness of its soil. It is said that muslim soldiers put up three booths and tents of leather and of coarse cloth, and didnot have any real building.

- Al-Balādhurī, *Futūhul-Buldān*, (1st ed., Cairo, 1319H.), p. 349.

Modern Basra lies six miles to the north-east of the ancient city.

- Hitty, *History of the Arabs*, p. 241; - Cf. *Encyclopaedia Americana*, Vol. XI, p. 315. It is the part of Iraq, situated on the combined delta and accessible to ocean steamers, and is now a great air-port. It is now the focus of the Southera Iraq and sole port for the entire country.

2(b) Slight tilting or differential erosion have produced minor topographical features and the western edge of the Euphrates valley is in some places marked by a discernible cliff (*irq*) from which the name of the country Iraq is said to originate - *Encyclopaedia Britannica*, Vol. XII, p. 527. It is also said that the word Iraq is probably a loan-word from Pahlawi, meaning "low land", corresponds to Ar. *Swād*, black land, used to bring out the contrast with the Arabian desert. - Hitty, *History of the Arabs*, p. 155; - Cf. Yāqūt, *Mujam al-Buldān*, Vol. III, p. 650.

In the town of Basra the population consisted of the Bedouin Arabs, belonging to different tribes, speaking different dialects, while there were also thousands of artisans and clients who spoke Persian as their mother tongue, so that classical idioms were peculiarly exposed to corrupting influences.^{2(c)}

The first impulse came from the desire to supply the linguistic needs of new Muslims who wanted to hold government offices and converse with the conquerors. In addition, the ever-widening gap between the classical language of the Qur'ān and the every day vernacular corrupted by Syriac, Persian and other tongues and dialects was partly responsible for evoking such linguistic interest.³

It was not, therefore, a mere chance that Abū al-Aswad al-Du'ālī laid down the foundation of the school of grammar there at Basra. Perhaps it was according to the injunction of the Holy Prophet, ⁴ *اِسْتَعِينُوا فِي الصَّنَائِعِ بِأَهْلِهَا* seek help in arts from their masters, that people from all quarters came to Abū al-Aswad and learned from him the rules of the new science of Arabic language. Within a short time the name and fame of the Basrī school spread at home and abroad and all people Arabs and non-Arabs alike followed these rules of the new science.

2(c). Brockelmann (Ar.Tr.), op. cit., Vol. II, p. 128;
Cf. Nicholson, A Literary History of the Arabs, p. 342.

3. Brockelmann (Ar.Tr.), Vol. II, p. 128;
Cf. Hitty, History of the Arabs, p. 241.

4. Al-Harīri, Durrat al-Ghawās, (Heidelberg 1871), p. 122.

SOME ILLUSTRIOUS GRAMMARIANS OF BASRA:
THEIR SHORT LIFE SKETCHES AND A
BRIEF DESCRIPTION OF THEIR WORKS.

1. 'ISĀ BIN 'UMAR AL-THAQAFĪ
(d. 149/766)

'Isā bin 'Umar al-Thaqafi was an outstanding man of his generation. He was a contemporary of Abū 'Amr ibn al-'Alā', the renowned grammarian of Basra. He was a freed man of Khālīd b. Al-Walīd al-Qurayshī al-Makhzūmī (d. 21/641). Then he came down to the Thaqif tribe and was called Thaqafi.⁵

He studied with 'Abd Allāh ibn Abī Ishāq al-Maḍramī and Abū Zabbān al-'Alā'. He was one of the leading grammarians of Basra and was one of the readers of the Holy Qurān. He had full authority on the science of Qirā'at. He recited the Holy Qurān in full conformity with Arabic grammar.⁶ Ahmad ibn Mūsā al-Lūlū', Harūn ibn Mūsā the grammarian, al-Asma'i al-Khalīl b. Ahmad and others learned the Science of Qirā'at from him. This illustrious grammarian died in 149/766, 150/767.⁷ He was eloquent, but sometimes used obscure words.⁸

He wrote many useful books on Arabic grammar of which only two are extant. His pupil Sibawayh narrated that 'Isā ibn 'Umar al-Thaqafi wrote more than seventy books on Arabic grammar.⁹

5. Ibn Khallikān, op. cit., Vol. I, p. 393.

6. Ibid., p. 394.

7. Brockelman (Ar.Tr.), Vol. II, p. 128;
Al-Suyūti, Bughya, p. 370;
Al-Suyūti, al-Muzhir, Vol. II, p. 399;
Al-Anbārī, Nuzhat, p. 25.

8. Once he fell down from the back of his ass, seeing this people gathered round him, when he uttered: ما لكم تكادون على كتفكم على ذي جنة أفرقتوا بيني i.e., "what's the matter with you that you have gathered around me as you do around a man under the influence of jinn. Be off from me". - Ibn Khallikān, op. cit., Vol. I, p. 393. This sentence has been cited for an example of "غرابية" (Strangeness of a word) by the authors of books on rhetoric.

9. Ibn Khallikān, Loc. cit.;
Al-Suyūti, Bughya, p. 370.

But most of these books are lost. Among these Al-Jāmi' (the compilation), Al-Ikmāl or Al-Mukammal (the perfected or the completed) were first books written on Arabic grammar.¹⁰

Once al-Khalīl b. Ahmad was asked about the two books of 'Isā b. 'Umar al-Thaqafi as well as his dignity as a grammarian. In reply al-Khalīl recited the following verse commemorating 'Isā b. 'Umar and his two books.¹¹

ذَقَبَ النُّوْجِيَّةَ طَلَّةً + غَيْرَ مَا أُحْدِثَ عَيْسَى بْنُ مَرْثَانَ
ذَاكَ الْإِكْمَالُ وَهَذَا جَامِعٌ + وَمَا لِللَّغْوِ كَسْرٌ شَمْسٌ وَقَمَرٌ

Grammar has totally vanished save and except what 'Isā Ibn 'Umar had produced. That is Ikmāl and this is Jāmi' and they are like the sun and the moon for the people.

2. ABŪ 'AMR AL-'ALĀ' (70/689-154/770)

Abū 'Amr Zabbān b. al-'Alā' was one of the celebrated seven readers of the Holy Qurān. He was regarded as a prominent grammarian of Basra. He claimed that his genealogy was connected with the Arab tribe of the Māzin, the confederation of the Tamīm.¹³

-
10. Brockelmann (Ar.Tr.), Vol. II, pp. 128-29;
It is said that Al-Ikmāl was preserved with a person in Persia and the other was with Sibawayh, who wrote his Al-Kitāb based on that book.
- Ibn Khallikān, op. cit., Vol. I, p. 393.
11. Al-Anbārī, Nuzhat, p. 28;
Al-Suyūṭī, Bughya, p. 370;
Ibn Khallikān, Loc. cit.;
Brockelmann (Ar.Tr.), Vol. II, p. 129;
Ibn Nadīm, op. cit., p. 41;
Aḥmad Amīn, Duḥā'ul-Islām, Vol. II, p. 290.
12. There are great deal of difference of opinions about his name, such as, Zabbān, Jabar, Zunayda, etc., but Zabbān was famous. His surname was his original name. Nobody dared ask him the cause of his diverse name due to his awe inspiring personality.
Al-Suyūṭī, Bughya, p. 367;
Ibn Khallikān, op. cit., Vol. I, p. 386;
Ibn Nadīm, al-Fihrist, p. 28.
13. Al-Anbārī, Nuzhat, p. 30;
Butrus, op. cit., Vol. II, p. 278;
Ibn Khallikān, Loc. cit.

Abū 'Amr was born in 70/689 at Mecca. At the very tender age he went to Iraq and settled at Basra. He was the Imām of the Basrites in Qirā'at, grammar, as well as language and literature. But he did not recite poems in the month of Ramaḍān. He acquired knowledge of these from a host of Tabi'ūn.¹⁴

He read the Holy Qurān with Sa'id b. Jābir and Mujāhid. He narrated Hadīth from Anas b. Mālik, Abū Sālih and from a group of traditionists.¹⁵

Abū 'Amr composed a large number of books on the science of Tajwīd, (the recitation of the Holy Qurān), Hadīth and Arabic grammar. Later on, having devoted himself to the study of the Holy Qurān, he totally burnt his writings.¹⁶

The endeavour of Abū 'Amr for the development of new science was greatly responsible for the establishment and growth of grammatical and lexicographical studies at Basra. Under his guidance the method of seeking information from the Bedouins in the matter of grammar and lexicography was developed at Basra.¹⁷ It will be no exaggeration to say that Abū 'Amr b. al-'Alā' dominated the intellectual activities at Basra during his life time, and even after his death, for the gradual growth and development of the same.¹⁸ He died at al-Basra in 154/770.¹⁹

14. Al-Suyūṭī, Bughya, p. 367.

15. Ibid;
Al-Jāhiz, al-Bayān wa'l-Tibyān, 1st ed. (Cairo 1226H), Vol. I, p. 116.

16. Al-Suyūṭī, Bughya, p. 367.

17. Encyclopaedia of Islam, op. cit., Vol. I, pp. 105-6.

18. Ibid.,

19. Butrus, Dāi ra, Vol. II, pp. 279-80.

Abū 'Amr al-'Alā', produced a host of scholars among whom Al-Asma'ī, Abū 'Ubayda, and Abū Ja'far al-Ru'āsī are well-known.²⁰

Among his works the following are extant: (1) K. Marsūm al-Maṣḥaf, as 4814 (W2KM 26,94), (2) Sharh Diwān Khirniq: S.S.40.²¹

3. AL-KHALĪL B. AHMAD
(100/718-170/786)

Abū 'Abd Al-Rahmān Al-Khalīl ibn Ahmad²² ibn 'Amr ibn Tamīm al-Farāhīdī al-Azdī al-Yahmadī al-Baṣrī was a leader of Arabic grammar and philology. He was born at Baṣra in 100/718 and brought up there. His origin was from the Azd clan of the Farāhīd tribe, so Yūnus ibn Ḥabīb used to call him al-Farāhīdī or al-Farhūdī from Banū Farhūd b. Shabāba.

He studied traditions, philology and grammar with Ayyūb al-Sakhtiyānī, 'Āsim al-Aḥwal, al-Awwām b. Ḥawshab and others.²³ He was also the pupil of Abū 'Amr Al-'Alā'.²⁴

20. Al-Suyūṭī, al-Muḥḥir, Vol. II, pp. 400-01.

21. Brockelmann, Arabischen literature, Erster Supplementband, Vol. I, p. 158.

22. Ibn 'Alī Khaythama said that Ahmad, the father of al-Khalīl was the first person in Islam to be named Ahmad.

Ibn Nadīm, al-Fihrist, p. 42;

Ibn Khallikān, op. cit., Vol. I, p. 174;

Yāqūt, Mu'jam al-Udabā', Vol. XI, p. 73;

Al-Suyūṭī, Bughya, p. 244;

Farid Wajdī, Dāira, Vol. VIII, p. 783.

23. Encyclopaedia of Islam, op. cit., Vol. II, p. 887.

24. Al-Anbārī, Nuzhat, p. 55.

25. Encyclopaedia of Islam, Vol. II, p. 887;

Yāqūt, Mu'jam al-Udabā', Vol. XI, pp. 73-74.

27. Al-Suyūṭī, Bughya, p. 244; Al-Suyūṭī, al-Muḥḥir, Vol. II, p. 401.

28. al-Muḥḥir, loc. cit.

29. Ibn Nadīm, al-Fihrist, p. 42; Al-Anbārī, Nuzhat, p. 55;

Al-Suyūṭī, Bughya, pp. 244-45.

On the advice of his leader Ayyūb, he abandoned the Ibāḍī²⁵ doctrine for sunnī orthodoxy. He was very pious and lived a poor man's life.²⁶

He had many famous pupils, of whom the names of Sibawayh, al-Aṣma'ī, al-Nadr ibn Shumayl, al-Laith b. al-Muzaffar b. Naṣr may be mentioned.

His memory was very sharp. It is said that after the ṣahāba al-Khalīl was the most meritorious among the Arabs.²⁷

He was the pole-star of his time in grammar, literature and philology.²⁸ He excelled all in deriving points of grammar and verifying its rules.²⁹

He was the inventor of Arabic system of metres numbering fifteen.³⁰ All the biographers agree in attributing to him the discovery of Arabic prosody and its rules; and inspite of several other attempts made, it is his system, that still holds sway.³¹ In this way he evolved prosody by which he strengthened Arabic poetry.³²

25. Al-Ibāḍīya, usually called Ibāḍīya in North Africa, are the followers of 'Abd Allāh b. Ibād. They form a separate community in Islam along side of the Sunnīs and Shī'īs and have their own rules of faith and religious laws, which, however, on the whole agree with those of the Sunnī and only deviate on certain questions. They also recognise the Qur'an and Hadīth as the source of religious knowledge, but instead of Ijmā' and Qiyās they have Ray. They show their Khārijī origin not only on these points but also on the question of Imāmate, although in a different fashion from the Azrakīs. Their movement spread to North Africa. - Encyclopaedia of Islam, (ed. 1927), Vol. II, p. 350.

Among the leaders of the Ibāḍīya who did write Books is Ibrāhīm ibn Ishāq al-Ibādī, among whose books there were: (1) Kitāb al-Radd 'Alal-Qadriya (Refutation of the Qadriya), (2) Kitāb al-Imāma (The Imāmate) Ibn Nadīm, al-Fihrist, p. 183.

26. Encyclopaedia of Islam, Vol. II, p. 887; Yāqūt, Mu'jam al-Udabā', Vol. XI, pp. 73-74.

27. Al-Suyūṭī, Bughya, p. 244; Al-Suyūṭī, al-Muzhir, Vol. II, p. 401.

28. al-Muzhir, Loc. cit.

29. Ibn Nadīm, al-Fihrist, p. 42; Al-Anbārī, Nuzhat, p. 55; Al-Suyūṭī, Bughya, pp. 244-45.

Al-Khalīl was called the key of the Sciences and their channels.³³ Of his works on the subject the specimen verses only reproduced in various treatises have come down to us.³⁴ He was indifferent to the world, dedicated to learning and an indigent poet. He died at Baṣra at the age of seventy five between 170/786 and 175/791 in an accident.³⁵

Al-Khalīl was the first man who compiled Arabic lexicography, Kitāb al-‘Ayn by name. In compiling his book he followed the alphabetical order of the Sanskrit grammar which begins with the gutturals and goes on to the labials.³⁶ He gave the name of his book Kitāb al-‘Ayn on account of its first letter, ‘Ayn, as the anthology of Abū Tammām was named *the Hamāsa* from the title of its first chapter.³⁷

No one has quoted this book directly from al-Khalīl, nor has anything been quoted from the traditions definitely asserting that he wrote it. It is said that al-Khalīl is not the author of the Kitāb al-‘Ayn, but it is his pupil al-Laith b. Muḥaffar;³⁸ others say that al-Nadr compiled it on lines drawn up by his master or that he finished it. It may be

-
30. Al-Taḥwīl, Al-Madīd, Al-Basīt etc. But Al-Akhfash added one in it that is الكباب (Al-Khabāb). - Ibn Khallikān, Vol. I, p. 172; Buṭrus, Dā‘irat, Vol. VII, p. 461; Brockelmann (Ar.Tr.), Vol. II, p. 131; Farīd-wajdī, op. cit., Vol. VIII, p. 781.
31. Encyclopaedia of Islam, Vol. II, p. 887.
32. Ibn Nadīm, al-Fihrist, p. 42.
33. Al-Suyūṭī, al-Muzjir, Vol. II, p. 401.
34. Encyclopaedia of Islam, Vol. II, p. 887.
35. Ibn Khallikān, op. cit., Vol. I, p. 174.
36. Encyclopaedia of Islam, Vol. II, p. 887.
37. Aḥmad Amīn, Duḥaūl-Islām, Vol. II, p. 267.
38. Encyclopaedia of Islam, Vol. II, p. 887.
39. Brockelmann, Supplement, Vol. I, p. 153.
40. Brockelmann, Vol. I, p. 100; Encyclopaedia of Islam, Vol. II, p. 887.
41. Brockelmann, Supplement, Vol. I, p. 153; Ibn Nadīm, al-Fihrist, p. 42.

believed that these are only attempts to minimise the fame of al-Khalīl. In any case all that survives of this dictionary is the synopsis made by the learned Spanish lexicologist, Abū Bakr al-Zubaydī.³⁹ However, total words of the Kitāb al-'Ayn are 6,699,400, out of which 5,620 are in use and 6,693,780 are not in use.⁴⁰ In a nutshell his book is a boon for Arabic literature. It was partly edited by P. Anastase, Baghdād 1914.⁴¹

The following books of Al-Khalīl are extant:⁴²

- (1) Kitāb fi Ma'āni'l - Hurūf, Cat. Cod. Arab., i, 81, Berlin, No. 7015/7016;
- (2) K. Sharh Sarf al-Khalīl, Fragment Berlin, No. 6909;
- (3) K. Fihi Jumlat al-Ālāt al-Īrāb, Aya Sofia No. 4456;
- (4) K. Jawāb 'An Su'āl, Bodl. 1 1067;
- (5) Fragment on the Conjugation of the verb, Bodl., i., No. 1067 4.

The following three books of Al-Khalīl are lost:⁴³

- (1) K. 'Iqā';
- (2) K. al-Naghm;
- (3) K. al-Nawādir.

39. Ibid., It is said that al-Layth, a descendant of Naṣr ibn Sayyār, was for a short time a friend of al-Khalīl and that al-Khalīl composed it (the book) for him. Then Layth got half of it by heart, by this time the book was burnt by his uncle's daughter. On the other hand there was no other copy of it with him, and Khalīl also suddenly died. Then al-Layth wrote half of it from his memory and rest of it was completed by the scholars of that period on the system of al-Khalīl via al-Layth.

Ahmad Amin, *Duḥul-Islām*, Vol. II, pp. 267-68;

Ibn Nadīm, *al-Fihrist*, pp. 42-43;

Ibn Khallikān, *op. cit.*, Vol. I, p. 173;

Al-Suyūṭī, *Bughya*, p. 245;

Brockelmann (Ar.Tr.), Vol. II, p. 133.

40. Jurjī Zaydān, *Tarīkh al-Adāb al-Lughat al-'Arabiyya*, Vol. II, p. 142.

41. Brockelmann, *Supplement*, Vol. I, p. 159.

42. Brockelmann, Vol. I, p. 100; Cf. *Encyclopaedia of Islam*, Vol. II, p. 887.

43. Brockelmann, *Supplement*, Vol. I, p. 160.

Ibn Nadīm, *al-Fihrist*, p. 42.

4. YŪNUS IBN ḤABĪB AL-BASRĪ
(90/708-182/798)

Yūnus ibn Ḥabīb Abū 'Abd al-Rahmān Al-Dabbī was a leading grammarian of Basrī School. He was a protégé of the Banū Layth b. Bakr b. 'Abd Manāf b. Kināna tribe.⁴⁴ He was born at Jabbul in 90/708.⁴⁵ His origin was from the Persians⁴⁶ among the inhabitants of al-Jabbul and for that he boasted of himself.

He was expert in grammar, philology as well as Arabic literature.⁴⁷ He knew more than anybody else about grammatical inflections.⁴⁸

He was a companion of Abū 'Amr Al-'Alā' and Hammād b. Salamā, He had a circle of learned people at Basra. He was connected with seekers of knowledge, men of letters, masters of literary style and representatives of the Bedouins.⁴⁹

44. Abū Sa'd al-Sīrāfi said that his surname was Abū Muḥammad and he was a protégé of the Dabba tribe. - Ibid., Others expressed that he was a protégé of the Bilāl b. Haramī from Banū Dabiyy'a b. Bajāla. - Ibn Khallikān, Vol. II, p. 416.
45. Jabbul is a town between Baghdad and Wāsiṭ situated on the Bank of Tigris. - Ibid., Brockelmann (Ar.Tr.), Vol. II, p. 130.
46. The author of Mufakhir al-'Ajam considered that Yūnus was from Persia. Brockelmann, Loc. cit.; Ibn Nadīm, op. cit., p. 42.
47. He preferred Al-Akhtal, the cristian poet (d. 710 A.D.) to Jarīr (d. 728 A.D.), and al-Farazdaq (d. 728 A.D.) Yāqūt, Muḥjam, Vol. XX, p. 65.
48. Ibn Nadīm, op. cit., p. 42.
49. Ibn Nadīm, Loc. cit.; Yāqūt, Muḥjam, Vol. XX, p. 64; Al-Suyūṭī, Bughya, p. 426.

He had a separate school of his own in grammar.⁵⁰ Sibawayh narrated from him numerous grammatical rules. Al-Farrā' and Al-Kisā'i as well as Abū 'Ubayda received lessons from him.⁵¹ He died in 182/798⁵², at Basra at the age of 102.⁵³

He possessed an excellent moral character. He neither married nor had any concubine. He was above any passion except that for learning and holding discourse with scholars.⁵⁴ He expressed his desire to argue with three persons on the day of judgement.⁵⁵

50. Bughya, Loc. cit.;
Al-Anbārī, Nuzhat, p. 60.

51. Abū 'Ubayda said that he joined the debate with Yūnus for forty years but every day he used to get new things about grammar from him. Yāqūt, Mujam, Vol. XX, p. 65;
Ibn al-Imād, Shadhrāt, Vol. I, p. 301;
Farīd Wajdī, Dāi'ra, Vol. X, p. 56.

52. Tha'lab said that Yūnus lived for over a hundred years, being free from senility and dying in the year one hundred and eighty three. Ibn Nadīm, op. cit., p. 42.
But, Ibrāhīm al-Mosulī referred that he lived eighty eight years. Ibn Khallikān, Vol. II, p. 216;
Al-Suyūṭī, Bughya, p. 426.

53. Ibn al-Imād, Shadhrāt, Loc. cit.

54. Ibn Nadīm, op. cit., p. 42.

55.(a) With Adam, the first man and first Nabī of the world for it is due to his eating the forbidden fruit, human being fell in trouble\$;

(b) With Yūsuf (A) due to whose missing his father Yāqūb (A) became almost blind, but as there was only ten days journey between Egypt and Kēnān, he could send a letter to his father conveying his safety which would give his father peace of mind;

(c) With Talha and Al-Zubayr, as to why both of them recognizing 'Alī (R) as Caliph at Medina and withdrew their allegiance to him at Iraq.

Al-Anbārī, Nuzhat, pp. 62-63.

Among his works the following are known to us but none of them is extant:

- (1) Kitāb Ma'āni'l-Qurān (Meaning of the Qurān);
- (2) Kitāb al-Nawādir al-Kabīr (The Large Book about rare forms in the Qurān);
- (3) Kitāb al-Amthāl (The Book of proverbs);
- (4) Kitāb al-Nawādir al-Saghīr (The small book of rare forms);
- (5) Kitāb al-Lughat (Languages or vernaculars).⁵⁶

5. SĪBWAYH (d. 194/809)

Sībawayh⁵⁷ was the pen-name of the prominent grammarian of the school of Basra. His name was Abū Bishr 'Amr b. 'Uthmān b. Qambar. According to some his surname was Abū al-Ḥasan. He was a protégé of the Banū al-Ḥarith b. Ka'b b. 'Amr b. 'Ulah b. Khalīl b. Malik b. 'Udad.⁵⁸ He was born at Baydā', a village in the district of Shirāz, a province of Persia. At the very tender age he came to Basra and studied with the prominent scholars of the city.

56. Ibn Nadīm, op. cit., p. 42;
Yāqūt, Mujam, Vol. XX, p. 65;
Ibn Khallikān, Vol. II, p. 417;
It is said that he also compiled a book "Al-Qiās on grammar".
Brockelmann (Ar.Tr.), Vol. II, p. 130.

57. There were four Sībawayhs, they are:

- (a) 'Amr ibn 'Uthmān ibn Qambar, leader of the Arabic grammar;
- (b) Muḥammad ibn Mūsā ibn 'Abd al-'Azīz al-Misrī;
- (c) Muḥammad ibn 'Abd al-'Azīz al-Isbahānī;
- (d) Abū al-Ḥasan 'Alī ibn 'Abd Allāh al-Kūmī al-Maghribī.
- Al-Suyūṭī, al-Muzhir, Vol. II, p. 454.

The term Sībawayh is a compound persian word, meaning odour of apple:
" سب " means apple and " بوی " means odour. Many reasons have been given for this title. One of the reasons is - "It is said that he used to smell apples". Or, he received this title for his amiable disposition because the apple is one of the pleasant fruits."

Al-Suyūṭī, Bughya, p. 366;
Butrus, Dā'ira, Vol. X, pp. 289-90;
Al-Anbārī, Nuzhat, p. 71.

58. Ibn Nadīm, al-Fihrist, p. 52.

He learned grammar from al-Khalīl, 'Īsā ibn 'Umar al-Thaqafī, Yūnus and others. He also acquired the knowledge of dialects from Abū al-Khaṭṭāb al-Akhfash al-Akbar and others.⁵⁹

It is said that once Sībawayh was present at Baṣra in the circle of Hammād b. Saīma, the pupil of al-Khalīl b. Ahmad, and he wanted to be dictated the following Hadīth by Hammād:

ما من أحد من أصحابي إلا من لو شئت لأخذت عنده علما ليس أبى الدرء

There is none from among my companions but I could learn (something of worldly affairs), if I would, from him save and except Abū-Dardā' (R). But Sībawayh committed a solecism in it (الوالدراء) while he uttered ليس الوالدراء treating it as the (اسم) Ism of the defective verb ليس. Hammād put him to shame on account of this error. Then Sībawayh took a vow and devoted himself ardently to learning Arabic grammar and became for this purpose a pupil of Khalīl b. Ahmad.⁶⁰ Within a short time he became an authority on the subject and grammarians from different parts clustered around him. Though there was an impediment in his speech yet his pen was mightier than his tongue.

Towards the end of his life Sībawayh went to Baghdād and participated in a conference with al-Kisā'i and others in the presence of Hārūn al-Rashīd (d. 194/809), the 5th Caliph of the 'Abbāsīd dynasty, or, according to some, his vizier Yahyā ibn Khālid al-Barmakī (d. 182/798) or, according to some others in the court of Amīn, on the "Zunburiya question".

It is said that on the appointed day Sībawayh appeared before the court of al-Rashīd and he found there al-Farrā', Al-Ahmar and others. At first al-Ahmar asked him about one hundred problems of Arabic grammar and he replied every one of them clearly. Al-Ahmar said nothing except that the Baṣri had committed solecism. Sībawayh remained silent with his eyes downcast in grief and anger, then he complained of their rough manner.

59. Ibid.,

60. Buṭrus, Dā'ira, Vol. X, pp. 289-90;
Yaqūt, Mujam al-Udabā', Vol. X, p. 255;
Al-Anbārī, Nuzhat, p. 72.

In the meantime al-Kisā'i, came with his followers. He heard the complain of Sībawayh against Al-Aḥmar and he became very angry with Sībawayh whereupon he asked him about the Arab proverb:

كُنْتُ أَظُنُّ أَنَّ الْعَقْرَبَ أَشَدُّ لُغْمًا مِنَ الزُّبَيْرِ، فَإِذَا هُوَ يَأْكُلُهَا؟

I used to think that the scorpion is more violent in stinging than the hornet, (but now I see) that a hornet as it were, is a scorpion. Now should it be *فَأِذَا هُوَ يَأْكُلُهَا* or *فَأِذَا هُوَ يَأْكُلُهَا* Sībawayh held *فَأِذَا هُوَ يَأْكُلُهَا* but al-Kisā'i, held the later *فَأِذَا هُوَ يَأْكُلُهَا*. So Sībawayh contradicted him and supported the first one of the two alternatives. Al-Kisā'i then contrived that the Caliph should refer the matter to a tribe who were not of impure speech. So the Caliph resolved to refer to some native Arabs. Then three judges were appointed, they were Abū Faq'as, Abū Dithār and Abū Tharwān, and their verdict was against Sībawayh.⁶¹

However, he received ten thousand silver coins (dirham)⁶² as a present from the Caliph Mārūn or, according to some, his vizier Yahyā al-Barmakī. But on account of this great defeat in the dispute he was so much

61. Yāqūt, Mu'jam al-Uḍabā', Vol. XVI, pp. 119-20;
Cf. Ibn Nadīm, al-Fihrist, p. 51;
Cf. Ibn Khallikān, Vol. I, p. 385;

Actually the judgement should have been in favour of Sībawayh, but the judges were biased on account of the indirect support of the Caliph to al-Kisā'i. Moreover, their partiality was due to the fact that they hailed from the same village of al-Ḥuṭamiyya, one Farsakh distant from Baghdād, where al-Kisā'i lived and studied with them.

The fact is that in " *فَأِذَا هُوَ يَأْكُلُهَا* " as Sībawayh reads it " *هو* " is in the nominative case (*حالة الرفع*) being a predicate (*خبر*) to " *هو* ". This cannot, however, be read " *فَأِذَا هُوَ يَأْكُلُهَا* " on the analogy of *خَرِبْتُ فَإِذَا زَيْدٌ فَأَخْبَرْتُهُ* because in this case " *فَأَخْبَرْتُهُ* " can be treated as predicate hence it is put in the nominative case " *حالة الرفع* ". This can also be read " *فَأَخْبَرْتُهُ* " in the objective case (*حالة النصب*) treating it as " *حال* ". But this analogy does not hold good here, so it cannot be read " *فَأِذَا هُوَ يَأْكُلُهَا* " treating it as *حال*, because " *حال* " should generally be " *نكرة* ", so " *يَأْكُلُهَا* " being a " *حرفه* " cannot be treated as " *حال* ".

- Yāqūt, op. cit., Vol. XVI, pp. 120-21.

62. Yāqūt, Loc. cit.
Ibn Nadīm, al-Fihrist, p. 51.

mortified that he angrily departed from the court. Then he retired to Khōrāsān and never came to Iraq. It is said that this very grief was the cause of his death. At last the leader of the grammarians died at Baydā'.⁶³

He composed the first systematic text book on Arabic grammar, known by the honorific title "Al-Kitāb" (the book), which has ever since been the basis of all native studies on the subject. This book was unequalled before his time and unrivalled afterwards.⁶⁴

Actually the Book of Sibawayh is universally celebrated.⁶⁵ Abū al-Abbās al-Thalab said that forty two persons cooperated with Sibawayh in composing The Book⁶⁶ and the principles and the subject were based on those of al-Khalīl.

The Book of Sibawayh is vast as well as difficult like the ocean. None dare control it and compile like the same.⁶⁷

63. But according to Khatīb al-Baghdād he died at Shīrāz and his grave is there. - Encyclopaedia of Islam, Vol. IV, p. 397.
- Ibn Khallikān, Vol. I, p. 386.

There are different opinions about the time of his death: 170/886, 180/896, at the age of forty; 194/809 at the age of 32 years.
- Ibn Khallikān, Loc. cit.

64. Brockelmann (Ar.Tr.), Vol. II, p. 135;
Farīd Wajdī, Dā'ira, 2nd ed., Vol. V, p. 244.

65. Sa'īd b. Aḥmad Al-Juwaynī, the inhabitant of al-Andalus considered three books as universal store-house of knowledge: Al-Mijastīyy fi 'Ilm al-Hayāt al-Aflāk of Batlaymūs; FI 'Ilm al-Mantiq Kitābu Arastātālīs, and Al-Kitāb of Sibawayh.
- Yāqūt, op. cit., Vol. XVI, p. 117.

66. Ibn Nadīm, al-Fihrist, p. 51.

67. If anybody desired to read The Book of Sibawayh with al-Mubarrad, he used to say appreciating its vastness and difficult contents, "Have you travelled through the Ocean?" Al-Hazini more over used to say, "If anybody wishes to compose a great book on grammar in addition to The Book of Sibawayh, he ought to be modest."
- Ibn Nadīm, op. cit., pp. 51-52;
- Al-Anbārī, Nuzhat, p. 75.

Time did not permit him to dictate his Book to others, nor anybody had the opportunity of doing it in his presence. This task was done by Al-Akhfash al-Awsat. After the death of Sibawayh he undertook a thorough revision of the work.⁶⁸

The Book of Sibawayh was studied eagerly by the Basrans as well as by the Kufans. Once Jāhiz presented to Muhammad b. 'Abd al-Malik al-Zayyāt, the vizier of al-Mu'tasim a copy of the Book of Sibawayh, which was in the hand writing of the Kūfī grammarian al-Farrā', compared by al-Kisā'ī, and finally revised by the donor himself and was considered a priceless treasure.⁶⁹

As one of the earliest books in Arabic literature The Book of Sibawayh is in its style frequently very redundant and tiring by its prolix arguments.⁷⁰ There are innumerable⁷¹ examples taken from the Holy Qurān⁷² in The Book and it contains over one thousand verses taken from the ancient poetry, fifty of which are by unknown poets.⁷³

68. Al-Anbārī, Nuzhat, pp. 184-85;
Yāqūt, Mu'jam, Vol. XI, p. 255.

69. Ibn Khallikān, Vol. I, p. 385;
Butrus, op. cit., Vol. X, p. 290;
Fariḍ wajdī, Vol. V, p. 244.

Abū Ishāq said that if any one thinks over the examples of The Book of Sibawayh, it becomes clear to him that Sibawayh is the greatest man in philology.

- Al-Kitāb of Sibawayh, Vol. I, p. XXIV (under introduction).

70. Encyclopaedia of Islam, Vol. IV, p. 397.

71. Al-Kitāb of Sibawayh, (Paris, 1881), Vol. I, p. XXV.

72. In The Book of Sibawayh there are three hundred verses of the Holy Qurān cited as examples.

- Ibn Khallikān, op. cit., Vol. I, p. 92 (under topic Abū 'Uthmān Bakr b. Muḥammad);

- Jurjī Zaydān, 'Ulūm al-'Arab (Urdu), Vol. III, p. 69.

73. Encyclopaedia of Islam, Vol. IV, p. 397.

The Book of Sibawayh is a peculiar one. It has neither introduction nor conclusion. Moreover, the setting of the Chapters is not in order. Perhaps it is not free from errors either.⁷⁴ In this Book there are about seven hundred and twenty chapters. The first part of Vol. I is devoted to words, and its kinds, nominative and the objective, verb and its government, rules of the infinitive, adverbial complements, circumstantial prepositions, apposition, definite and indefinite, adjective, subject and predicate, verbal nouns, particles, resembling verbs, vocatives and curtailings (تضييق). Negatives with "لا", exception and the chapters on prepositions etc.

And the second Vol. of The Book contains: Ptotes (سوف) and diptotes (غير حرف), the relative adjective, al-Idāfa, the dual, plural, the diminutive, al-Maksūr, al-Mamdūd, al-Wagf, etc.

There are three printed editions of the work Al-Kitāb, besides the fragments elucidated by European scholars, and a translation into German, of which the Cairo edition 1896 with commentaries of Sirāfī and al-A'lam is perhaps the best one. On the other hand the edition of Derembourg 1883, sqq. the Calcutta edition of 1887, and the German translation by Jahn, Berlin 1899 Sqq, are not, however, free from errors.⁷⁵

74. Muḥammad b. al-Walīd said that he found in The Book of Sibawayh two hundred incorrect letters. - Al-Kitāb of Sibawayh, Vol. I, p. XXV.

75. Encyclopaedia of Islam, Vol. I, p. 397.
Besides Brockelmann added three more commentators on The Book of Sibawayh: (a) Abū Naṣr Hārūn b. Mūsā (d.401/1010) of Cordova; (b) 'Afīfuddīn Rabī' b. Muḥammad al-Kūfī (d.682/1283); and (c) Words of Sibawayh by an unknown commentator.
- Cf. Brockelmann (Ar.Tr.), Vol. II, pp. 136-37.

Al-Kitāb of Sībawayh remained as a model⁷⁶ for everything on Arabic grammar. This Book undoubtedly ushered in a golden age in the history of Arabic grammar. Whatsoever has been compiled on Arabic grammar after Sībawayh is either based on Al-Kitāb, or on the advancement of the same.⁷⁷ Had Sībawayh come of an Arab origin, his 'Al-Kitāb' would have always been regarded as a standard of good Arabic.⁷⁸ It is a book of decision (فتوى) on Arabic grammar.⁷⁹

In fact Al-Kitāb of Sībawayh is a wonderful book on Arabic grammar and will remain so for ever. This book has very appropriately been called Al-Kitāb, "The Book" which immortalised Sībawayh.

76. Ibn Khaldūn, Muqaddira, p. 544.

77. Ahmad Amīn, Duḥawī-Islām, Vol. II, p. 291.

78. Encyclopaedia of Islam, Vol. IV, p. 397.

79. Al-Jarmī gave his decisions on Arabic grammar to the people based on The Book of Sībawayh for long thirty years.

Al-Kitāb of Sībawayh, Paris Printed (Under Introduction), p. XXIV.

80. Ibn Khaldūn, Muqaddira, p. 544.

81. Ahmad Amīn, Duḥawī-Islām, Vol. II, p. 291.

82. Ibid.

83. Encyclopaedia of Islam, Vol. IV, p. 397.

84. Ibid.

6. QUTRUB
(d. 206/821)

His name was Abū 'Alī Muḥammad b. al-Mustanīr, also spoken of as Ahmad b. Muḥammad, but the first one is more accurate. He was the protégé of Sālim b. Ziyād. He read with Sībawayh and a good number of scholars of Basra, as he states.⁸⁰

Qutrub is a small creature, crawling without taking any rest. It is said that he was given this nick name on account of his being greeted by Sībawayh on a certain early morning "you are nothing but a qutrub of the night." He died in 206/821.⁸¹

Among his works the following names⁸² have come down to us of which the last four are extant: (1) Kitāb Ma'āni'l-Qurān (Meaning of the Qurān); (2) Kitāb al-Ishtiqāq (Derivations); (3) Al-Qawāfī; (4) Kitāb Khalaq al-Insān; (5) Kitāb al-Farq (Distinctions); (6) Kitāb al-Aḡwāt (voices); (7) Kitāb al-Sifāt (Descriptions, Adjectives, Attributes); (8) Kitāb al-'Ilal fī al-Naḥw (The weak Letters in grammar); (9) Kitāb al-'rāb al-Qurān; (10) Kitāb al-Radd 'Ala' 'l-Mulhidīn fī Mutashābi 'l-Qurān (Refutation of the Heretics, about the metaphorical in the Qurān); (11) Kitāb al-Hamza (The Hamza); (12) Fa'ala wa-Af'ala; (13) Kitāb al-Nawādir; (14) Kitāb Gharīb al-Athār; (15) Kitāb Khalaq al-Faras; (16) Kitāb al-Aḡdād ed. H. Koffler, *Islamica* V, 247 ff., 293 ff.;⁸³ (17) Ma' Khālafa fīhi 'l-Insān al-Bahīma, ed. D. ff. Müller SBWA, 1876; (18) Kitāb al-Azmina Br. Mus. 536; (19) Kitāb al-Muthallath, Berl. 7071-73; Leid. 45, Paris,⁸⁴ 825.

80. Ibn Nadīm, *al-Fihrist*, pp. 52-53.

81. *Ibid.*; Ibn Khallikān, *op. cit.*, Vol. I, p. 494.

82. *Ibid.*

83. Brockelmann, *Supp. Vol. I*, p. 161.

84. Brockelmann, *Vol. I*, p. 103.

7. ABŪ 'UBAYDA MA'MAR IBN AL-MUTHANNA AL-TAYMĪ
(c. 110/728-209/824)

Abū 'Ubayda Ma'mar b. al-Muthanna, the famous grammarian and linguistic was born at Baṣra in 110/728.⁸⁵ Abū 'Ubayda was his nick name. He was a protégé of the Taym of the Quraysh rather than the Taym of the Ribāb. It is also said that he was the protégé of the Banū 'Ubaydullāh b. Ma'mar al-Taymī. His father or grand father was a Jew from Bājarwān.⁸⁶

He studied with leading philologists of the school of Baṣra, such as Abū 'Amr al-'Alā', Yūnus b. Ḥabīb and others. He was weaker than al-Aṣmā'ī in grammar, but was superior to him in genealogy.⁸⁷

When he was hated for his being a non-Arab, he attached himself to a group of the Khārijites, namely Al-Ṣaghīriya, and made up his mind to avenge himself of the blame, compiling some books on the line as that of Al-Shu'ūbiyya.⁸⁸ He agreed with the doctrines of the Khārijites, as a consequence when he read the Holy Qurān, he read it with reflection.⁸⁹

85. He was born on the very night that Ḥasan Baṣrī died.

Al-Khatīb, *Tarīkh al-Baḡhdād*, Vol. XIII, p. 252;

Ibn Khallikān, Vol. II, p. 108;

Al-Suyūṭī, *Bughya*, p. 395.

86. Ibn Nadīm, op. cit., p. 53.

Bājarwān is a place near al-Raqqa in Mesopotamia.

- *Encyclopaedia of Islam*, Vol. I, p. 157.

87. al-Jāhiz said that during the life time of Abū 'Ubayda there was no greater Khārijī scholar than him on the surface of the earth.

Ibn Khallikān, Vol. II, p. 205;

Yāqūt, *Mu'jam*, Vol. II, p. 156;

Al-Anbārī, *Nuzhat*, p. 183;

Al-Suyūṭī, *Bughya*, p. 395.

88. Brockelmann (Ar.Tr.), Vol. II, p. 142.

89. Ibn Nadīm, op. cit., p. 53.

95. Brockelmann, *suppl.*, Vol. I, p. 152.

He spent almost the whole of his life-time at Basra except for one or two short visits to Baghdād. Among the most famous of his pupils were Abū 'Ubayd al-Qāsim b. Sallām, Abū Hātim al-Sijistānī, 'Umar b. Shabbā and the poet Abū Nuwās.⁹⁰

He was a scholar in Hadīth-literature also. He was the first man who composed gharīb al-Hadīth. He composed some dozens of treatises on the Arabs, early Islamic history and tribal traditions, which served as the starting point and supplied most of the data for all future studies relating to pre-Islamic Arabia. He also contributed philological notes to Ibn Hishām for his reduction of the Sīra by Ibn Ishāq.⁹¹ It is said that the knowledge of Arabian antiquity is drawn, to a large extent, from the traditions collected by him which are preserved in the Kitābu-'l-Aghānī and elsewhere.⁹² He lived more than ninety years and died in 209/824 or 210/825.⁹³

He compiled more than two hundred books⁹⁴ of which the following are extant:

- (1) Tabaqāt al-Shu'arā', its manuscript is preserved in Beirūt.
- (2) Al-Muhādarāt wa'l - Muhāwarāt: As 42553 und Mart. Shaykh al-Islam (Tad K. an - Naw. 121);⁹⁵

-
90. Encyclopaedia of Islam, (ed. 1960), Vol. I, p. 158.
It is said that Abū Nuwās satirized Abū 'Ubayda attacking his dubious character.-Brockelmann (Ar.Tr.), Vol. II, p. 143.
 91. Encyclopaedia of Islam, Vol. I, p. 158.
 92. Nicholson, A Literary History of the Arabs, p. 345.
 93. It is said that no Basrī attended his funeral prayer due to compilation of his book, Kitāb al-Mathālib on the criticism of the Arabs.
Ibn Khallikān, Vol. II, p. 107;
Brockelmann (Ar.Tr.), Vol. II, p. 142.
 94. Buṭrus, Dā'ira, Vol. II, p. 246;
Al-Suyūṭī, Bughya, p. 395;
Yāqūt, Mu'jam al-Udabā', Vol. II, pp. 60-61;
Ibn Khallikān, Vol. II, p. 104.
 95. Brockelmann, Suppl., Vol. I, p. 162.

- (3) K. al-Khayl; ed. Hyderabad, 1358;
- (4) Naqā'id Jarīr wa'l Farazdaq, ed. A.A. Bevan, Leiden 1905-12;⁹⁶
- (5) K. Tafsīr Gharīb al-Qur'ān: Cairo 2nd 1: 40;
- (6) A qasīda on the rhyme of the letter : Berl. 7535, 2, 3;
- (7) Tasmiyatu Azwāj al-Nabī: Zāhiriyya Library, Damascus, p. 70;⁹⁷
- (8) Majāz al-Qur'ān, This work, which was transmitted by his pupil 'Alī b. al-Mughīra al-Athram, survives in two MSS (edition in preparation in Cairo) 98.

The following works of Abū 'Ubayda seem to be lost:

- (1) K. al-Mathālib;
- (2) Maqātil Fursān al-'Arb;
- (3) Akhbār al-'Aqāqa wa'l Bar ara;
- (4) K. al-Dayfān;
- (5) K. al-Tāj fil-Ansāb;
- (6) K. al-Musannif.⁹⁹

8. AL-AṢMA'Ī (122/739-216/831)

Al-Aṣma'ī Abū Sa'īd 'Abd al-Malik ibn Qurayb, a man of true Arab descent, who was born at Baṣra in 122/739. The nisba al-Aṣma'ī is derived from one of his ancestors, Aṣma', that of al-Bāhilī from the ill reputed Qaysite tribe al-Bāhila, a relationship which is alluded at in a satirical poem of a contemporary poet. Al Aṣma'ī was the pupil of Abū 'Amr al-'Alā', the leading philologist of Baṣra. He was a great transmitter of poetry.¹⁰⁰

-
96. Encyclopaedia of Islam, (ed. 1960), Vol. I, p. 158.
 97. Brockelmann (Ar.Tr.), Vol. II, p. 44.
 98. Encyclopaedia of Islam, (ed. 1960), Vol. I, p. 158.
 99. Brockelmann, Supp., Vol. I, p. 162;
Cf. Brockelmann (Ar.Tr.), Vol. II, pp. 144-45.
 100. Encyclopaedia of Islam, Vol. I, p. 717.

101. Brockelmann, Supp., Vol. I, p. 162;
Cf. Brockelmann (Ar.Tr.), Vol. II, pp. 144-45.
102. Encyclopaedia of Islam, Vol. I, p. 717.

His astonishing erudition earned for him the highest consideration at the court of Hārūn al-Rashīd, while, both as an instructor and as a writer, he wielded great influence in literary circles.¹⁰¹ He is distinguished from his predecessors by his excessive piety, the expression of which is evident even in his philological works. He was much more famous as a grammarian than Abū 'Ubayda.¹⁰² He died in 216/831 or 217/832.

He wrote a large number of books on a great many subjects of which the following are extant:

- (1) K. al-Farq. ed. D.H. Müller SBWA 1876; (2) K. al-Wahūsh. ed. Gyer SBWA 1887; (3) K. al-Khail. ed. Haffner SBWA 1895; (4) K. al-Shā', ed. Haffner SBWA 1896; (5) K. al-Ibil. ed. Haffner, 1905; (6) K. al-Aḍḍād. ed. Beirut, 1913; (7) K. al-Matar. Paris 4231; (8) K. Fa'altu wa af'altu. Cairo 2, 11, 28; (9) Makhtalafat Alfāzuh Wattafagat Ma'ānih: Damascus Library, 2,60,129,7; (10) K. Khalq al-Insān. ed. Haffner, 1905;
- (11) Risālahī Sifāt al-Ard wal-Samā' wa'l-Nabātāt; Cairo, 2 VII, 173;
- (12) K. Fuhūlat al-Shuārā'. ed. Ch. Torrey 2DMG, 1911, 65, 487-516;
- (13) Tārīkh Mulūk al-'Arb al-Awwalīn min Banī Hūd wa Shairihim. Paris, 6726;
- (14) Al-Aṣma'īyyāt. ed. Ahlwardt, Sammlungenatter arabischer. Dichter, i, Bel., 1902;
- (15) Al-Nabāt wa'l Shajar. ed. Haffner, Beirut, 1893;
- (16) K. Al-Faras;
- (17) K. al-Arājiz; : Baghdād, Haffner, Almania, 1, 509;
- (18) K. al-Maysar; :
- (19) K. al-Ishtiqāq. Mesh. Fas. IXI, 1;
- (20) K. Waṣāyā Mulūk al-'Arb. Paris 6738.¹⁰³

101. Al-Anbārī, Nuzhat, pp. 154-55.
It is said that the anthology known as al-Aṣma'īyyāt was made by al-Aṣma'ī for Hārūn al-Rashīd.
- Dr. S.M. Husain, Early Arabic Odes, p. XVIII.

102. Nuzhat, op. cit., p. 151;
Ibn Naḍīm, Fihrist, p. 55.

103. Brockelmann, Supp. Vol. I, p. 164;
Cf. Brockelmann (Ar.Tr.), Vol. II, pp. 148-50;
Cf. Encyclopaedia of Islam, Vol. I, p. 718.

9. ABŪ AL-HASAN SAĪD B. MAŚADA
(d. 221/835)

Abū al-Ḥasan Saīd bin Maśada was known as al-Akhfash al-Mujāshi‘ī, the protégé of the Banū Mujāshi‘ b. Dārim and one of the most famous grammarians of Baṣra. He was born at Balkh and came to settle at Baṣra where he lived till his death. He was a prominent grammarian of his age. He was known as al-Akhfash al-Awsat.¹⁰⁴

He studied grammar with Abū Shamir al-Mu‘tazilī¹⁰⁵ and Sībawayh, although he was older in age than both of them. Then he came in contact with the scholars, Sībawayh was associated with. It was he who gave lessons on al-Kitāb and made it popular. Sībawayh could not teach his book to his students during his life time. But after his death al-Akhfash expounded it to ‘Umar al-Jarmī, Abū ‘Uthmān al-Māzinī and others.¹⁰⁶

-
104. (الاکفش) Al-Akhfash means small eyed with weak eye-sight and derived from "أخف" Ibn Khallikān, Vol. I, p. 208;
- Buṭrus, Daira, Vol. II, p. 634;
- Cf. Edward William Lane, Arabic-English Lexicon, Part II.
There were eleven Akhfashes who were the masters of the philology and grammar. - Al-Suyūṭī, al-Muzhir, Vol. II, pp. 453-55.
- (1) Al-Akhfash al-Akbar: His name was Abū al-Khaṭṭāb, ‘Abd al-Ḥamīd b. ‘Abd al-Majīd b. ‘Abd (d. 177/793). He was the pupil of Abū ‘Amr al-‘Alā’. He was the first man who provided ancient poems with inter-linear commentary, and he collected together numerous dialectal terms. Sībawayh was his principal pupil as well as Abū Zaid, Abū ‘Ubayda and al-Aṣma‘ī (Encyclopaedia of Islam, Vol. I, p. 321).
- (2) Al-Akhfash al-Awsat, as mentioned.
- (3) Al-Akhfash al-Aṣghar: His name was Abū al-Ḥasan ‘Alī b. Sulaymān b. al-Mufaddal, a pupil of al-Mubarrad and Tha‘lab. He gained distinction by introducing the grammatical studies of al-Baḡhdād into Egypt, where Aḥmad al-Naḥḥās was his pupil. He wrote a grammatical work which was studied and annotated in Spain. He died in 315/927. - Ibid.,
- (4) Aḥmad Ibn ‘Imrān b. Salāma al-Ḥanī, compiler of Gharīb al-Muwatta‘a who died before 250 A.H.
- (5) Aḥmad b. Muḥammad Al-Mawṣilī compiler of Kitābu Ta‘līl al-Qirā‘at. Among them, the first three were very famous.
- Al-Suyūṭī, al-Muzhir, Vol. II, pp. 453-54.
105. Encyclopaedia of Islam (Urdu), Vol. II, p. 183.
106. Yāqūt, Muḥjam al-Udabā’, Vol. XI, p. 229;
Al-Anbārī, Nuḥḥat, pp. 184-85.

Al-Kisā'ī presented him seventy Dinars for reading over al-Kitāb to him.¹⁰⁷ Al-Akhfash died during the year 221/835.

Among his works the following names have come down to us:¹⁰⁸

- (1) Kitāb al-Awsat fil-Nahw; (2) Kitāb Tafsīr Ma'āni'l-Qurān;
- (3) Kitāb al-Maqāyis fil-Nahw; (4) Kitāb al-Ishtiqaq; (5) Kitāb al-'Arūd;
- (6) Kitāb al-Qawāfī; (7) Kitāb Ma'āni'l-Shīr; (8) Kitāb al-Mulūk;
- (9) Kitāb al-Masā'il al-Kabīr; (10) Kitāb al-Masā'il Saḥīr;
- (11) Kitāb al-'Arba'a; (12) Kitāb Waqf al-Tamām; (13) Kitāb al-Aḥwāt;
- (14) Kitāb Ṣifāt al-Ghanam wa Alwānihā; (15) Kitāb Gharīb al-Qurān;
- (16) Kitāb Ma'āni'l-Qurān; (Mash-III, 69, 220); (17) Sharḥ Abyāt al-Mu'āyāt;
- (Vat. V. 977, 4); (18) Tafsīr 'Ilm al-Qawāfī: (Maktaba Husain Chalbi).

Of these the last three books are extant.¹⁰⁹

His Kitāb al-Gharīb al-Qurān was used by al-Thālibī (d. 427/1035), Cat. Brit. Mus. No. 821, and his Kitāb al-Mu'āyāt, which after the manner of the book fi Abyāt al-Ma'ānī explained difficult verses, is often quoted in the Khizānat al-'Adab (i, 391, 15, ii, 300, 17, iii, 36 at the bottom, 527, 20) Comp. Ibn Qutayba (ed. Wiistenf) p. 271.¹¹⁰

107. Al-Suyūṭī, Bughya, p. 258.

108. Buṭrus, op. cit., Vol. II, p. 635;
Ibn Nadīm, op. cit., p. 52;
Ibn Khallikān, Vol. I, p. 208;
Yāqūt, Muḥjam al-'Udabā', Vol. XI, p. 230;
Al-Suyūṭī, Bughya, p. 358.

109. Brockelmann, Supplement, Vol. I, p. 165.

110. Ibid;
Encyclopaedia of Islam, Vol. II, p. 887.

10. AL-JARMĪ
(d.225/839)

Abū 'Umar Ṣāliḥ b. Ishāq al-Bajilī (al-Jarmī) was a protégé of Bajila b. Anmār b. Irāsh b. al-Ghawth, brother to al-Azd b. al-Ghawth. Others said that he (al-Jarmī) was a protégé of Jarm b. Rabbān, Jarm being one of the Arab tribes from Yemen.

He learned grammar from al-Akhfash and others and studied The Book of Sibawayh with him. Although he met Yūnus b. Ḥabīb, he did not meet Sibawayh. He learned about language from Abū Zayd, al-Aṣma'ī and their associates.¹¹¹ He died in 225/839.¹¹²

His works are as follows:

- (1) Kitāb Mukhtaṣar Nahw al-Muta'allimīn (Abridgment of the grammar of the learned);
- (2) Kitāb Gharībī Sibawayh (The strange in Sibawayh);
- (3) Kitāb al-Tathnīa wa'l-Jam' (The Dual and the plural);
- (4) Kitābu'l-Abniya wa'l-Taṣrīf (Structures and inflection);
- (5) Kitāb al-Farkh awi'l-Farḥ;
- (6) Kitāb al-'Arūd;
- (7) Kitāb al-Qawāfī;
- (8) Kitāb al-Abniya.

11. ABŪ-'UTHMĀN BAKR B. MUḤAMMAD AL-MĀZINĪ AL-BAṢRĪ
(d.249/863)

Abū 'Uthmān Bakr b. Muḥammad al-Māzinī was one of the eminent grammarians of Baṣra. His nick-name was Abū 'Uthmān. He was from Banū Māzin b. Shaybān b. Dhuhl b. Tha'laba b. 'Ukaba b. Ṣa'b b. 'Alī b. Bakr b. wā'il. His father's name was Muḥammad ibn Ḥabīb, the grammarian and the reader of the Qurān.¹¹³

111. Ibn Nadīm, Fihrist, pp. 56-57.

112. Al-Anbārī, Nuzhat, p. 203;
Brockelmann (Ar.Tr.), Vol. II, p. 162.

113. Ibn Nadīm, al-Fihrist, p. 57.

He learned grammar from Abū 'Ubayda, Al-Aṣma'ī and Abū Zayd al-Anṣārī. He was the leader of the grammarians as well as a litterateur. Even it is said that he was the greatest grammarian after Sibawayh.¹¹⁴

He was the first Baṣrī grammarian who formulated the "science of etymology" (علم التصريف) as an independent branch of knowledge. Before him only the knowledge of syntax (النحو) was introduced and compiled there.¹¹⁵

He was very much skilled in solving the grammatical problems. Even he was invited for this purpose locally and outside. Al-Wathīq, the ninth Caliph of the 'Abbāsīd dynasty (d.232/848) called him for the grammatical correction of a verse composed by a slave girl. He did the same and got from the Caliph as a reward five thousand silver coins (dirhams).¹¹⁶ He died in 249/863, and according to some in 248/862, while according to others in 247/861.

He was very pious. Once he dictated The Book of Sibawayh to some of his pupils and they wished to give him one lakh Dīnār as a reward, but he refused to accept it as there were three hundred verses of the Holy Qurān in The Book. In fact he was a Faqīh grammarian.¹¹⁷

The following names of his works have come down to us:¹¹⁸

- (1) K. Mā yalḥan fih al-Āmma; (2) K. al-Alif and Lām;
- (3) K. al-Taṣrif; (4) K. al-'Arūd; (5) K. al-Qawāfi;
- (6) K. al-Dibāj 'Alā Khalal min Kitāb Abī 'Ubayda.

-
114. Ibn al-Imād, Shadhrāt, Vol. II, p. 113; Brockelmann (Ar.Tr.), Vol. II, p. 162; Yāqūt, Muḥjam al-Udabā, Vol. VII, p. 108; Al-Suyūṭī, Bughya, p. 202.
 115. Jurjī Zaydān, Tārīkh Adāb al-Luḡat al-'Arabiyya, Vol. II, p. 208; Muṣṭafā 'Abd Allāh, Kashf al-ʿUnūn, Vol. I, p. 288.
 116. Ibn Nadīm, al-Fihrist, p. 57; Ibn Khallikān, Vol. I, p. 93; Yāqūt, Muḥjam al-Udabā, Vol. II, p. 111; Al-Khatīb, Tārīkh Baghdād, Vol. VII, pp. 93-94.
 117. Ibn Khallikān, Vol. I, p. 93; Yāqūt, Muḥjam al-Udabā, Vol. VII, p. 157.
 118. Al-Suyūṭī, Bughya, p. 203; Cf. Ibn Nadīm, Fihrist, p. 57.

CHAPTER IV

THE KŪFĪ SCHOOL OF ARABIC GRAMMAR

Kūfa¹ was a celebrated city, south of the ruins of Babylon, on the western arm of the Euphrates, which later disappears in the swamps west of Wāsit. It was in close proximity to Hira, the famous capital of the Lakhmite kings, which lay three miles to the south.

After the battle of Qādisiyya the Arabs² built a strongly defended camp by the command of Caliph 'Umar on this site in order to control more easily the people of the newly conquered province.³

-
1. The usual meaning of the word al-Kūfa is a "round sand hill". According to Al-Athran, "the word 'takawafa' (from which the noun Kūfa comes) means the reunion of people". Others say that circular places when sandy, are Kūfa; still others call land rich in pebbles, ^m and sand, kūfa. - Al-Balādhurī, Futūḥ al-Buldān, (1st ed., Cairo 1319H), p. 284; Yāqūt al-Rūmī, Mu'jam al-Buldān, Vol. IV, p. 322; Cf. Hamadhānī, Kitāb al-Buldān, (ed. Lydon, 1302H), pp. 162-63; Cf. Al-Muqaddasī, Aḥsan al-Taqāsīm fi Ma'rifat al-Aqālīm, p. 116. The name therefore would indicate that the oldest part of the town was built on an eminence of this kind. - Yāqūt al-Rūmī, Mu'jam al-Buldān, Lec. cit. Kūfa is on the Shaṭṭ Hindiya branch of the Euphrates, some 90 miles south of Baghdād. Here developed as a political, theological, and cultural centre under the Umayyad and early 'Abbāsīd Caliphs. The Arabic script called Kūfic developed here. - Encyclopedia Americana Vol. I, p. 406. One of the chief quarters of Kūfa was Al-Kunāsa - 'the place of the Sweepings' - which lay on the desert side of the town, and all round stood palm-groves which produced excellent dates. - Strange, Lands of the Eastern Caliphate, p. 711; Cf. Encyclopaedia Britannica, Vol. 13, p. 503. It is said that the sheep market ((Kunāsa (literally: garbage)) of Kūfa was the centre of social, literary and grammatical discussions of its inhabitants. - Cf. Hourani and Stern, The Islamic City, p. 89.
 2. According to the Persian tradition, however, there at Kūfa had been on the same site a town built by the mythical king Hashang of the Pishdad dynasty, which fell in time completely into ruins and Sa'd b. Abī Waqqās had to rebuild it. - Encyclopaedia of Islam, Vol. II, p. 1105; - Cf. Al-Muqaddasī, Lec. cit.
 3. Encyclopaedia of Islam, Vol. II, p. 1105. Kūfa perhaps was built one or ~~more~~ two years later than Baṣra; according to some in 17/638, and according to others not until 18/639. - Yāqūt, Mu'jam al-Buldān, Vol. IV, p. 323; Farīd Wajdī, Dā'ira, Vol. VIII, pp. 322-23; Encyclopaedia Britannica, Vol. 13, p. 503; - Cf. Encyclopedia Americana, Vol. I, p. 406; - Cf. Strange, The lands of the Eastern Caliphate, p. 711.

During the Caliphate of 'Alī (R)⁴ it became the capital of the Muslim World.

During the Umayyad and early 'Abbāsīd period this was the place where the work of collecting and recording the poetry of the pre-Islamic time was pursued with ardour.⁵

This city controlled the great trade routes, east and west, north and south, by land and water. Thus both war and commerce brought to Kūfa tribes from the remotest parts of Arabia and many of their chiefs took up their abode permanently there.⁶ The Arabs who had settled among the Aramaic speaking populations of Mesopotamia lost the purity of the language of the Qur'ān by deterioration of this speech,⁷ and the Kūfis strongly felt the necessity of studying the science of grammar.

In a word the same phenomenon happened here at Kūfa as it had happened at Baṣra. After this as the first impulse, interest in the subject spread rapidly. The students of Kūfa were going to Baṣra to study Arabic grammar and the well known Baṣrite scholars were coming to Kūfa to supply the knowledge of the new science to the common people. There were also some local learned men who began to deal with linguistic problems.⁸

In this way the Kūfī school of grammar came into existence about one hundred years after the death of Abū al-Aswad al-Du'ālī.⁹ The foundation of the new school was laid by Abū Ja'far al-Ru'āsī.

At first this school was an extension of the Baṣrī school, but very soon it grew into a rival one.¹⁰

-
4. It is said that among the Ṣahāba 'Alī (R) was the first man who came to Kūfa. - Al-Muqaddasī, *Aḥsanul-Taqāsīm fī Ma'rifat al-Aqālīm*, p. 116. The correct opinion perhaps is that as a Caliph he came to Kūfa first. - Cf. Hamadhānī, *Kitāb al-Buldān*, p. 165.
 5. Joseph Hell, *The Arab Civilization* (Tr. by S. Khuda Bakh, ed. England), p. 56.
 6. *Ibid.*,
 7. *Ibid.*,
 8. *Ibid.*,
 9. Abū al-Aswad, the first grammarian of Baṣra lived during the seventh century whereas al-Ru'āsī the first grammarian of Kūfa lived in the eighth century.
 10. Breckelmann (Ar.Tr.), Vol. II, p. 197.

PROMINENT KŪFĪ GRAMMARIANS

1. ABŪ JA'FAR AL-RU'ĀSĪ
(d. 187/802)

The name of al-Ru'āsī was Muhammad b. Al-Ḥasan b. Abū Sāra, and he was called al-Ru'āsī on account of the fact that he had a big head.¹¹ He was also called al-Nīlī because he used to reside at Nīl, a town between Kūfa and Baghdād.

He travelled to Basra several times and learned grammar as well as other sciences. He was a pupil of Abū 'Amr Zabbān b. Al-'Alā' al-Baṣrī and Abū 'Umar 'Isā b. 'Umar al-Thaqafī al-Baṣrī. He was the nephew of the grammarian Abū Muslim Muṣādh b. Muslim al-Harrā' al-Kūfī.

He was the tutor of 'Abd al-Malik b. Marwān (d. 86/705). Al-Farrā' and al-Kisā'i learned grammar from him. Al-Khalīl wrote his book¹² following the book of Al-Ru'āsī. Even the king of the Arabic grammar, Sibawayh, wrote his great book "Al-Kitāb" imitating the book of Al-Ru'āsī.¹³

He was the first Kūfī grammarian who composed a book on grammar named al-Fayṣal (judgement).¹⁴ He had an independent opinion about the Qirā'at of the Holy Qurān. This founder of the Kūfī school died in 187/802.¹⁵

-
11. Al-Suyūṭī, *Bughya*, p. 33; Al-Anbārī, *Nuzhat*, p. 65; Ibn Nadīm, *al-Fihrist*, p. 64; Yāqūt, *Mu'jam al-Udabā'*, Vol. 18, p. 122.
12. *Kitāb al-'Ayn*, the first Arabic dictionary. Ibn Nadīm, *al-Fihrist*, *loc. cit.*; Al-Anbārī, *Nuzhat*, *loc. cit.*
13. Sibawayh in his Al-Kitāb, by al-Kūfī means al-Ru'āsī. Al-Suyūṭī, *al-Muzhir*, Vol. II, p. 400; Al-Suyūṭī, *Bughya*, p. 33; Yāqūt, *Mu'jam al-Udabā'*, Vol. 18, p. 122; Breckelmann (Ar.Tr.), Vol. II, p. 197.
14. Al-Suyūṭī, *al-Muzhir*, *loc. cit.*;
" " *Bughya*, " " ;
Ibn Nadīm, *al-Fihrist*, p. 64;
Yāqūt, *Mu'jam*, *loc. cit.*;
Breckelmann (Ar.Tr.), *loc. cit.* ;
15. *Bughya*, *loc. cit.*;
Breckelmann, *loc. cit.*

Among his works the following names have come down to us all of which seem to be lost.

1. Kitāb al-Faysal (The Judgement);
2. Kitāb al-Taghīr (The Diminutive);
3. Kitābu Ma'āni 'l-Qurān (The Meaning of the Qurān) which is quoted till today;
4. Kitāb al-Waqf wa'l-Abtidā'il-Kabīr wa'l-Ṣaghīr (The Large and Small Book of Stopping and Starting);
5. Kitāb al-Wāhid wa'l Jam' (Singular and Plural);
6. Some rudiments of poems.¹⁶

2. ABŪ MUSLIM MU'ĀDH IBN MUSLIM, AL-HARRĀ' AL-KUFĪ
(d. 190/805)

Abū Muslim Mu'ādh ibn Muslim al-Harrā'¹⁷ was born in the reign of Yazīd b. 'Abdul-Malik. He was the protégé to Muhammad b. Ka'b al-Qarazī.¹⁸ His by-name was Abū 'Alī but his father called him Abū Muslim.

He was the paternal uncle of al-Bu'āsī. Al-Kisāī studied with him the science of reading of the Qurān as well as grammar. He died in 190/805, or according to some in the year that the Barmakids were overthrown namely 187/803.¹⁹ He lived a long life of over one hundred years.²⁰ He had a great number of children and grand children but during his life time all passed away.

16. Bughya, op. cit., p. 34;
Cf. Yāqūt, Mu'jam al-Udabā', Vol. 18, pp. 122-28.
17. Harrā' with an 'Alif Mamdūda' means a dealer in the cloth of Hirat, a town of Khūrasān, and this was the trade of Mu'ādh.
- Ibn Khallikān, op. cit., Vol. II, p. 105.
18. Al-Qarazī means a dealer in Qarz; Qarz is the name given to the leaves of the Salām tree, a material used in tanning. Salām tree is a kind of desert tree having yellow blossoms.
19. Breckelmann (Ar.Tr.), Vol. II, p. 197;
Ibn al-Imād, Shadhrāt, Vol. I, p. 316.
20. Ibn Nadīm, al-Fihrist, p. 65.

He was the first man to have composed علم التصريف (the science of Etymology) at Kūfa.²¹ He wrote great number of treatises on grammar, none of which were ever published. He professed the shi'ite doctrines, and left some poetry. He also composed a work on the genni, (الجن), their government and genealogy.

3. AL-KISĀ'Ī (d189/805)

Abū al-Hasan 'Alī b. Hamza b. 'Abdullāh b. 'Uthmān was born at Kūfa.²² He was the leader of the Kūfi grammarians and is well known to all as al-Kisā'ī.²³

He studied with al-Ruāsī, Mu'adh al-Harrā' and a group of other scholars in his native town.

After having studied in his own town, he went to Basra to read with al-Khalīl b. Ahmad who advised him to go and study language among the Bedouin tribes of Najd, Hijāz and Tihāma.²⁴ Following the advice of his teacher, he acquired an encyclopaedic knowledge of the language from the Bedouin tribes.

21. Al-Suyūṭī, Al-Muzhir, Vol. II, p. 400;
Jurji Zaydān, Tarīkh al-Adāb al-Lughat al-Arabiyya, Vol. II, p. 133;
Brockelmann, (Ar.Tr.), Vol. II, p. 197;
Al-Suyūṭī, Bughya, p. 293.
22. It is said that his grand father belonged to the persian origin and his name was Bahman ibn Firūz, a protégé of the Banū Asad, instead of 'Abd Allāh b. 'Uthmān.
Al-Anbārī, Nuzhat, p. 81;
Al-Suyūṭī, Bughya, p. 336;
Ibn Nadīm, al-Fihrist, p. 65.
23. He is called al-Kisā'ī because he used to attend the class of Mu'adh al-Harrā', wearing a Kisā', a mantle, whereas others were cloaks. Some say that he went on Pilgrimage putting on a Kisā'.
Ibn Khallikān, op. cit., Vol. I, p. 331;
Ibn al-'Imād, Shadhrāt, Vol. I, p. 321;
Al-Anbārī, Nuzhat, p. 84;
Al-Suyūṭī, Bughya, p. 336.
24. Yāqūt, Muḥjam al-Udabā', Vol. XIII, p. 169.

Then he returned to Bagra but could not meet with al-Khalil as he had already died. In the meantime Yunus b. Habib al-Basri occupied the place of al-Khalil in respect of grammatical discussions.

However, he went to Baghdād and made it his permanent abode where he taught chiefly Qurānic diction, first according to the method of his master Hamza al-Zayyāt (d.156/773) and afterwards he followed a method of his own.²⁵ He was the seventh reader of the Seven Canonical Readers of the Holy Qurān.²⁶

He was engaged tutor by Caliph Hārūn al-Rashīd for the education of his two sons, Amīn and Māmūn. He was very dear and closely attached to the Caliph.²⁷ He also got ten thousand dirhams (silver coins) as a reward from Caliph Al-Mahdī (d.149/785).

25. Al-Anbārī, Nuzhat, p. 82;

Brockelmann (Ar.Tr.), Vol. II, p. 198.

26. Yāqūt, Mu'jam al-Udabā', Vol. XIII, p. 167.

There was another reader of the Qurān al-Kisā'i al-Saghīr Muḥammad b. Yahyā by name. - Ibid., p. 168. The names of the Seven Canonical Readers of the Holy Qurān are as follows: (1) - Abū 'Amr b. al-'Alā' (d.154/770), (2) Nāfi' b. 'Abd al-Rahmān b. Abī Nu'aym al-Madanī, (d.169/785), (3) 'Abd Allāh Ibn Kathīr (d.120/738), (4) 'Āsim b. Bahdala (d.128/746), (5) 'Abd Allāh b. 'Amir al-Yaḥsubī (d.118/736), (6) Hamza b. Habib al-Zayyāt (d.156/772/73) and (7) al-Kisā'i.

- Ibn Nadīm, al-Fihrist, pp. 28-29;

- Cf. Jurjī Zaydān, Tarīkh Adāb al-Lughat al-'Arabiyya, Vol. I, pp. 241-42.

27. Once al-Rashīd sat in his audience hall and said, "who among the people is the most honoured by service?" They replied, "The commander of the faithful (the Caliph)". He said, "No, but rather al-Kisā'i, for al-Amīn and Māmūn serve him". When al-Kisā'i fell seriously ill at Rayy al-Rashīd visited him several times.

- Ibn Nadīm, op. cit., p. 65;

- Yāqūt, Mu'jam al-Udabā', Vol. XIII, p. 167.

30. Encyclopaedia of Islam, (ed. 1927), Vol. II, p. 1035.

31. Yāqūt, Mu'jam al-Udabā', Vol. XIII, p. 175.

32. Al-Suyūṭī, Ḥughya, p. 336.

Al-Kisā'i held the opinion that the grammar is qiyās (analogy).

He recited:²⁸

إنما النحو قياسي يتبع + ويهني كل امرٍ ينتفع
فأما البصير النحو العيني + در في المنطق من أفاضه

Grammar is an analogy which is to be followed

And with its help benefit can be derived from everything,

When grammar equipped youngmen with eye-sight,

He walked freely in the domain of language and then was followed by (others).

He died in one of the villages of Rayy named Ranbūya in 189/805.²⁹

Al-Kisā'i was not specially strong in grammar though Imām Shāfi'³¹ praised him exceedingly.³⁰ Of course, he was called the Faqih grammarian.³¹ In any case, he had numerous adversaries, whom he dealt with in a fashion neither honest nor just, notably Sibawayh. So al-Yazīdī satirized him with the following couplet:³²

أفسد النحو الذي + وشن ابن غزالة
وإني الدهر تيسر + فأملفو التيسر النخالة

Kisā'i has destroyed grammar,

And Ibn Ghazāla detrrred (it),

And I see Al-Ahmar a buck,

So feed the buck with bran.

28. Al-Zujjāj, ʿArāb al-Qurān, Vol. I, (In the introduction chapter) p.8.

29. But other said that al-Kisā'i died at Tus in 182 or 183H. It is said that both al-Kisā'i and the Chief Justice Imām Abū Yūsuf were buried on the same day. For this reason Hārūn al-Rashīd used to say that he buried Al-Fiqh and grammar at al-Rayy.

- Ibn Nadīm, *op. cit.*, pp. 29, 65.

According to some it was Muhammad b. Al-Hasan, the judge and the follower of Imām Abū Hanīfa instead of Imām Abū Yūsuf.

- Yāqūt, Mu'jam al-Udabā', Vol. XIII, p. 192;

- Ibn al-'Imād, Shadhrāt, Vol. I, p. 321;

- Yāqūt, Mu'jam al-Buldān, Vol. II, pp. 824-25.

Still others said that Muhammad b. Al-Hasan al-Shaybānī.

- Breckelmann (Ar.Tr.), Vol. II, p. 198.

However, as regards the year of Kisā'i's death opinions differ. They are as follows: 180, 182, 183, 185, 189, of which the last one is preferred by Breckelmann. - Breckelmann (Ar.Tr.), *Lec. cit.*

30. Encyclopaedia of Islam, (ed. 1927), Vol. II, p. 1036.

31. Yāqūt, Mu'jam al-Udabā', Vol. XIII, p. 176.

32. Al-Suyūṭī, Bughya, p. 336.

He had a host of pupils and among whom Abū-Hārith al-Laith b. Khālīd, Yahyā b. Ziyād al-Farrā' and Abū 'Ubayda al-Qāsim b. Sulaymān were famous.³³

Of his works the following names have come down to us,³⁴ of which the last three are extant.³⁵

1. Kitābu Mukhtaṣar fi al-Nawḥ; 2. K. Ma'āni'l Qur'ān;
3. K. al-Qirā'at; 4. K. al-'Adad; 5. K. al-Nawādir al-Kabīr;
6. K. al-Nawādir al-Awsat; 7. K. al-Nawādir al-Aṣghar;
8. K. Ikhtilāf al-'Adad; 9. K. Maqtū' al-Qur'ān Wa Mawsūluḥ;
10. K. al-Hājā'; 11. K. al-Maṣādir; 12. K. Ash'ār al-Mu'āyāt wa Tarā'iqihā; 13. K. al-Hā'at al-Muknabihā fi al-Qur'ān;
14. K. al-Hurūf;
15. Risāla fi Lahn al-'Āmma. ed. V. Verf. ZA XIII, 31-46 (Vgl. Noldke eb. 111-5) and ed. 'Abd al-'Azīz al-Maimanī also No. 1 der Talat Rasail, k. 1344H;
16. K. al-Mushtabih fil-Qur'ān. Paris 665, 4 = k. al-Mushtabihāt Um. 436, S. Pretzl, Islamica VI, 241.
17. Taliqāt 'Ala Siyagh al-Talāq = in cinem Verse Br. Mus. Suppl. 1203, XII.

33. Al-Anbārī, Nuzhat, p. 82.

34. Ibn Nadīm, op. cit., p. 65;
Yāqūt, Mu'jam al-Udabā', Vol. XIII, p. 303;
Al-Suyūṭī, Bughya, p. 336.

35. Brockelmann Suppl. Vol. I, p. 178;
Cf. Encyclopaedia of Islam, Vol. II, p. 1036.

37. Al-Ḥaṣṣī al-Baḥrī, Tarīkh Baghdad, Vol. XIV, p. 149;

Al-Anbārī, Nuzhat, p. 371

Ibn Khallikān, op. cit., p. 228.

38. Ibn Nadīm, al-Fihrist, p. 56.

39. Farīd Rajzī, Dā'ira, Vol. VII, p. 139.

40. Encyclopaedia of Islam, Vol. II, p. 306.

41. Encyclopaedia of Islam, Vol. II, pp. 306-7.

4. AL-FARRĀ'
(144/761-207/822)

Abū Zakariyyā' Yahyā b. Ziyād b. 'Abdullāh al-Farrā' was the most illustrious grammarian of Kūfa.³⁶ He was born at Kūfa in 144/761, of a family which was the native of Daylam. He remained as a protégé of an Arab clan, the Asad³⁷ or the Minqar.³⁸

He was one of the founders of the Kūfī school, and was regarded the greatest grammarian of this school.³⁹ In fact he held a high place in the list of the Kūfans who were influenced by al-Ru'āsī and al-Kisā'ī.

He generally used to meet al-Kisā'ī in Baghdād even in his advanced age, whenever any problem of grammar arose. It is not admissible to accept that at that time the division between the school of Kūfa and that of Basra had already assumed the intensity which it later attained during the grammarian's polemics at the end of the 3rd/9th century and the following.⁴⁰

Al-Farrā' seems in fact to have made wide use of direct inquiry among the Bedouin informants like his contemporaries, but to some degree he was influenced by Basran scholars such as Yūnus, 'Isā b. 'Umar al-Thaqafī, al-Asma'ī, Abū Zayd Al-Anṣarī as well as Abū 'Ubayda.⁴¹

36. Al-Farrā' was his nick name. The meaning of the term al-Farrā' is not the Furrier, but one who skins, i.e. scrutinises language.

Encyclopaedia of Islam, Vol. II (ed. 1960-65), p. 806;

Al-Suyūṭī, *Bughya*, p. 411;

Ibn Khallikān, op. cit., Vol. II, p. 229.

37. Al-Khaṭīb al-Baghdādī, *Tarīkh Baghdād*, Vol. XIV, p. 149;

Al-Anḅārī, *Nuzhat*, p. 37;

Ibn Khallikān, op. cit., p. 228.

38. Ibn Nadīm, *al-Fihrist*, p. 66.

39. Farīd Wajdī, *Dā'ira*, Vol. VII, p. 139.

40. Encyclopaedia of Islam, Vol. II, p. 806.

41. Encyclopaedia of Islam, Vol. II, pp. 806-7.

He had an intimate knowledge of The Book of Sībawayh. Ahmad b. Ja'far narrated that some fragments of The Book of Sībawayh which he taught to his pupils were found under the pillow of al-Farrā'. Infact the problem of the Basran influences on him remains partly obscure, since the evidence is contradictory. In any case he does not seem to have undergone direct influences of master or disciple.⁴²

By dint of his personality, the austerity of his habits, his disinterestedness in luxuries and also as a result of his relation to the Caliph al-Rashīd he was appointed tutor by the Caliph to his two sons. So he deserved the fame and position which his erudition had won for him.⁴³

His knowledge was encyclopaedic and derived simultaneously from hadith, fiqh, astrology, medicine, the "Days of the Arabs" and naturally from grammar.⁴⁴ Even he was called Amir al-Mūminīn in grammar.⁴⁵ He was a Mu'tazilī minded person but he had no real gift for 'Ilm al-Kalām.'⁴⁶

42. Ibid.

43. Ibid;

Brockelmann (Ar.Tr.), Vol. II, p. 199;
Al-Khatīb al-Baghdād, Tārīkh Baghdād, Vol. XIV, p. 150;
Farīd Wajdī, Dā'ira, Vol. 7, p. 141.

44. Encyclopaedia of Islam, Loc. cit.;
Al-Anbārī, Nuzhat, pp. 132-33;
Yāqūt, Mu'jam al-Udabā', Vol. XX, p. 11;
Al-Khatīb, Tārīkh Baghdād, Vol. XIV, p. 151.

45. Al-Khatīb, Tārīkh Baghdād, p. 152;
Yāqūt, Mu'jam, op. cit., p. 13;
Al-Anbārī, Nuzhat, p. 135.

46. Ibn Khallikān, op. cit., Vol. II, p. 229.

Above all, as a grammarian of the Kūfī school the name of al-Farrā' had been perpetuated at home and abroad. His immediate disciples like Salama⁴⁷ b. 'Āsim, Abū 'Ubayd b. Sallām and others were of great importance in that respect.

It is worth noting that his authority extended as far as Spain. Even Jūdī⁴⁸ of Toledo owed to al-Farrā' and the Kūfans.⁴⁹ This is why it is said that had there not been Al-Farrā', the Arabic language would have collapsed, because he refined it as well as preserved it from decay.⁵⁰ Al-Farrā' died at the age of sixty three in 207/822 while he was on his way to Mecca.⁵¹

-
47. He was an associate pupil of al-Farrā', although he was himself a prominent scholar of Kūfa. He was reliable in his quotations, and an authority on grammar. He quoted all the books of al-Farrā', without deviating from him. He died while conversing with him.
- Ibn Nadīm, al-Fihrist, p. 67.
48. He was an eminent Andalusian grammarian. He died in 198/813.
- Encyclopaedia of Islam, Vol. II, p. 374.
49. Ibid., Vol. II, pp. 806-7.
50. Ibn Khallikān, op. cit., Vol. II, p. 228;
Al-Anbārī, Nuzhat, p. 127;
Brockelmann (Ar.Tr.), Vol. II, p. 199;
Farīd Wajdī, Dā'ira, Vol. 7, p. 139.
51. Ibn al-'Imād, Shadhrāt, Vol. II, p. 19;
Al-Anbārī, Nuzhat, p. 137;
Ibn Khallikān, op. cit., Vol. II, p. 229;
Ibn Nadīm, al-Fihrist, p. 67;
Brockelmann (Ar.Tr.), Vol. II, p. 200.

Al-Farrā' spent most of his time at Baghdād, where throughout his life he enjoyed allowances from the Caliphs. Then, it was just before his death that he went to Kūfa, where he stayed only for forty days among his people, and distributed among them out of kindness what he had saved in Baghdād.

- Ibn Nadīm, Loc. cit., pp. 66-7;
- Al-Khatīb al-Baghdād, Tārīkh Baghdād, Vol. XIV, p. 149.

The works of Al-Farrā' consist of writings on grammar and lexicography. The following works of his are extant.⁵²

- (1) K. Ma'āni'l-Qurān, diktiert 202-4/817-9, No. 459' vehbi Et. 66 (Photo Berl. Cod. Sim. or. 37., Ritter Isl. XVII, 349, Pretzl, Islamica VI, 16);
- (2) Al-Fākhīr fil-Amthāl, Fātih 4009;
- (3) K. al-Maqṣūr wāl-Mahdūd, Brussa Ullum Gami DMG 68, 49;
- (4) K. al-Mudhakkār wāl-Mu'annath, ed. Mustafā al-Zara'ī Beirūt, Halab 1345H;
- (5) K. al-Aḥyām wāl-Layālī: Labli 1903, ed. Cairo 1374/1955.

Of his writings on Arabic grammar K. al-Hudūd is famous. He wrote it in two years on the request of the Caliph al-Mamūn and in it he collected all the rules of Arabic grammar.^{53(a)} It consists of 67 Chapters dealing with Irāb,^{53(b)} but is not extant.

5. AL-MUFADDAL - AL-DABBĪ: (470/786)

Abū al-Abbās or Abū 'Abd al-Rahmān Al-Mufaddāl b. Muḥammad b. Ya'laḥ b. 'Amr b. Sālim b. Al-Rammāl Al-Dabbī was from the tribe of Banū Tha'lab b. al-Said ibn Ḍabba. He was a renowned grammarian as well as a philologist of the Kūfī school. His father was a recognized authority on the wars of the Arabs, on the frontiers of Khurāsān from 30 to 90H. So it is possible that Mufaddal was born in this region.⁵⁴

52. Brockelmann Suppl. Vol. I, pp. 178-9;
Cf. Encyclopaedia of Islam, Vol. II, p. 808.

53(a) Yāqūt, Mu'jam, Vol. XX, p. 12; Brockelmann (Ar.Tr.), Vol. II, p. 199;
Ibn Khallikān, op. cit., Vol. II, p. 228;
Al-Khatīb al-Baghdād, Tarīkh Baghdād, Vol. 14, p. 149.

(b) According to the Fihrist, 67 chapters, we possess the list of 45 chap., but al-Suyūṭī, Bughya gave it as 46 and al-Zubaydī 150, speaks of 60. - Encyclopaedia of Islam, Vol. II, pp. 806-7.

It is said that the work was imitated by the Kūfan Ibn Sa'dān (d.231/845). *ibid.*

54. James Lyall, The Mufaddaliyyāt, p. XI.

As a partisan of the house of 'Alī, he took part in the rising headed by Ibrāhīm b. 'Abdullāh, brother of al-Nafs al-Zakiyya against the 'Abbāsīd Caliph al-Mansūr. The movement was put down and Ibrāhīm was killed; al-Mufaddal was taken prisoner but the Caliph pardoned him and appointed him the educational instructor to his son, the future Caliph al-Mahdī.⁵⁵ Then he worked in Kūfa as a philologist.

Al-Mufaddal worked in different fields of Arabic philology. He was considered an authority on rare Arabic expressions, a celebrated grammarian and also an authority on genealogy and the Arab battles Ayyām al-'Arab.⁵⁶

He was a careful trustworthy collector of both texts and traditions, and is praised by all authorities on Arab's history and literature. He got qirā'at from 'Āsim b. Abī Al-Nujūd and hadīth from Abū Ishāq al-Sabī'ī.⁵⁷ He died in 168/784, 169/785, 170/786.⁵⁸

His principal work, however, is a collection of old Arabic qasīdas called the Mufaddaliyyāt, which he compiled for his pupil, al-Mahdī, the 3rd 'Abbāsīd Caliph.⁵⁹

In al-Mufaddaliyyāt⁶⁰ there are 126 poems of which some are complete qasīdas of many verses and some others, fragments of small size.⁶¹ But others referred that it comprises 128 odes and is extant in two recensions, that of Anbārī (d.916 A.D.), which derives from Ibnu'l-'A'rābī,

55. Ibid;
Ibn Nadīm, op. cit., p. 68.

56. Ibid.

57. Cf. Al-Khatīb al-Baghdād, Tārīkh Baghdād, Vol. XIII, p. 122.

58. Ibn Hajar, Lisān al-Mizān, Vol. VI, p. 81;
Ahmad Amīn, Duḥā 'ul-Islām, Vol. II, p. 305.

59. Al-Anbārī, Nuzhat, p. 67;
Ibn Nadīm, op. cit., p. 68;
Dr. S.M. Husain, Early Arabic Odes, P. XI.

60. The real title of al-Mufaddaliyyāt is al-Mukhtārāt (The selected odes) or al-Ikhtiyārāt (The selections).
- Al-Anbārī, Nuzhat, p. 67.

61. Ibn Nadīm, op. cit., p. 68;
Cf. Dr. S.M. Husain, Early Arabic Odes, P. XIII.

the step son of Mufaḍḍal, and that of Marzūqī (d. 1030 A.D.). About one third of the Mufaddaliyyāt was published in 1885 by Thorbecke, and Sir Charles Lyall edited the complete text with Arabic commentary and English translation and notes.^{62(a)} Besides, his K. al-Amthāl (Cambr. 916, ed. Istanbul 1300H; Cairo 1327/1909) is also extant.^{62(b)}

6. ABŪ YŪSUF YAQŪB B. ISHĀQ IBN AL-SIKKĪT
(d. 244/858)

Abū Yūsuf was the greatest grammarian of Kūfa of his time. His father's name was Ishāq Ibn al-Sikkīt. His forefathers were from Khuzistān of the village of Dawraq in the District of Ahwāz.⁶³ His father was one of the associates of al-Kisā'i, and well versed in the Arabic language.⁶⁴

Yāqūb got grammar from Abū 'Amr al-Shaybānī, Al-Farrā' and Ibn 'l-Arābī. Abū 'Abbās Tha'lab said, "Yāqūb b. al-Sikkīt was accomplished in a variety of sciences."⁶⁵ In fact he was a learned man. He used to say that he knew more about grammar than his father. It is said that his father prayed to Allāh to give him (his son) knowledge of grammar.⁶⁶

62(a) Nicholson, *Literary History of the Arabs*, pp. 128-29.

(b) Brockelmann *Suppl.* Vol. I, p. 179.

63. Ibn Nadīm, *op. cit.*, p. 72;

Ibn Khallikān, *op. cit.*, Vol. II, p. 311.

But others said that his home was in the frontier region of Khuzistān.

- Cf. Khaṭīb al-Baghdād, *Tārīkh Baghdād*, Vol. XIV, p. 273. (Yāqūb)

Brockelmann thinks that he was of Aramaic origin.

- Brockelmann (*Ar.Tr.*), Vol. II, p. 205.

64. Yāqūt, *Mu'jam al-Udabā'*, Vol. XX, p. 50.

65. Ibn Nadīm, *op. cit.*, p. 72;

Ibn Khallikān, *op. cit.*, Vol. II, p. 309.

66. Al-Anbārī, *Nuzhat*, p. 238;

Cf. Al-Khaṭīb al-Baghdād, *Tārīkh Baghdād*, Vol. XIV, p. 273.

He was one of the scholars of Baghdād who drew upon those of al-Kūfa for learning. He was the tutor of two sons of the Caliph al-Mutawakkil, about whom there are anecdotes.⁶⁷

He was acquainted with the grammar of the scholars of Kūfa as well as with the Qurānic science and poetry. He met with the pure Arabs of the desert, acquainted himself with their language and learning, and recorded in his books what he learned from them in this way.⁶⁸

He was very much modest and polite. Mutawakkil gave him allowances till his death. He died in 244/858, 246/860. It is said that Mutawakkil for some motives intrigued to kill him.⁶⁹ After his death Caliph sent ten thousand Dirham to Yāqūb's son Yūsuf saying "these are the blood money of your father."⁷⁰

67. Ibn Nadīm, op. cit., p. 72.

Mutawakkil was the tenth Caliph of Abbāsīd dynasty. His Capital was Surra-Man-Ra'ā (سمرین) Sāmārrā.

Yāqūt, Mu'jam al-Udabā', Vol. XX, p. 50;

Cf. Al-Khaṭīb, Tārīkh Baghdād, Vol. XIV, p. 273.

It remained the Capital for fifty-six years (224/838 - 279/892) during the reigns of eight successive caliphs, and its ruins are the most imposing Abbāsīd monuments extant.

- Hitti, History of the Arabs, p. 466.

68. Ibn Nadīm, Loc. cit.

69. Ibn Nadīm, op. cit., p. 72.

It is said that once Caliph Mutawakkil asked him whether he (Yāqūb) loved most the Caliph's two sons, al-Mutazz and al-Muntasir or 'Alī' (R) two sons al-Ḥasan and al-Husain (R). He replied that he preferred the later and this caused his death.

- Yāqūt, op. cit., Vol. XX, p. 51;

- Ibn al-Imād, Shadhrahāt, Vol. II, p. 106;

- Ibn Khallikān, op. cit., Vol. II, p. 312;

- Cf. Al-Suyūṭī, Bughya, pp. 418-19;

- Dr. S.M. Husain, Early Arabic Odes, P. XXXIII (footnote).

70. Ibn Nadīm, Loc. cit.;

Al-Anbārī, Nuzhat, p. 241.

CHAPTER 7

He wrote many books⁷¹ of which the following are extant.

1. Kitāb al-Alfāz, Ind. Off. Ar. 3225 (Krenkow, Islamica VII, 2);
2. Kitābu Iṣlāḥ al-Mantiq, ed. Egypt 1949;
3. Sharḥ Diwān 'Urwa S.S. 26;
4. Kitāb al-Qalb Wa'l-Ibdāl, ed. Haffner, Texte Zur arab. Lexic. Leipzig, 1905;
5. K. al-Addād, ed. Haffner Beirut, 1912;
6. Sharḥ Diwān al-Khansā;
7. Diwān Mazrad b. Dirār;
8. Sharḥ qasīda li 'Ammāra b. 'Uqayl

72

73

71. Ibn Nadīm, op. cit., pp. 72-73;

Ibn Khallikān, op. cit., Vol. II, p. 311;

Yāqūt, op. cit., Vol. XX, p. 52;

Al-Suyūṭī, Bughya, p. 418.

72. Brockelmann Suppl. Vol. I, p. 181.

73. Brockelmann (Ar.Tr.), Vol. II, pp. 207-8.

- Abū al-ʿAlāʾ, Dabāʾiṣ al-ʿArabīyīn, Vol. II, p. 31;

- Cf. Masʿūdī, Maʿjmaʿ al-Buldān, Vol. IV, pp. 483-84;

- Cf. ʿAḥmad Ḥasan al-Layyāṭ, Tarīkh Adab al-ʿArabīyy, Egypt, 1930, pp. 173-74; - Cf. Journal of the Royal Asiatic Society of Great

Britain and Ireland, 1906, pp. 256-58.

Likewise, the sheep market Kunāʾ (the place of the sweepings) of Ḥifā became the centre of social, literary, philological, philosophical, and grammatical discussions of its inhabitants.

- Cf. Hourani and Stern, The Islamic City, (Oxford, 1970), p. 39;

- Strange, The Lands of the Eastern Caliphate, p. 74;

- Cf. Masʿūdī, Maʿjmaʿ al-Buldān, Vol. IV, p. 307.

CHAPTER V

CONFLICT BETWEEN THE BAŞRĪ AND THE KŪFĪ GRAMMARIANS:
ITS CAUSES AND EFFECTS

In the previous chapters we have discussed the origin and the growth of the Başrī and the Kūfī school of grammar. We have also noticed that the relations between these two schools were not always very cordial; there were, however, occasional conflicts and quarrel between them. The following factors perhaps acted as the causes of conflict between the Başrī and Kūfī grammarians.

(1) There were differences in the lives of the people of Başra and Kūfa as regards their attitude towards language and literature that created inborn diversities, both dialectical and literary between the two schools of grammar.¹

(2) The people of one city boasted² against the other, mentioned their own praiseworthy deeds, wounded the rival groups by describing their faults and follies. In this way hatred was created between the inhabitants of the two cities.

1. Ahmad Amin, *Duḥā ul-Islām*, Vol. II, p. 15.

2. Boasting and party-spirit were the inborn qualities of the Arabs, which however, remained suppressed during the life time of the Holy Prophet and the Orthodox Caliphate, but it relapsed during the Umayyad rule, of which the flytings of Jarīr and Farazdaq are the glaring examples. In Başra, the followers of Jarīr selected Al-Mirbad, and the followers of Farazdaq, a place beside the graveyard of Banū Hasan for satirizing their rivals in poetry. Al-Mirbad at first was a camel market, then it became the meeting place of the then litterateurs for displaying their poetical and literary talents like the 'Ukāz of Mecca in pre-Islamic days. Finally it became the necklace of knowledge of all sorts. Even the grammarians of Başra used to go there on various occasions to rectify their errors and strengthen their opinions.

- Ahmad Amin, *Duḥā ul-Islām*, Vol. II, p. 81;

- Cf. Hamadhānī, *Mu'jam al-Buldān*, Vol. IV, pp. 483-84;

- Cf. Ahmad Hassan al-Zayyāt, *Tārīkh Adab al-'Arabiyy*, Egypt, 1930, pp. 113-14; - Cf. *Journal of the Royal Asiatic Society of Great Britain and Iree land*, 1906, pp. 256-58.

Likewise, the sheep market Kunāsā (the place of the sweepings) of Kūfa became the centre of social, literary, philological, philosophical, and grammatical discussions of its inhabitants.

- Cf. Hourani and Stern, *The Islamic City*, (Oxford, 1970), p. 89;

- Strange, *The Lands of the Eastern Caliphate*, p. 74;

- Cf. Hamadhānī, *Mu'jam al-Buldān*, Vol. IV, p. 307.

The Baṣrans boasted of their great leaders such as Ahnaf b. Qays, the great leader of the Tamīm, Ṭalḥa b. 'Abdullāh, Ibn Sīrīn, Mālik b. Dīnār and al-Khalīl b. Ahmad.³ They also scolded the Kūfans for their breaking allegiance to Al-Ḥusayn b. 'Alī (R) saying الكوفي الايوني Kūfans do not fulfill their promise which ran into a proverb. On the other hand, the Kūfans took pride in the saying of Caliph Umar رضى الله عنه وكنز البيان وجمجمة الكوفة "Kūfans are the lance of Allāh, the treasure of the faith, the cranium of the Arabs."⁵ They also felt proud that seventy of Badrī ṣaḥāba were inhabitants of Kūfa⁶ whereas in Baṣra there lived only two ṣaḥāba viz. Anas b. Mālik and 'Utba b. Ghazwān.

(3) Every non-Arab tribe of the two cities defended⁷ their friendly Arab tribes to whom they were attached. As a result this party-spirit added fuel to the flame.⁸

3. Hamadhānī, Kitāb al-Buldān, p. 190.

4. Syed Husain al-Barnī, Tārīkh Kūfa, p. 89.

5. Al-Balādhurī, Futūḥul-Buldān, p. 297. But other narration of Hamadhānī has come جمجمة الأسع instead of جمجمة الرب ;
- Hamadhānī, Kitāb al-Buldān, p. 163.

6. Hamadhānī, op. cit., p. 166.

Others said that only seventy Ṣaḥāba went there irrespective of Badrī and others.

Ahmad Amīn, Duḥā ul-Islām, Vol. II, p. 78;

Cf. Majallatu Majm' al-Lughat al-'Arabiyya, Part 10th, Egypt, 1958, p. 92.

It is said that they also felt proud of their great-Arab tribes viz.

Al-Zarā'at al-Dārimīyyīn from Tamīm, Zaid Al-Fazāriyyīn, Al-Qays al-Zubaydiyyīn, etc. whereas in Baṣra there lived some tribes of Azdiyyūn from Yemen and some from Banū Tamīm.

- Majallat, Loc. cit.

7. Ahmad Amīn, Fajr ul-Islām, Vol. I, p. 217.

8. Consequently in most of the branches of knowledge such as grammar, Fiqh, religious schools, philosophy and literature they differed with each others.

- Ibid, pp. 217-18.

13. Ahmad Amīn, Duḥā ul-Islām, Vol. II, pp. 295-96.

14. Ibid., p. 295.

The above mentioned elements acted indirectly behind the causes of conflict between the two schools, but the basic as well as the immediate cause of the same that worked directly as some principles in the field of language and literature, particularly Arabic grammar.

The procedure of law-making adopted by the grammarians of the two schools for general rule about grammar was different. The Basri grammarians preferred the customary (سنة) to analogy (قياس), but of necessity they used to take recourse to analogy.⁹ They took the speeches of the pure eloquent Arabs or of those who were accepted as authority and that also after proper scrutiny. They considered it as the fundamental rule, which they used for analogy if and when necessary. They did not hesitate even to charge the Arabs with an error.¹⁰ It is said that Ibn Ishāq al-Hadarami and 'Isā b. 'Umar al-Thaqafi traced many errors in the verses of Farazdaq and Nābigha al-Dhubyanī.¹¹

On the other hand, the Kūfi grammarians preferred the analogy to the customary.¹² Hence all the speeches of the Arabs without any distinction are fit for analogy as a rule. They respected all the sayings of the Arabs equally and regarded them as correct for all the people for general use. They never liked to charge the Arabs with an error.¹³

The Kūfi grammarians took the irregular use (شذوذ) of the Arabs' speech for making a rule even though it goes against the general rule and used it for an analogy.¹⁴ This is the sense in which the Kūfans

9. Ahmad Hassan al-Zayyāt, *Tārīkh al-Adab al-'Arabiyy*, p. 310; Taha Husain and others, *Al-Mujmal fī Tārīkh al-Adab al-'Arabiyy*, p. 149; - Cf. *Encyclopaedia Britannica*, Vol. II, p. 186.
10. Ahmad Amin, *Duḥaḥl-Islām*, Vol. II, p. 296.
11. Cf. *Majallatu Majma' al-Lughat al-'Arabiyya*, part 10th, Egypt, 1958, pp. 96-99.
12. Ahmad Hassan al-Zayyāt, *Tārīkh al-Adab al-'Arabiyy*, p. 310; Taha Husain and others, *Al-Mujmal fī Tārīkh al-Adab al-'Arabiyy*, p. 149; Cf. *Encyclopaedia Britannica*, Vol. II, p. 186.
13. Ahmad Amin, *Duḥaḥl-Islām*, Vol. II, pp. 295-96.
14. *Ibid.*, p. 295.

preferred the analogy to the customary. But the Baṣrans refused to recognise it, rather they considered it as an irregular case which cannot, however, be used for an analogy.¹⁵

The Baṣrans were very much conservative while the Kūfans were too much liberal. The Kūfans accepted every thing in connection with grammar from the Baṣrī grammarians. But the Baṣrans refused to take anything from the Kūfans,¹⁶ because they claimed themselves as the pure representatives of the Arabs.¹⁷ On the other hand, the school of Kūfa came into existence after one hundred years of the Baṣrī school. So the basic grammatical rules of Baṣrī school are fit to be regarded as stronger than those of the Kūfans.¹⁸

Some critics of Arabic grammar said that Baṣrī grammarians gave more attention to the perfection of words while the Kūfans were concerned mainly with the perfection of meanings.¹⁹

However, from the above discussion it becomes evident that the Baṣrans laid the greater emphasis on grammatical rules than the Kūfans and in general the Baṣrans are regarded as more faithful and more accurate transmitters.²⁰ The disputed problems and their differences of opinion are dealt with in the works of Al-Anbārī (d.577/1181) and Abū al-Baqā' al-'Akbarī.²¹

15. Ibid., p. 294;
Cf. Majallatu Majma' al-Lughat al-Arabiyya, part 10th pp. 97-100.
It is said that al-Kisā'ī destroyed grammar due to over analogy on the poems of al-Huṭamiyya and the sayings of the week Arabs of Qutarabal and others of al-Iraq. - Majallat, Loc. cit.,
- Ahmad Amin, op. cit., p. 295.
16. Ahmad Amin, Duhawl-Islām, Vol. II, p. 297. It is said that only Abū Zaid al-Anṣārī al-Baṣrī (d.114/732) took something from Mufaḍḍal al-Dabbī, the Kūfan. - Ibid.; al-Anbārī, Nuzhat, p. 175;
- Jurjī Zaydān, Tārīkh al-Tamaddun al-Islamiyy, Vol. III, p. 86;
- Husain al-Baṣrī, Tārīkh al-Kūfa, p. 427.
17. Ahmad Amin, op. cit., p. 310;
Al-Suyūṭī, al-Ashbāh wa'l-Nazā'ir, Vol. II, p. 220.
18. Ibid.
19. Buṭrus, Dā'ira, Vol. V, p. 455.
20. Encyclopaedia of Islam, Vol. III, pp. 836-37.
21. The names of the two books are: (i) Kitāb al-Insāf fī Masā'il al-Khilāf bain al-Nahwiyyin wa'l-Baṣriyyin wa'l-Kūfiyyin. (ii) Kitāb al-Tibyān fī Masā'il al-Khilāf bain al-Baṣriyyin wa'l-Kūfiyyin.

INSTANCES IN WHICH THE BASRĪ AND THE KŪFĪ
GRAMMARIANS DIFFERED.

There are good many cases exceeding a hundred in which the Basrī and Kūfī grammarians differed with each other²², of which the important ones are given below:

- | <u>Basrī School</u> | <u>Kūfī School</u> |
|---|---|
| <p>1. <u>اسم</u> is derived from <u>س</u> which means highness. Hence <u>سما</u>, <u>سما</u> means to become high. This is why <u>السماء</u> the sky is so called as it is above the earth. So <u>اسم</u> is one which is above its <u>سمي</u> (thing or person named) and it indicates that thing or person which is under it in respect of meaning.</p> | <p>1. It is derived from <u>سم</u> which means a mark. So <u>اسم</u> is a mark upon the named person or thing, as this name is used a mark to identify it. As, for example, the <u>سم</u> indicates a certain kind of fruit i.e. apple from among the various kinds of fruits, just as a mark does.</p> |
| <p>2. <u>اسماء الائمة</u> is declineable with single <u>ا</u>.</p> | <p>2. They are declineable with double <u>ا</u>.</p> |
| <p>3. <u>فعل</u> (verb) is derived from <u>فعل</u> (infinitive)</p> | <p>3. <u>فعل</u> (infinitive) is derived from <u>فعل</u> (verb).</p> |
| <p>4. <u>ا</u>, <u>و</u> and <u>ى</u> are the letters indicating case marks in dual and plural numbers.</p> | <p>4. <u>ا</u>, <u>و</u> and <u>ى</u> are the case marks.</p> |
| <p>5. A noun having the ta' of feminine gender will never be made plural with <u>ون</u>, though it is a masculine one, as, for example, <u>طلحة</u>.</p> | <p>5. Such a noun can be made plural with <u>ون</u> as, for example, <u>طلحة</u> or the word <u>طلحة</u> can be made plural as <u>طلحة</u>.</p> |

22. Al-Anbārī, Kitāb al-Inṣāf.

Basri School

6. فعل الامر is مبين (indeclineable)
7. مبتدأ (subject) is given the رفع on account of its being in the beginning and the خبر (predicate) is given رفع by its مبتدأ (subject).
8. The ظرف (adverb of time and place) does not give رفع to the noun when it precedes the ظرف.
9. The خبر (predicate) does not contain a ضمير (pronoun) when it is a pure noun.
10. The خبر (predicate) can precede the مبتدأ (subject).
11. The اسم (noun) is given رفع after لولا on account of its being مبتدأ (subject).
12. It is only the فعل (verb) that governs the مفعول (object).
13. The ظرف and مجرور cannot serve as substitutes for the فاعل (subject) when there is a مفعول صريح (clear object).

Kufi School

6. It is حرف (declineable).
7. مبتدأ gives the رفع to the خبر and the خبر gives the رفع to its مبتدأ.
8. It does.
9. It does.
10. It cannot.
11. They have two opinions in this regard.
 - (i) on account of its being مبتدأ (subject) same as that of the Basri school.
 - (ii) on account of its being a فاعل (subject) to a verb understood.
12. They hold different opinions in this case.
 - i) It is the verb and the subject together.
 - or, ii) the subject only,
 - or, iii) the idea that governs the مفعول (object).
13. They can serve as substitutes for the فاعل in this case.

Basri SchoolKūfi School

14. فعل and بشر are two preterite verbs.

15. The فعل - فعل is a preterite verb.

16. فعل can not be formed from words indicating colour.

17. The noun governed in the objective case (حالة النصب) by كان etc. is treated as the خبر of the verb and that governed in the objective case by ظن etc. is treated as the second object.

18. The خبر (predicate) of ما زال and the like cannot precede it.

19. The خبر (predicate) of ليس can precede it.

20. The خبر (predicate) of إن as well as its sisters is governed مرفوع by them.

21. When a word is conjoined with اسم إن before its خبر (predicate) then only نصب is permissible.

22. لام التأكيد cannot be fixed to the خبر (predicate) of لكن.

23. The first ل in لعل is an excess.

14. They are merely two nouns.

15. It is a noun.

16. It can be formed from the words سواد and بياض only out of the words indicating colour.

17. In both the cases they treat them as حال (circumstantial adverbs).

18. It can.

19. It cannot.

20. They have no governing power so far as the خبر is concerned.

21. It may take نصب also.

22. It can be.

23. It is radical.

Basri School

24. When the لا that denies the whole genus (لا ينفي الجنس) is followed by a حرف single word i.e., not صنف it becomes صنف (indeclinable) on account of it.

25. لا is never used in the meaning of "و".

26. The use of استثناء in the beginning of a sentence is not permissible. So it is not correct to say "إلا طمأنينة ما أكل زيدا"

27. منذ is simple.

28. رب is a particle.

29. الاستثناء in حاشي is حرف (preposition)

30. ك indicating the number is a single word.

31. When ك ضميره of قمين is separated by a ظرف the ك in the قمين is not permissible. So it is not correct to say "ك عندك رجل".

32. Annexing عشق to نيف is not permissible.

33. صنف البعوض ترجم is not permissible. So it is wrong to say يا آل عام instead of يا آل عامي.

34. ايس in قسم is singular.

Kūfī School

24. Even then it is a موب (declinable).

25. It may be used.

26. It is permissible.

27. It is compound of بن and نو.

28. It is a noun.

29. It is فعل ماضى (verb in the preterite).

30. It is compound of ك and م.

31. It is permissible even then.

32. It is permissible.

33. It is permissible.

34. It is plural of يمين.

Basri SchoolKūfi School

35. مضاف and مضاف اليه cannot be separated by an object.

36. كلا and كلتا both are singular in form and dual in meaning.

37. The words سوف and س are one and the same of which س is the original, and sometimes و and ف are added to it.

38. The pronoun in لولاك, لولاي and لولا are in the place of

ج.

39. لورا, لورا and such others cannot be used as relative pronouns.

40. The لمين cannot precede its governing verb.

35. It can be.

36. They are dual both in form and meaning.

37. سوف is original from which و and ف are sometimes omitted.

38. They are in the place of ف.

39. They can be used.

40. It can, when it is a conjugated one (متصرف)

CHAPTER VI

BAGHDĀD - THE THIRD CENTRE OF ARABIC GRAMMAR

In the battle of Zāb (132/750) Marwān II, the last caliph of the Umayyad dynasty was defeated and later on killed and thus came to an end their ninety one years rule. Thereafter the new sun of the glorious 'Abbāsīd Caliphate rose in the horizon of western Asia and shown for 508 years. The first Caliph of this dynasty was Abūl-'Abbās al-Saffāh¹ and the last ruler was al-Mustāṣim Billāh who was killed by the Mongols in 1258 A.D.

Al-Mansūr (d.159/775) the second Caliph of the 'Abbāsīds and the real founder of the dynasty laid down the foundation stone of Baghdād² as his new Capital in 145/762.

Then al-Mansūr issued orders in all the provinces of his Caliphate that learned persons should repair to his new Capital. In response to that

1. Al-Saffāh was the nick name of the first Caliph of the 'Abbāsīd dynasty. This title he took himself in the inaugural address in the great Mosque of Kūfa and he honestly did his best to make himself worthy of this terrible name; (Encyclopaedia of Islam, Vol. I, p. 74).
Nicholson, A Literary History of the Arabs, p. 253;
Cf. Muir, The Caliphate, (ed. Beirut), 963, p. 439;
Hitti, History of the Arabs, p. 288.
But the question arises here about the meaning of the term "التَّعَلَّى".
The word تَفَعَّلَ means to shed, so the meaning of the term "التَّعَلَّى" is generous, eloquent, shedder of blood. Perhaps the Caliph took this title in the sense of the first meaning i.e., the generous. During his Caliphate Umayyads were indiscriminately massacred, so the followers of the Umayyads took the meaning of the nick name as blood shedder ironically.
2. Baghdād is the name of the largest town in the modern Iraq. Once it was the brilliant residence as well as the Capital of the 'Abbāsīds and the metropolis of the Muslim world. The name Baghdād, usually now pronounced Baghdād, is undoubtedly Iranian and means "given by Allāh, the gift of Allāh". - Encyclopaedia of Islam, op. cit., Vol. I, p. 563.
It is said that Imām Abū Ḥanīfa (d.150/767), the founder of the Ḥanafī School was a member of the advisory Board constituted for the foundation and development of Baghdād.
- Yāqūt, Mu'jam al-Buldān, p. 681.
The Arab Civilization (Eng. Tr.) by Khuda Baksh, (ed. Lond. MCMXXVI) p.66
Now Baghdād is the Capital city of Iraq. It is situated on the both banks of the Tigris in 39°19 N.Lat. and 44°44 E.L.

scholars of various subjects such as philology, grammar, literature, astrology, theology, jurisprudence etc. came to Baghdād and the intellectual activities started in the new capital and it reached the zenith of progress during the reign of Hārūn al-Rashīd and al-Māmūn, whose periods are counted as golden age and the 'Augustan' age in the history of Islam.

Many grammarians and philologists came to Baghdād from the two cities viz. Kūfa and Basra. The grammarian and lexicologist Ibn Qutayba³, who after his retirement from the post of the judge of Dīnawar, devoted his leisure time until his death in (276/889) lecturing on grammar at Baghdād. Of his contemporaries and survivors, the Baṣrī Al-Mubarrad (d.285H) and the Kūfī Tha'lab (d.291), may be considered as the last representatives of the two schools. These two rival professors resided at Baghdād and most of their pupils attended the lectures of both the masters. Kūfa was near Baghdād, so the Kūfī grammarians attracted the respect of the Caliphs and were favourite to them. In course of time the schools of Basra and Kūfa disappeared and the new school of Baghdād arose⁴, following the compounded principles of the Kūfans and the Baṣrans.⁵ Among the grammarians of Baghdād school Ibn Qutayba (d.276/889), Abū Hanīfa al-Dīnawarī (d.282/895), al-Akhfash al-Asghar (d.315/920), Abū Hilal al-'Askarī (d.395/1005) and Ibn Khālawayh (d.370/980) may be mentioned.

3. Though he was from al-Kūfa but he was an ardent member of the school of al-Basra. - Ibn Nadīm, Fihrist, p. 77.

4. However, the two schools maintained their separate existence till the end of the 3rd or middle of the 4th century, when they were merged in the new school of Baghdād. - Mortimer Sloper Howell, a grammar of the classical Arabic language, (Allahabad, 1883), Introduction and Part I p. XI.

5. James Lyall, The Mufaddaliyāt, p. XII; Ahmad Hasan al-Zayyāt, Tarīkh al-Adab al-'Arabiyy, pp. 310-11. The grammarians of the Baghdād school did neither pay much attention to formulating the basic rules of their new school, nor adopted principles for selection from the two schools, i.e., the Baṣrī and the Kūfī, nor they codified their own problems in a book systematically, that they could be referred to. Some grammatical problems relating to this school are, however, found in the Adab al-Kātib of Ibn Qutayba in the chapter on توزين الورد المنير. There is no other book except this one, where mention is made of the school of Baghdād. This is why some modern scholars doubted in the existence of the Baghdād school.

Cf. Majallatu Majma' al-Lughat al-'Arabiyya, 10th part, p. 102.

CHAPTER VII

ARABIC GRAMMAR IN SPAIN

Spain¹ is situated on the south-west corner of Europe and it is more than four times greater than Bangladesh in size. Having natural boundaries on all sides it is separated from North Africa by the Straits of Gibraltar fourteen miles in breadth and cut off from France and the rest of Europe by the chains of the Pyrenees about three hundred miles in length. On the eastern and western sides, it is surrounded by the Mediterranean Sea and the Atlantic Ocean respectively. It was conquered by Ṭāriq b. Ziyād and Mūsā b. Nuṣayr, the great heroes of Islam, defeating Roderic, the Goth in a great battle near Cadiz, during the reign of the 6th Caliph of the Umayyad walīd b. 'Abdul-Malik (d.705-715 A.D.) in (92/711)². It was ruled by the Caliph of Damascus and it was a province of the Caliphate.

Meanwhile, with the defeat of Marwān II, on the bank of the Zāb by the 'Abbāsids, the Umayyad Caliphate came to an end. When in (132/750) the 'Abbāsids signalized their occasion by general massacre of the members of the house of Umayya, one of the very few who escaped was 'Abd al-Rahmān ibn Mu'āwiya, a grand son of Hishām, the tenth Caliph of Damascus.³

-
1. Its ancient name was Al-Andalus by the name of Andalus b. Ṭūbāl b. Yāfath b. Nūh, that very person settled down there after the greatest flood of Nūh. - Al-Maqqarī, Nafh al-Tīb., ed. (Cairo, 1949), Vol. I, pp. 124, 130 - Al-Andalus is the Arabic name of the Iberian peninsula. The name first appears amongst the Arabs, but its origin is still somewhat obscure just as that of the older 'Iberia' of the Greeks and 'Hispania' of the Romans. Others say that it seems to be most natural to connect it with the German tribe of the vandalas, and thus to derive it from a hypothetical form 'Vandalicia.' - Encyclopaedia of Islam, Vol. I, p. 349. It is the second greatest peninsula in Europe after the Scandinavian and third in the world while first is Arabian peninsula. Muslim Spain included Portugal also. Its capital was Cordova.
 2. Lisān Uddin b. Khatīb, Kitāb al-A'māl al-A'lām, Vol. III, pp. 4-5; Balādhurī, Futuhul-Buldān, p. 239. It is said that first Muslim who entered into Spain for jihād was Ṭarīf al-Barbariyy the slave of Mūsā b. Nuṣayr; to his name a peninsula the Ṭarīf is related. - Maqqarī, Nafh al-Tīb, Vol. I, p. 214.
 3. Maqqarī, loc. cit., pp. 306-7.

Wandering few years from tribe to tribe and from town to town in North Africa at last with the help of his faithful freedman Badr Dramatically he captured the power of Spain defeating and killing the governor Yūsuf al-Fihri in (136/756). Thus he established a Umayyad sovereign state in Spain.⁴

Spain was in the hands of Muslim rules upto 1491 A.D. and more than sixty rulers⁵ ruled there. Muslim Spain played a great role in the social and cultural History of Medieval Muslim and Christian world. Some rulers viz. 'Abd al-Rahmān II (d.852 A.D.), 'Abd al-Rahmān III (d.961) and Hakam II (d. 976 A.D.) left no stone unturned to develop literature, arts and sciences. In this respect they competed with Baghdād. In the purely linguistic sciences including philology, grammar and lexicography the Arabs of Andalus, however, lagged behind the scholars of Iraq.⁶

The condition of principal sciences was mediocre. Of course they considered grammar as one of the top ranking sciences. They discussed it critically like Fiqh.⁷ In this connection some spanish scholars made several voyages to the Eastern Caliphate. After the fourth century there grew a new method of grammar i.e. following the compounded principles of the Basrans and the Kūfans.⁸

4. Ibid.; - Cf. Dozy, Spanish Islam, p. 191.

'Abd al-Rahmān al-Dākhil was also called the Falcon of the Quraysh.
- Maqqari, op. cit., Vol. I, p. 309.

5. First forty five years of this rule were golden age and forty seven years were silver age and the rest were copper age.

- Maqqari, op. cit., Vol. I, p. 233.

The last ruler of Muslim Spain was Abū 'Abd Allāh Muḥammad Boabdil XI, (1487-91 A.D.). He was removed by Ferdinand II through treachery.

- S.M. Imam Uddin, Political History of Muslim Spain, pp. 227, 299-301;

- Cf. Stewart, The Western Heritage, p. 271, 273;

- Bangla Academy, Historical Dictionary, p. 148.

6. Hitti, History of the Arabs, p. 557.

7. Maqqari, op. cit., Vol. I, p. 306.

8. Cf. Majillatu, Mujam' al-Lughat al-'Arabiyya, part 10th, (Cairo, 1958), p. 103.

9. Al-Buyūti, Baghdad, p. 371.

10. Ibid.

11. Ibid.

12. Encyclopaedia of Islam, (ed. 1902-55), Vol. II, p. 574.

13. Ibid.; Al-Buyūti, Baghdad, pp. 213-14.

Names of the some illustrious grammarians of Muslim Spain and their short life sketches are given below:

✓ 1. Al-Ghazī b. Qays
(d. 199/814)

He was one of the prominent grammarians of Spain. He was very much studious from his boyhood. He learned constantly Arabic literature some years in Cordova. Then he came to the Eastern Muslim Caliphate and studied Al-Munṣaṭṭa' of Imām Ḥālik (d.179/795) and he was the first man who brought the book to Spain.⁹

He was also a reader of the Qurān. He read out the Holy Qurān to Nāfi' b. Abī Nu'aym and he introduced that method of reading first in Spain.¹⁰ He was very much respected by 'Abd al-Rahmān al-Dākhil (d.172/788) the first Caliph of Muslim Spain of Umayyad dynasty. The Caliph used to meet him with varites of presents. Once Caliph requested him to be a judge of the Court of Spain but he refused. He was an expert in Arabic grammar as well as lexicography. He died in (199/814) in Spain. None of his works came to us.¹¹

✓ 2. Jūdī al-Mawrūnī
(198/813)

Jūdī al-Mawrūnī was an eminent Andalusian grammarian. His complete name was Jūdī b. 'Uthmān al-'Absī al-Mawrūnī (of Morón). He was born in Toledo and brought up there. Later he went to Granada where he specialized in grammatical studies.¹²

He was very much interested in the seeking of knowledge. He made a long voyage to the East where he studied with leading representatives of the school of Kūfa, such as al-Ru'āsī, al-Farrā' and al-Kisā'i and set up to teach it. This is considered a marked event in the history of grammatical studies in Spain, because all such studies in that part of the Muslim world had hitherto been based on the principles of the school of Baṣra, particularly The Book of Sibawayh.¹³

9. Al-Suyūṭī, Bughya, p. 371.

10. Ibid.

11. Ibid.

12. Encyclopaedia of Islam, (ed. 1960-65), Vol. II, p. 574.

13. Ibid.; Al-Suyūṭī, Bughya, pp. 213-14.

In spite of the predominance of the Baṣrans, the Kūfans found their way and gained disciples. Later on the two schools were reconciled in Spain, thanks to the work of the most active of the grammarians of Muslim Spain, al-Rabāhī.¹⁴

Jūdī was successful in his work. His ḥalqa (circle) in the Mosque of Cordova was famous. Umayyad amirs chose him to teach their sons. Ibn al-Abbār attributes to him a book called Munbih al-Hijāra, a title which suggests an agreeable sense of humour. He died in (198/813).¹⁵

✓ 3. Muḥammad b. Sulaymān:

'Abu Abdullāh Muḥammad b. Sulaymān was an eminent grammarian of Muslim Spain. His nick name was Ibnu-Ukhti Ghānim al-Andalusī. He was the greatest grammarian of his time.¹⁶ He contacted al-Aṣma'ī (d.214/829) as well as Abū Zayd Sa'īd ibn Anas al-Anṣarī al-Baṣrī (d.214/829) through letters about various kinds of sciences.¹⁷

He was a man of comprehensive and profound knowledge. He also read books on medical science. He narrated grammar from his maternal uncle Ghānim, the grammarian. He heard the Jāmi' of al-Bukhārī and the Ṣaḥīḥ of Muslim from al-Dilā'ī and the Sunani of Abū Dāwūd from Abū al-Walīd al-Waqshī. He was the follower of Ash'arite sect.¹⁸ He died in the first half of the third century of A.H.

✓ 4. 'Abd-Allāh b. Muḥammad:

His name was 'Abdullāh b. Muḥammad b. 'Isā b. Walīd Al-Andalusī. He was famous by his nick name ibn Aslamī Abū Muḥammad. His interest in Arabic grammar was very keen. He used to read over the whole of The Book of Sibawayh every fortnight.¹⁹

He compiled many books, of which there were: Tafqihul-Tālibīn and Al-Irḥād ila Iṣābath al-Ṣawāb. He died during the reign of 'Abd al-Rahmān al-Dākhil.²⁰

14. Encyclopaedia of Islam, loc. cit. His name was Muḥammad b. Yahyā b. 'Abdus Salām al-Azdī al-Andalusī and was famous as al-Rabāhī Abū 'Abdullāh. He was a prominent grammarian. He got knowledge from Ibn al-'Arabī, Naḥās, Ibn Willād and others. He died in 353H.
- Al-Suyūṭī, Bughya, p. 113.

15. Encyclopaedia of Islam, op. cit., p. 574; Al-Suyuti, Bughya, p. 214.

16. Al-Suyūṭī, Bughya, p. 47.

17. Ibid.

18. Ibid.

19. Al-Suyūṭī, Bughya, p. 289.

20. Ibid.

CHAPTER VIII

CHARACTERISTICS OF ARABIC GRAMMAR

1) In structure Arabic is radically different from English and other languages of the world. There are twenty-eight letters in the Arabic language and their vocal organs (أجزاء) are not same. According to the different vocal organs the Arabic letters are divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

- (a) **الحروف الشفوية** or **الشفوية**, the labials, **و م ف ب**.
- (b) **الحروف اللثوية** the gingivals, **ظ ذ ث**, in uttering which the tongue is pressed against the gum (**اللثة**).
- (c) **الحروف الألسنية**, the Sibilants **س ز ن**, which are pronounced with the tip of the tongue (**الألسنة**).
- (d) **الحروف اللسانية** or **الذوقية**, the liquids **ل ن ر**, which are pronounced with the extremity of the tongue (**الذوق** or **الذوق**).
- (e) **الحروف الشبثية**, the letters **ض ش**, which are uttered through the open orifice of the lips (**الشفة**).
- (f) **الحروف النطعية** or **النطعية**, the letters **ط د ت**, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (**النطح** or **النطح**).
- (g) **الحرفان اللحميتان**, the letters **ق** and **ك**, in uttering which the uvula (**اللحمية**) is brought into play.
- (h) **حروف الحلق** or **الحروف الحلقية**, the gutturals, **أ ح خ ع ه**.
- (i) The letters **ي و ا** are called **حروف اللين** or **الحروف اللينة**, the soft letters, and **حروف البلية**, the weak letters.

2) Arabic language has no vowels, but afterwards alif, waw and ya were used as the substitute of vowels. It is called in brief damma, fatha and Kasra.

The grammatical system of Arabic is based on the root and pattern structure typical of semitic languages, which shows its fullest and most pervasive development in Arabic.

3) Roots: The meaning of a root lies in the consonants, the vowels serving to express shades of the basic meaning. This is unlike English, for instance, where love, live, and leave have different meanings, in Arabic from the root **ك ت ب** "write" are obtained **كُتِبَ** "he wrote" "the writing" one, **كُتِبَ** it was written, **كِتَاب** "book", the vowels expressing only shades of meaning without changing the basic meaning of the root.

4) Most of the verbs are of trilateral roots. Sometimes one or two letters are added to its beginning or end for verbal conjugation as well as to use it in different meaning. As a result a verb takes many shapes and gives different meaning as **وَجَّهَ** he went, **أَخْرَجَ** he made another to go out, **سَأَلَ** he seeks to leave.

5) The verbs consisting of four letters or quadrilateral are by no means rare. The derived forms of the trilateral verb are usually reckoned fifteen in number.¹

6) Apart from several almost trivial exceptions, there are no irregular verbs in Arabic.²

7) Arabic verbs have two tenses: one, usually called perfect, the other, usually called the imperfect. The perfect generally refers to past time, the imperfect to present or future, but there are many uses in which this time difference is not so clear, and many scholars like to emphasize the aspectual nature of these two tenses.³

1. Wright, Arabic Grammar, Vol. I, p. 29.

2. Encyclopaedia Britannica, Vol. II, p. 183.

3. Ibid.

8) In Arabic grammar **فعل** (verb) is every thing. It can alone make sentence. It is not dependant upon noun or pronoun. On the otherhand pronouns are connected with it. As **ضرك** ; here **ضرك** is a verb, the pronoun **هو** is silent which is nominative. Therefore, the verb alone with its silent nominative formed a verbal sentence.

9) The verbs are of two kinds (i) transative and (ii) intransative.

10) The Arabic verb has five moods: namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative and Energetic.⁴

Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.⁵

11) Gender: In Arabic grammar there are two genders as masculine and feminine having no neutral gender at all. The masculine and feminine genders are used for neutral also.

12) In Arabic grammar there are three numbers viz. (i) Singular, (ii) dual and (iii) plural. The dual is used originally for the parts of the body going in pairs.

13) Cardinal numbers: A puzzling feature in the usage of the numerals is the fact that the feminine form of the numeral is used with masculine nouns and the masculine form of the numeral is used with the feminine nouns, thus **أربعة أخوة** (four brothers), **أربع أخوات** (four sisters).

4. Wright, Arabic Grammar, Vol. I, p. 54.

The Jussive and Energetic forms of mood have disappeared completely in the dialects. - Encyclopaedia Britannica, Vol. II, p. 183.

5. Wright, Arabic grammar, Loc. cit.

- 14) In Arabic grammar there is no form of the verb "to be" and "to have", as, for example, *زيدٌ قائمٌ* Zayd is on his feet, *لِي كِتَابٌ* I have a book.⁶
- 15) There are general significations and peculiarities of different measures of verbs, such as *تدريجه* (transitiveness), *تشارك* (copartnership), *تدریج* (graduation) etc.
- 16) The performance of an adverb is performed by an absolute object (*مفعول مطلق*) because in this language there is scarcely any adverb, as, for example, *ضربَ ضرباً* (He beat him very much).⁷
- 17) The grammar of Arabic language is very much rigid. It does not admit any renovation.

6. Cf. A.T.M. Muslehuddin, 'Semitic Language' in Bangla Academy Gabeshana Patrika, Kartik - Chatra, 1382 (B.S.), p. 16.

7. Ibid.

CONCLUSION

It is a well-known fact that language, as the term is generally used, is the expression by a speaker of his intention. Such expression is an act of the tongue which originates in an intention to convey the meaning of speech. Therefore, language must become an established habit located in the part of the body that produces it, viz., the tongue. And grammar is the name given to the systematic treatment of a language art, or the rules that govern it.

Arabic is one of the living branches of the Semitic group of languages. Historians as well as the philologists are not sure as to the exact date of its birth, but they are of the opinion that its literature came into being perhaps one century and a half before the advent of Islam.

It is historically true that language of any nation and its grammar did not come into being simultaneously. Like most of the great languages of the world the grammar of Arabic language came into existence as a separate branch of science long after the language had attained its full growth.

After the advent of Islam the Arabs came into contact with non-Arabs. As a result their linguistic habit began to change under the influence of the solecisms of the non-Arab speakers of Arabic.

During the life time of the Holy Prophet (SM) as well as the reign of the Orthodox Caliphs the Arabs were busy working^{for} the consolidation of the new-born Islamic state. At that time their main task was the propagation of Islam. In that connection they worked with zeal for the collection and preservation of the Holy Qur'an and the Hadith. Of course they expressed their indignation at grammatical errors wherever they came across, but they did not take any positive measure for the prevention of such errors. It was Caliph 'Alī (R) who had shown his keen interest in this matter and took a few necessary steps to prevent them.

During his Caliphate 'Alī (R) made Kūfa his Capital instead of Medina due to some religious and political reasons. There he found the purity of the Qur'an was in danger of being lost by the deterioration of the speech

of Arab settlers among the Aramaic speaking population of Mesopotamia. So he felt the necessity of grammar badly. Then he formulated fundamental principles of Arabic grammar and handed them over to his faithful follower Abū al-Aswad al-Du'ālī for further improvement. 'Alī (R) himself could not, however, pay any special attention towards it due to his manifold duties as Caliph, but in fact he is the father of Arabic grammar.

It is observed that Arabic grammar displays slow and long development and bears striking marks of the influence of Greek logic. According to some Abū al-Aswad al-Du'ālī was well versed in Greek logic via the eclectic school of Jundē-Shāpūr which was opposite Basra towards the eastern side. He tried his best to develop it with zeal and ardour through the advice of his master, Caliph 'Alī (R). But 'Alī's sudden martyrdom put hindrance temporarily in the way of his progress. Some say that the Arabs composed their grammar on the pattern of Syriac grammar, because Arabic and Syriac are two sister semitic languages. The first writer of Syriac grammar was Al-Usquf Ya'qūb al-Rahāwī (d.460 A.D.) who wrote his book "Mufassir al-Kutub."

Professor Litmann, described in his lecture the different opinions of European scholars about Arabic grammar. Among them some say that it was brought to the Arab country via Greek logic, others rejected it and opined following the view of the Arab authors that it grew in the land of Arabs just as the tree grows in its soil. Litmann himself and another scholar 'Joséph la Blanc' held a middle as well as acceptable opinion that Arabic grammar was invented by the Arabs at first through their own tactics, but it was systematized as it developed in their own way in Basra under the influence of Aristotolian logic that was studied in the school of Jundē-Shāpūr.

However, during the Umayyad reign observing the linguistic condition, Abū al-Aswad, the disciple of 'Alī (R), who knew syriac grammar well, could not sit idle but played an important role in the evolvement and development of Arabic grammar at the request of Ziyād, the governor of the two Iraqs on behalf of Caliph Mu'āwiya. Later on he laid the foundation

of the school of Basra. People from all around having inquisitive mind came to him and learned grammar with zeal. Very soon Basra became the meeting place of grammarians and philologists, and there flourished a good number of grammarians, many of whom wrote books on grammar.

Among the first series of Basri grammarians as well as the direct pupils of Abū al-Aswad were Yahyā b. Yamar, Maymūn al-Aqrān, 'Anbasa al-Fil and Naṣr b. 'Āṣim al-Laythī. They got the knowledge of Diacritical points of al-Muṣḥaf from their master and taught the people its use. Then 'Īsā b. 'Umar al-Thaqafī, Yūnus b. Ḥabīb and al-Khalīl b. Aḥmad are regarded as masters of Arabic grammar of the Second generation. They were, however, in full accord with his followers of the first stage. 'Īsā b. 'Umar al-Thaqafī at first composed two books on Arabic grammar, al-Jāmi' and al-Ikmāl. Thereafter Al-Akhfash al-Mujāshī'i, Sibawayh, Abū 'Ubayda, Abū Ḥātim al-Sijistānī and others flourished in the school of Basra.

It is said that more or less every grammarian of the Basri school contributed in this field, either through their original writings or commentaries on the work written by other authorities. Their grammatical discussions were not stopped by the political chaos and confusion as well as the rise and fall of the dynasties. But they carried on their works and discussions with full vigour and enthusiasm.

At the beginning of the 'Abbāsid period the people felt the need of grammar bitterly. At this time al-Khalīl b. Aḥmad improved the science of grammar and perfected its various chapters. Then Sibawayh played a heroic role in this regard through writing his great book Al-Kitāb chapterwise at first. This book is universally celebrated and it may be regarded as the store house of Arabic grammar for the people of all times. This book ushered in the golden age in the history of Arabic grammar.

About one hundred years after the death of Abū al-Aswad the school of Kūfa came into existence as a result of the divergent opinions between the scholars of the two cities. The school of Kūfa was founded by Abū Ja'far al-Ru'āsī, the first Kūfī writer on grammar and author of the book

al-Fayṣal. Then there flourished many scholars of grammar. Al-Mu'ādh al-Harrā' wrote at first a book on 'Ilm al-Taṣrīf'. Thereafter many grammarians composed large number of books in this field. Al-Kisā'ī wrote 'The Abridgement' on grammar. But he is charged with the fault that he destroyed grammar due to his over emphasis on analogy. Then al-Farrā' played an important role in the progress of the Kūfī school. He was called the "Amīr al-Mūminīn" in grammar. His Kitāb al-Hudūd exerted a great influence on 'Ilm al-Taṣrīf'. It is a fact that Kūfī school mainly developed 'Ilm al-Taṣrīf' and the Baṣrī school played a prominent role in 'Ilm al-Naḥw'.

Divergent opinions and different views originated among the Baṣrī and the Kūfī grammarians. The Baṣrans preferred the customary (سماح) to analogy (قياس), but of necessity they used to take recourse to analogy, whereas the Kūfī grammarians preferred the analogy to the customary. Hence the Kūfī grammarians took as model the irregular use of the Arabs' speech for making a rule even though it goes against the general rule, and used it for an analogy. This is the sense in which the Kūfans preferred the analogy to the customary. But the Baṣrans refused to recognise it, rather they considered it as an irregular case which can not be used for an analogy. These two principles divided them basically. The headquarters of the two schools were the camel market (al-Mirbad) of Baṣra and the sheep market (al-Kunāsa) of Kūfa respectively. From these two centres they criticized each other's doctrines, and circulated anecdotes to throw discredit upon the learning of their rivals.

However, many problems arose and the scholars of the two schools held different opinions in some basic rules of grammar. They differed with each other on different points. Even they differed in naming some technical terms, as, for example, the Baṣrans called al-Jarr (الجر), al-Damīr al-Faṣl (الفصل المنفصل) and al-Badl (البدل), whereas the Kūfans named their as al-Khafḍ (الخفض), 'Imād (عماد), and al-Tarjama (الترجمة) respectively. Scholars wrote several books on this subject, i.e., differences of the two schools. Among these al-Anbārī's al-Insāf is noteworthy. He cited one hundred and eighteen problems between the grammarians of the two schools

and he gave their solutions, but each of these problems proves the maturity of the arguments of the Baṣrans. In spite of this, the Kūfī school became famous, perhaps, due to the patronisation of the 'Abbāsid Caliphs and their viziers. It is said that the Kūfans helped the 'Abbāsids in their struggle for power actively. On the other hand Kūfa is closer to Baghdād than Baṣra. Moreover, the Kūfans were closely connected with the family of the 'Abbāsid Caliphs. Mufaddal al-Dabbī was the instructor of al-Mahdī, Al-Kisā'i was the tutor of al-Amīn and al-Māmūn, al-Farrā' was the teacher of the children of al-Māmūn, Ibn al-Sikkīt was the teacher of two sons of the Caliph al-Mutawakkil, and so forth. So the 'Abbāsid Caliphs as well as their viziers helped and supported them promptly. The glaring example of it is the incident that took place on the argument of the Zunburīya question¹ between Sībawayh and al-Kisā'i, in which the judgement was given intentionally against Sībawayh through the indirect gesture of the 'Abbāsid authority.

After the foundation of Baghdād most of the educationists and scholars began to flock to it from all places particularly from Baṣra and Kūfa. As a result the Baṣrī and Kūfī schools well nigh disappeared gradually. But at Baghdād there grew a new school of grammar which followed the compounded principles of Kūfī and Baṣrī grammarians. Among the eminent grammarians of the Baghdād school, mention may be made of Ibn Qutayba (d.274/889), Abū Hanīfa al-Dīnawarī (d.282/895), Al-Akhfash al-Aṣghar (d.315/920), Abū Hilāl al-'Askarī (d.395/1001), and Ibn Khālawayh. The grammarians of the Baghdād school neither defined clearly the basic principles of their new school nor codified their rules in a book systematically. Hence some modern scholars are in doubt about the existence of this school. Of course, some rules of grammar related to the school of Baghdād are mentioned in Ibn-Qutayba's Adab al-Kātib in the chapter of تزيين الورد المنكر. Save and except this no other book on the principles of the school of Baghdād is found.

1. See pp. 26-7 Supra.

During the reign of the 'Abbāsids some grammarians after their acquisition of knowledge in Baghdād returned to their respective native lands such as Fāris, Hamadhān, Turky^g etc. In their homeland they discussed grammar and wrote some books on the same. Among them 'Abd al-Rahmān b. 'Īsā al-Hamadhānī (d.320/932), Abū Ibrāhīm al-Fārābī (d.350/961), al-Sāhib Ibn 'Abbād (d.385/995), Abū Qāsim al-Zujājī (d.415/1024) were famous.

In Yemen there also flourished some grammarians like Bariyya b. Abū Yusr (d.341/952) Muḥammad b. Ḥasan al-Yamanī (d.400/1009) and others.

There were also renowned scholars of Arabic grammar in Egypt, and after the downfall of Baghdād it further flourished there. The principles of Baṣrī grammarians were followed by these scholars; Kūfī opinions were discussed only for elucidation of their views. Among the Egyptian grammarians Ibn Wallād (d.332/943), 'Alī b. Ḥasan (d.307/919), Abū Ja'far al-Nahhās (d.338/950) ^{and} Jamāl Uddīn b. Hishām (d.761/1360) were famous.

On the other hand Muslim Spain also played an important role in the intellectual development. It is said that during the reign of 'Abd al-Rahmān I people travelled for performing the pilgrimage and also for seeking knowledge to the Eastern Caliphate. Jūdī, the eminent Andalusian grammarian made several voyages to the East and studied with al-Kisā'i, and from him he got two books on grammar. In the second and third centuries Muḥammad b. Yaḥyā al-Rabāhī came to the East and from there took with him The Book of Sibawayh from Abū Ja'far al-Nahhās and taught it to his pupils. Among his pupils Abū Bakr al-Zabaydī (d.379/989) wrote his Ṭabaqāt al-Nahwiyyīn wa'l-Lughawiyīn. After the fourth-century, there grew in Spain a new method of grammar, i.e., the compounded principles of the Baṣrans and the Kūfans.

It is said that in the middle ages Hebrew grammar was modelled after Arabic grammar in Muslim Spain. Even the father of Scientific Hebrew grammar Ḥayyūj Judah ben-David (Ar. Abū-Zakariyyā' Yaḥyā b. Dāwūd) flourished in Cordova early in the eleventh century. In Spain there was also invented the metre موشج which was well known as نزل. After the fall of Muslim Spain many educationists as well as grammarians emigrated to North-Africa

particularly to Egypt. They also followed the method of Egyptian grammarians as mentioned above.

In this way the science of Arabic grammar spread all over the Middle East as well as the Muslim world. But the next generation abridged the long discussions of grammar and they satisfied only with the basic rules and principles. In this respect Ibn Mālik (d.676/1277) did in al-Tashīl, and so al-Zamakhsharī (d.538/1143) and Ibn al-Ḥājjib (d.646/1248), in al-Mufassal and in The Muqaddima respectively. They also frequently versified the subject. That was done, for instance, by Ibn Mālik in three rajaz poems, the large, the small and a thousand verses (Alfiya), and by Ibn Mu'ti in a rajaz poem of a thousand verses (Alfiya). In this connection the 'Ajurrūmiyya' on the rudiments of grammar, an exceedingly popular compendium by Ṣanhājī is also noteworthy.

In fact the rules of Arabic grammar were originally limited in number, but as the need of time demanded their number grew and their scope of discussion expanded.

It is a remarkable fact that, with few exceptions, most of the Muslim scholars, both in religious and in the intellectual sciences, including Arabic grammar, have been non-Arabs. Besides 'Alī (R), the father of Arabic grammar, Abū 'Amr b. al-'Alā', al-Khalīl b. Ahmad, al-Asma'i and a few others, almost all the Basrī grammarians were non-Arabs. As for Abū al-Aswad al-Du'ālī, the founder of Arabic grammar, his genealogy is uncertain, whether he was an Arab or a non-Arab. Al-Akhfash al-Awsat was the protégé of Banū Mujāshī'; Sībawayh, the protégé of Banū Hārith; Yūnus, the protégé of Banū Layth; Abū 'Ubayda, the protégé of Taym.

Similar is the case with the Kūfī grammarians, e.g., Mu'adh b. Muslim al-Harrā' was the protégé of Muhammad b. Ka'b; al-Kisā'i, the protégé of Banū Asad; Al-Farrā', the protégé of Banū Asad or Minqar;

perhaps only Abū Ja'far al-Ruāsī was an Arab. Similar is the case with the grammarians of Baghdād. According to Ibn Khaldun the reason for it is that at the beginning Islam had no sciences or crafts. That was due to the simple conditions that prevailed and the desert attitude. On the other hand to be engaged in learning and teaching grammar or such other subjects was not considered by the Arabs a dignified work or profession. They generally preferred administrative positions or jobs in the army or in trade and commerce which gave them money and power. Over and above as Arabic was their mother tongue they did not generally commit mistakes in words or compositions, but they sometimes erred in giving expression to some ideas.

However, it may be said that the non-Arabs first learned the tongue from their political masters, the Arabs, and as they were culturally ahead of their masters, they could give shape to this science of the language easily and efficiently. In conclusion it can safely be said that the Arabic grammar is an outcome of the joint endeavours of the Arabs and the non-Arabs alike.

B I B L I O G R A P H Y

1. Abū 'Abd al-Rahmān al-Nasā'ī (d.303H.), Kitāb Khaṣā'is 'Alī (R), Egypt.
2. Abū al-Falāḥ 'Abd al-Ḥayyī Ibn al-'Imād al-Hambalī (d.1089 H.), Shadhrāt al-dhahab fī Akhbār man dhahab, (8 Vols.), Beirūt.
3. 'Abd al-Qādir Ibn 'Umar al-Baghdādī, Khizānat al-Adab wa lubbu lubābi Lisān al-'Arab, (4 Vols.), 1st ed., Bulāq.
4. Abū 'Alī Ismā'īl al-Qālī al-Baghdādī, Kitāb al-Amālī, (3 Vols.), 2nd ed., Cairo, 1344H/1926 A.D.
5. Abū Bakr Ahmad ibn Muḥammad al-Hamadhānī Ibn al-Faqih, Kitāb al-Buldān, Leiden, 1302H.
6. Abū Faraj al-Isfahānī, Kitāb al-Aghānī (20 Vols.), Cairo 1346/1928.
7. Abū Fidā' Imām Uddīn Ismā'īl (d.732H.), Al-Mukhtasar fī Akhbār al-Bashar, (2 Vols.), 1st ed., Cairo, 1325H.
8. Abū Ḥatim Ahmad b. Ḥamadān al-Rāzī, Kitāb al-Zīna, Vol. I, Cairo, 1957.
9. Abū 'Isā al-Tirmidhī, Jāmi' al-Tirmidhī ma'a Sharḥ Tuḥfat al-Ahwāzī, (4 Vols.), Delhi, 1353H.
10. Abū Muḥammad 'Abd Allāh ibn As'ad (d.768H.), Mir'ātu'l-Janān wa 'Ibrat al-Yaqzān, 1st ed., (4 Vols.), Hyderabad, 1337H.
11. Abū Muḥammad al-Qāsim b. 'Alī al-Ḥarirī (d.516H.), Durrat al-ghawwās fī Awhām al-Khawāṣ, Heidelberg, 1871 A.D., Constantinople, 1299H.
12. Ahmad Amin, Duḥā ul-Islam, Vol. II, 2nd ed., Cairo, 1357/1938.
13. Ahmad Amin, Fajr ul-Islam, Egypt, 1347/1928.
14. Ahmad b. Muḥammad al-Tilimsānī al-Maqqarī (d.1041H.), Nafḥ al-Ṭīb min ghuṣni'l-Andalusi 'l-Raṭīb wa-dhikri Wazīrihā Lisāni'l-Dīn Ibn'l-Khaṭīb, (10 Vols.), Cairo, (1367H/1949 A.D.).
15. Ahmad Hasan al-Zayyāt, Tarīkh al-Adab al-'Arabiyy, ed. 5th, Egypt, 1930.
16. Ahmad Iskandarī, Al-Wasīṭfi al-Adab al-'Arabiyy wa Tarīkhīhi, 7th ed., Egypt, 1347/1928.
17. Al-Anbārī (d.577H.), Kitāb al-Inṣāf fī al-Masā'il al-Khilāf bain al-Naḥwiyyin wa'l-Baṣriyyin wa'l-Kūfiyyin, Leiden, 1913.
18. Al-Anbārī, Kitāb Isrār al-'Arabiyya, Damascus, 1377/1957.

19. Al-Anbārī, Lum'at al-Adilla fi Usūl al-Nahw.
20. Al-Anbārī, Nuzhat al-Alibbā' fī Tabaqāt al-Udabā', Cairo, 1299H.
21. Al-Balādhurī, Kitābu Futūhīl-Buldān, 1st ed., Cairo, 1319H.
22. Al-Dhahabī (d.748), Tārīkh al-Islām wa Tabaqāt al-Mashāhir wa'l-A'lām, (3 Vols.), Cairo, 1367.
23. Al-Hākim Abū 'Abd Allāh al-Naysābūrī, al-Mustadrak 'Ala'l-Sahī hīn fīl-Hadīth, (3 Vols.), 1st ed., Hyderabad Deccan, 1341 H.
24. Al-Khatīb al-Baghdādī, Tārīkh Baghdād, (14 Vols.), Cairo, 1349/1931.
25. Al-Jāhiz (d.255H), Al-Bayān wa'l-Tibyān, (3 Vols.), Egypt, 1345/1926.
26. " , Kitāb al-Hayawān, (4 Vols.), Egypt, 1323 H.
27. Al-Masūdī, Murūj al-Dhahab wa Ma'adan al-Jawhar, Vol. I-II, Egypt, 1303H.
28. Al-Munjid, Dictionary.
29. Al-Sab'ī Biyawmī, Tārīkh al-Adab al-'Arabiyy.
30. Al-Suyūṭī, Al-Ashbāh wa'l-Nazā'ir, (4 Vols.), 2nd ed., Hyderabad Deccan, 1899/1900 A.D., 1359H.
31. Al-Suyūṭī, Al-Iqtirāḥ fī 'Ilm Usūl al-Nahw.
32. " , Al-Muzhir, (2 Vols.), 4th ed., Cairo, 1378/1958.
33. " , Bughyat al-wu'āt, 1st ed., Egypt, 1326/1908.
34. " , Tārīkh al-Khulafā, Kanpur.
35. Al-Ṭabarī (838-923 A.D.), Tārīkh al-Rusul wa'l-Mulūk, ed. E.G. Brill, 1898.
36. Al-Zajjāj, I'rāb al-Qur'ān, (3 Vols.), Cairo, 1384/1965.
37. Amīr Alī, A Short History of the Saracens, London, 1953.
38. Antum Elias, Al-Qāmūs al-'Asrī, Cairo, 1965 A.D.
39. A.T.M. Musleh Uddin, 'Semitic Language' in Bangla Academy Gabeshana Patrika, Kartik-Chaitra, 1382 (B.S.).
40. Bashīr Ahmad Qurayshī, Practical Dictionary (English to English and Urdu), Lahore.

41. Bengali Historical Dictionary, Bangla Academy, Dacca, 1378/1967.
42. Buṭrus al-Bisṭānī, Kitābu Dā'irat al-Ma'ārif, (11 Vols.), Beirūt, 1876 A.D.
43. Carl Brockelmann, Geschichte der Arabischen Litterature, Weimar 1898.
44. " " " " " , Supplement Band, Leiden, 1938.
45. Carl Brockelmann, Geschichte der Arabischen Litterature, (Ar.Tr.) by Dr. 'Abdul-Halīm Najjār, (3 Vols.), Egypt, 1961.
46. Charles James Lyall, The Mufaddaliyyāt, An Anthology of Ancient Arabic Odes, (2 Vols.), Oxford Clarendon Press, 1918.
47. Clement Huart, A History of Arabic Literature, London, 1903.
48. Dr. Aḥsān 'Abbās, Tārīkh al-Adab al-Andalusī, 1st ed., 1960.
49. Dr. Ata Mohi-uddin, Ali the Superman, Lahore.
50. Dr. Biman Chandra Bhattacharjee, History of Sanskrit literature, 5th ed., Calcutta, 1972.
51. Dr. Muḥammad Ishāq, India's Contribution to the Study of Hadīth Literature, Bulletin No. XXII, East Pakistan, Dacca, 1955.
52. Dr. Muḥammad Ishāq, Journal of the Asiatic Society of Islam, June, 1965.
53. Dr. S.M. Husain, Early Arabic Odes, Published by University of Dacca (Bulletin No. XIX), Printed Delhi 1938.
54. Dr. S.M. Imamuddin, Political History of Muslim Spain, 2nd ed., 1968.
55. " " , Some aspects of the Socio-economic and Cultural History of Muslim Spain, 711-1492 A.D., Leiden, E.J. Brill, 1965.
56. Dr. Taha Husain, Aḥmad Al-Iskandarī, Aḥmad Amīn, 'Alī al-Jārim, 'Abdul-'Aziz al-Buṣhrī and Aḥmad Daif: Al-Mujmal fī Tārīkh al-Adab al-'Arabiyy, Egypt, 1348/1929.
57. E.G. Browne, A literary History of Persian, (2 Vols.), Cambridge, 1924 A.D.
58. Edward William Lane, Arabic English Lexicon (Part two) Beirūt, Lebanon, 1968 A.D.
59. The Encyclopedia Americana, 1964.

60. The Encyclopaedia Britannica, 1968.
61. The Encyclopaedia of Islam, London, 1933 34, 60-65.
62. " " " (Urdu) (4 Vols.), Lahore, 1966.
63. F.F. Arabuthnot, Arabic Authors, London, 1890.
64. Farīd Wajdī, Dā'irat al-Ma'ārif (10 Vols.), 2nd ed., Egypt, 1923.
65. G.A. Grierson, Linguistic Survey of India, Calcutta, 1904.
66. G.S.P. Freeman, Greenville, The Muslim and Christian Calendars, London, Oxford University Press, New York, Sorsto 1963.
67. H.A.R. Gibb, An introduction-Arabic literature, London, 1926.
68. Harry W. Hazard, Atlas of Islamic History, (Conversion table of dates), Third ed., Princeton University Press, 1954.
69. Hourani & Stern, The Islamic City, Oxford, 1970.
70. Howell, Grammar of the Classical Arabic language, Published, Allahabad, 1883.
71. Ibn al-Farqī, Tārīkhu 'Ulamāi al-Andalus.
72. Ibn al-Qitā' (d.515H), Kitāb al-Af'āl, 1st ed., Hyderabad, 1360H.
73. Ibn-Hajar Al-'Asqalānī (d.852H), al-Iṣāba fī Tamyiz al-Ṣahāba, (5 Vols.), 1st ed., Baghdād, 1328H.
74. Ibn Hajar Al-'Asqalānī, Tahdhīb al-Tahdhīb, 1st ed., Hyderabad, (12 Vols.), 1327H.
75. Ibn Hawqal, Al-Masālik wa'l Mamālik, Lyiden, 1872.
76. Ibn Khaldūn, Muqaddima, 3rd ed., Egypt, 1320H.
77. Ibn Khallikān, Wafayāt al-A'yān, (2 Vols.), Cairo, 1310H.
78. Ibn Nadīm (d.1047 A.D.), al-Fihrist, ed. G. Flugel, Leipzig, 1871.
79. Ibn-Sa'd, al-Tabaqāt al-Kubrā, (8 Vols.), Beirūt, 1318/1960.
80. J.G. Hava, al-Faraid al-Durriyya, Beirūt, 1964.
81. Jogendra Das Chowdhury, History of Sanskrit literature, ed. 15th, Part II, Calcutta, 1963.

82. Joseph Hell, *The Arab Civilization* (Tr. by Khuda Baksh), England, MCMXXVI.
83. Jurjī Zaydān (1861-1914), *Tārīkh Adāb al-Lughat al-‘Arabiyya*, (5 Vols.), Cairo, 1957.
84. Jurjī Zaydān, *Tārīkh al-Tamaddun al-Islamiyy*, (5 Vols.), Cairo.
85. Lisān Uddīn Ibn al-Khatīb, *Kitābu A‘mal al-‘Alām*, Mamounia, 1353/1934.
86. M. Ziauddin, *A Monograph on Moslim Calligraphy*, Calcutta, 1936.
87. *Majallatu Majma‘ al-‘Ilm al-‘Arabiyy*, Damascus, 1958, Vol. 33, 4th Part.
88. *Majallatu Majma‘ al-Lughat al-‘Arabiyya*, Cairo, 1958, 10th Part.
89. Muḥammad Ahmad Abū ‘Uthra, *Al-Madhāhib al-Islamiyya*, Ministry of Education, Egypt.
90. Muḥammad b. Mukarram b. ‘Alī, *Lisān al-‘Arab*.
91. Muḥammad b. Ismā‘īl al-Bukharī (d.256H), *Al-Jāmi‘ al-Ṣaḥīḥ*, (2 Vols), Karachi, 1381/1961.
92. Mu‘inuddin Ahmad Nadawī, *Asmā‘i Tābi‘īn* (Urdu), Lahore, 1376/1956.
93. Muṣṭafā ‘Abdullāh, *Kashf al-Zunūn ‘An Asmā‘ al-Futub wal-Funūn*, (2 Vols.).
94. Philip K. Hitti, *History of the Arabs*, 9th ed., New York, 1968.
95. Prendergast, J.W., *Badi‘ul-Zaman al-Hamadhānī*, Madras, 1915.
96. R.W. Turner, *A Comparative Dictionary of the Indo-Aryan Languages*, London, 1969.
97. Raynold A. Nicholson, *A Literary History of the Arabs*, Cambridge, 1956.
98. Reinhart Dozy, *Spanish Islam*, London, 1913.
99. Sa‘ād Uddīn Al-Taftāzānī, *Al-Muṭawal*, Lukhnow.
100. Shamsuddin Al-Muqaddasī, *Aḥsan al-Taqāsīm fī Ma‘rifat al-Aqālīm*, 2nd ed., German, 1906.
101. Shaykh Waliuddin Khatīb, *Mishkāt al-Maṣābiḥ*, Kanpur.
102. Shibli Numānī, *Maqālāt Shibli*, Vol. II, 2nd ed. Azam Ghad, 1950.
103. " " " " , Vol. III, ed. Azam Ghad, 1932.

104. Sibawayh, Al-Kitāb, (2 Vols.), ed., Tome Premier, Paris, M DGGG LXXXI.
105. Sir William Muir, The Caliphate: Its Rise, Decline and Fall, Beirut Kharats, 1963.
106. Sulaymān b. Ash'ath Abū Dāwūd, Sunani Abū Dāwūd, ed., Kanpur, Vol.II.
107. Sayyid Husain al-Barnī (d.1332#), Tarīkh al-Kūfa, Iraq, 1356H.
108. Sayyid Iqbāl Ahmad, Ma'arif, April 1976, Azamghad India.
109. Stewart Easton, The Western Heritage, 2nd ed., New York, 1966.
110. Strange, G.Le., The Lands of the Eastern Caliphate, London, 1966.
111. The Journal of the Royal Asiatic Society of Great Britain and Ireland, April, 1904 and 1906.
112. W. Montgomery Watt, Muhammad at Medina, Oxford, 1968.
113. W. Wright, LL.D., A Grammar of the Arabic Language, (2 Vols.), London, 1874.
114. William Smith, LL.D., Dictionary of Greek and Roman Biography and Mythology, (3 Vols.), London, MDCCCL.
115. Winternitz, History of Indian literature, Vol. I, ed., 1927.
116. Yāqūt al-Rūmī (1179-1229 A.D.), Kitābu Mu'jam al-Buldān, (4 Vols.), Leipzig, 1869.
117. Yāqūt al-Rūmī, Kitābu Mu'jam al-Buldān, (6 Vols.), Tehran, 1965.
118. " " , Mu'jam al Udabā', 20 Vols., Cairo, 1375/1938.
- * Rev. G.W. Thatcher, Arabic Grammar of the Written Language, 2nd ed., London, 1922.

List of Grammarians

I Baṣrī School

1. Abū al-Aswad al-Du'alī, the founder of grammar (d.69/688)
2. 'Īsā b. 'Umar al-Thaqafī (d.149/766)
3. Abū 'Amr b. al-'Alā' al-Māzinī al-Baṣrī (d.154/770, 159/775)
4. Al-Khalīl b. Aḥmad (d.175/791), (170/186)
5. Yūnus b. Ḥabīb (d.182/798), (152/769)
6. Sibawayh (d.194/809)
7. Abū Fayd al-Sadusī (d.204/819)
8. Al-Nadr b. Shuwayl al-Māzinī (d.203/818)
9. Qutrub (d.206/821)
10. Abū 'Ubayda (d.209/824)
11. Abū Zayd al-Anṣārī (d.214/830)
12. Al-Aṣma'ī (d.216/831)
13. Al-Akhfash al-Akbar (d.177/793)
14. Al-Akhfash al-Awsaṭ (d.221/835)
15. Al-Akhfash al-Aṣghar.
16. Muḥammad b. Sallām al-Jumāhiyy (d.231/845)
17. Muḥammad^{ab} Ḥabīb (d.345/860)
18. Abū 'Ubayd al-Qāsim b. Salām (d.223/837)
19. Abū Ḥatīm al-Sijistānī (d.250/864)
20. Abū Naṣr al-Bāhilī (d.235/848)
21. 'Alī b. al-Mughīra al-Athram (d.231/844)
22. Abū 'Umar al-jarmī (d.225/839)

23. Abū 'Uthmān al-Māzinī (d.249/263)
24. Abū Ishāq al-Ziyādī (d.249/863)
25. Abu'l-Faḍl al-Riyāshī (d.257/870)
26. Abū Sa'īd al-Sakrī (d.275/888)
27. Al-Mubarrad (d.285/898)
28. Abū 'Uthmān al-Ashnāndānī (d.288/901)
29. Abū Muḥammad Yaḥyā b. al-Mubārak al-Yazīdī (d.202/817)
30. Ibrāhīm b. Yaḥyā al-Yazīdī (d.225/839)
31. Muḥammad b. al-'Abbās al-Yazīdī (d.310/922)
32. Ibn Kaysān (d.299/911)
33. Al-Zaḥḥāj (d.311/923)
34. Abu'l-Qāsim al-Zujjājī (d.337/949)
35. Abu'l-Qāsim al-Āmadī (d.371/987)
36. Ibnu Durayd (d.321/934)
37. Abū Bakr b. al-Sirāj (d.316/928)
38. Ibn Darastawayh (d.285/871)
39. Abū Sa'īd al-Sirāfī (d.368/979)
40. Yūsuf b. Abī Sa'īd al-Sirāfī (d.385/995)
41. 'Alī b. 'Isā al-Rummānī (d.384/994)
42. Abū 'Alī al-Fārsī (d.377/987)
43. 'Alī b. Ḥamza al-Baṣrī (d.375/985)

II Kūfi School

1. Abū Ja'far al-Ru'āsī (d.187/802)
2. Mu'ādh b. Muslim al-Harrā' (d.190/806)
3. Al-Kisā'i (d.189/805)
4. Al-Farrā' (d.207/822)
5. Al-Mufaddal al-Dabbī (170/786)
6. Shimr b. Hamdawayh al-Harwiyy (255/869)
7. Abū 'Amr al-Shaybānī (d.206/821)
8. Ibn al-A'rābī (d.231/844)
9. Abū 'Akrama al-Dabbī (d.250/846)
10. Ibn al-Sikkīt (d.244/858)
11. Al-Mufaddal b. Salama b. 'Āsim (d.290/903)
12. Tha'lab (d.200/815)
13. Abū Bakr b. al-Anbārī (d.328/940)
14. Abū Bakr al-Sijistānī (d.230/941)
15. Ibn Muqassim (d.351/965)
16. Abū 'Umar al-Zāhid (d.345/997)
17. Abū Ja'far al-wāsiṭī (d.327/938)
18. Naftawayh (d.323/935)

III Baghdād School

1. Ibn Qutayba al-Dīnawarī (d.276/889)
2. Abū Hanīfa al-Dīnawarī (d.282/895)
3. Abū Mūsā al-Darīr al-Baghdādī
4. Abū 'Alī al-Ḥasan b. 'Abdullāh al-Aṣḥānī
5. Ibrāhīm ibn Ishāq al-Ḥarbī (d.285/899)
6. Ibrāhīm ibn Abī 'Awf al-Baghdādī (d.322/934)
7. Al-Mufajja' al-Baṣrī (d.327/938)
8. Abū al-Ṭayyib al-Waṣḥā' (d.325/936)
9. Ibrāhīm ibn Aḥmad al-Waṣḥā'
10. Yaḥyā al-Waṣḥā'
11. Abū-Faḍl al-Mandhirī (d.329/940)
12. Al-Akhfash al-Aṣḥar (d.315/920)
13. Muḥammad b. Khalf b. al-Marzibān (309/921)
14. Ibn Khālawayh (d.370/980)
15. Abū Ṭayyib, the Lexicologist (d.381/991)
16. Muḥammad b. 'Imrān al-Marzibānī (d.384/993)
17. Ibn Jinnīyy (d.392/1002)
18. 'Umar b. Thābit al-Thumānīnī (d.442/1050)
19. Abū 'Alī al-Ḥatīmī al-Baghdādī (d.388/998)
20. Abū Aḥmad al-Ḥasan b. 'Abdullāh al-'Askarī (d.382/993)
21. Abū Hilāl al-'Askarī (d.395/1005)
22. Abū Naṣr al-Ḥasan b. Asad al-Fāriqī (d.467/1074)
23. Maḥmūd al-Ḥusain al-kāshgharī (d.469/1076)

IV Grammarians of Spain, Egypt and Yemen.

1. Al-Ghāzī b. Qays (d.199/814)
2. Jūdī al-Muwrūrī (d.198/813)
3. Muḥammad b. Sulaymān (d.214/829)
4. 'Abdullāh b. Muḥammad
5. Muḥammad b. Sa'īd b. Muḥammad b. Jamān
6. Abū 'Alī al-Qālī (d.356/965)
7. Abū Bakr al-Zubaydī (d.379/989)
8. Abūl-Qāsim b. al-'Arif (d.390/1000)
9. Abū 'Uthmān Sa'īd b. Muḥammad b. Muḥammad al-Mu'āfirī al-Qar-
ṭabī al-Sarqastī (d.400/1010)
10. Ibn Wallād (d.332/943)
11. 'Alī b. al-Ḥusayn al-Ru'āsī Kirā'ul-Naml (d.307/919)
12. Abū Ja'far al-Naḥḥās (d.338/950)
13. Abū Ishāq al-Nujayrimī
14. Bariya ibn Abūl-Yusr al-Riyādī (d.341/942)
15. Muḥammad b. al-Hasan b. 'Umayr al-yamanī (d.400/1009)

V Grammarians of Fāris and Eastern Cities.

1. Abū al-'Umaythal al-A'rābī (d.240/854)
2. 'Abd al-Raḥmān b. 'Isā al-Hamadḥānī al-Kātib (d.320/932)
3. Abū Ibrāhīm al-Fārābī (d.350/961)
4. Abū Naṣr al-jawharī (d.393/1003)
5. Abū Mansūr al-Azharī (d.370/980)
6. Abūl-Ḥusain Ahmad b. Fāris (d.295/1005)
7. Al-Ṣāhib Ibn 'Abbād (d.385/995)
8. Al-Qādī al-Jurjānī (d.392/1001)
9. Abū 'Ubayd al-Narwiyy al-Bāshānī (d.401/1011)
10. Abūl-Qāsim al-Zujjānī (d.415/1024)
11. 'Ubayd Allāh b. Ahmad al-Fazārī
12. Ahmad b. Muḥammad al-Baḥtiyy al-Ḥarzanjiyy (d.408/1017)

I N D E X

Titles of books, as well as Arabic words and technical terms are underlined in the text. Main references indicated in heavy type.

Of the prefixes listed below, al- means the; abu-, father of; ibn-, or b., son of; dhu, possessor of; 'Abd-, Slave (servant) of.

The entries are arranged alphabetically.

- 'Abbāsīd: dynasty, 40; Caliph **53**, 80; Caliphate 66; period, vii, 42, 78.
- 'Abbāsids, 68, 80, 81
- 'Abd Allāh ~~ibn~~ Abī Ishāq, 16
- 'Abd al-Malik b. Marwān, 43
- 'Abd al-Qays, 11
- 'Abd al-Rahmān al-Dākhil (Falcon of the Quraysh) viii, 70, 71
- 'Abd al-Rahmān ibn Mu'āwiya, 68, 70, 81
- 'Abd al-Rahmān b. 'Isā al-Hamadhānī, 81
- 'Abd al-Rahmān II, 69
- 'Abd al-Rahmān III, 69
- Abū al-Walīd al-Waqshī, 71
- Abū 'Alī, 32
- ~~Abū al-'Abbās, 29, 51~~
- Abū al-'Abbās al-Tha'lab, **28, 54**
- Abū 'Amr al-Shaybānī, 54
- Abū 'Amr b. al-'Alā', 16, 17-19, 23, 33, 35, 43, 82
- Abū al-Aswad al-Du'ālī, vi, 5, 6, 8, 10-13, 15, 42, 77, 78, 82
- Abū al-Baqā' al-'Akbarī, 60
- Abū al-Dardā', 26
- Abū al-Hasan, 1
- Abū al-Hasan (see al-Kisā'i), 45
- Abū al-Hasan Al-Akhfash al-Awsat (Mujāshī), **29, 37-39, 78, 82**
- Abū al-Hārith al-Laith, 48
- Abū al-Qāsim al-Zujāji, 81
- Abū Bakr, v, 4
- Abū Dharr, 7
- Abū Dithār, 27
- Abū Faq'as, 27
- Abū Hanīfa al-Dīnawarī, 67, 80
- Abū Hātim, 34, 78
- Abū Hilāl al-'Askarī, 67, 80
- Abū Ibrāhīm al-Fārābī, 81
- Abū Ishāq al-Sabī', 53
- Abū Jāfar al-Nahhās, 81
- Abū Jāfar al-Ruāsi, vii, 19, 42, 43
- Abū Mūsā al-Ash'arī, 4
- Abū Muslim Mu'adh Al-Harrā', 43, 44
- Abū Nuwās, 34
- Abū Sa'id, 13
- Abū Sāliḥ, 18
- Abū Shamir, 37
- Abū Sulaymān, 13

- Abū Tālib, 1
- Abū Tammām, 21
- Abū Tharwān, 27
- Abū Turāb, 1
- Abū 'Ubayd al-Qāsim b. Sallām, 34, 51
- Abū 'Ubayda, 19, 24, 33, 36, 40, 49, 78, 82
- Abū 'Ubayda al-Qāsim b. Sulaymān, 48
- Abū 'Uthmān, 37, 39
- Abū Yūsuf, 54
- Abū Zakariyyā' al-Farrā', 49
see Farrā', al-
- Abū Zakariyyā' b. Dāwūd, 81
- Abū Zayd Sa'īd b. Anas al-Ansārī, 39, 40, 49, 71
- Adam (A), 2
- Advent of Islam, after, ✓
- 'Adwān ibn Qays, 13
- Ahmad b. Jafar, 50
- Ahmad b. Mūsā, 16
- Ahmar, al-, 26, 27, 47
- Ahnaf b. Qays, 58
- Ahwāz, 54
- 'Ā'isha, 7
- Akhfash al-Aṣghar, 67, 80
- A'lam, al-, 30
- Alexander, 2
- 'Alī (R), v, vi, 1-5, 7, 8, 10, 42, 53, 76, 77, 82
- 'Alī b. Ḥasan, 81
- Amīn, 46, 80
- Amīr al-Mūminīn, 50, 79
- Analogy, 59, 60, 79
- Anbārī, al-, viii, 53, 60, 79
- 'Anbasatūl-Fīl, 12
- Anas b. Mālik, 18, 58
- Andalus, ~~69~~, 69
- Arabia, iii, 42, 76, 77
- Arabic: grammar, i, iv, vi, vii, viii, 1, 3, 5, 6, 8, 13, 16, 18, 26, 28, 31, 42, 59, 70, 71, 72-75, 78, 81, 82
language, iii, vi, viii, 3, 15, 72, 75, 76; letters, 72; literature, iii, 22, 23, 70; philology, 53; poetry, 20; prosody, 20; system of metres, 20; verb, 73
- Arabs: iv, v, 14, 41, 59; days of the, 50
- Aramaic, v
- Aristotle, i
- Aristotolian logic, 77
- Arts, 69
- Aryans, ii
- Asad, 49
- 'Āṣim al-Ahwal, 19
- 'Āṣim b. Abū al-Hujūd, 53
- Aṣma'ī, al-, 16, 19, 20, 33, 35, 39, 40, 49, 82
- Aṣma'iyyāt, al-, 36
- Asharite, 71
- Aṣṭādhyāyī, ii
- Astrology, 50, 67
- 'Atf, al-, 8
- Awwām b. Hawshab, al-, 19

Ayyām al-ʿArab, 53

Ayyūb al-Sakhtiyānī, 19

Azdī al-Yahmādī, al-, 19

Azd, 19

B

Babylon, 41

Badr, the battle of, 6

Badr, freedman of ʿAbd al-Rahmān I, the Umayyad, 69

Badri: ~~38~~ Ṣahābas, 50

Baghdād, viii, 26, 34, 43, 46, 49, 55, 66-67, 69, 80, 81, 82

Baghdād School, 80

Bājarwān, 33

Balkh, 37

Bangladesh, 68

Banū: al-Ḥārith, 25;
Kināna, 7; Layth, 23;
Kāzin, 39;
ʿUbaydullāh, 33

Bariyya b. Abdūl-Yusr, 81

Barmakids, 44

Basra, v, vii, viii, 8, 12, 14-15, 17, 18, 21, 23, 32, 33, 35, ~~36~~, 39, 42, 43, 45, 46, 67, 77, 78, 80

Basra^{h/s}, 58, 60, 67, 69, 71, 79, 80

Basrans Scholars, 49

Basri: Grammarians, viii, 60, 61, 81, 82;
School, 15, 57, 60-65, 79

Baydī, 25, 28

Bedouin: Informants, 49;
Tribes, 45

Bedouins, 15, 23

Berlin, 30

Book of Sibawayh, The, 28-31, 39, 40, 50, 70, 71, 81

Brahmans, ii

Burthghars, i

C

Cadiz, 68

Cairo, 30

Calcutta, 30

Camel, the battle of, 7

Christian World, 69

Cordova, 70

Customary, 59, 60, 79

D

Dawraq, 54

Daylam, 49

Derenbourg, 30

Dionysius, ii

Dinawar, 67

Dilī, al-, 71

E

Eastern Caliphate, 69

Eastern Muslim Caliphate, 70

Egypt, viii, 81

Egyptian grammarian, 81

Elephant, the Year of, 1

English, 54, 72, 73

Euphrates, the, v, 41,

Europe, 68

F

Farazdaq, al-, 59
 Faqih, 47
 Fāris, 29, 81
 Farrā', al-, 24, 26, 29, 43,
 49-52, 54, 70, 79,
 80, 82
 Fāṭima, 1
 Fayṣal, al-, vii, 43, 79
 Fiqh, 50, 69
 Four: padas, ii; pillars, i
 France, 68

G

Gender, i, 74
 German, 30
 Ghānim, 71
 Gharīb al-Ḥadīth, 34
 Ghazawāt, 2
~~Ghāzī, b. Qays, 72~~
 Ghāzī, b. Qays, viii, 70
 Grammar, i, 47, 67, 69, 76
 Grammar, School of, 57
 Grammarians of Muslim Spain, 70
 Granada, 70
 Greek, ii; Grammar, i; logic, 77
 Greeks, i, ii, v
 Gingivals, the, 72
 Gutturals, the, 72

H

Ḥadīth, 7, 13, 18, 50, 53, 76;
 literature, 34
 Ḥajjāj b. Yūsuf al-Thaqafī, ii
 Ḥakam II, 69
 Ḥamadhān, 81
 Ḥamāsa, the, 21
 Ḥammād b. Salama, 23, 26
 Ḥamza al-Zayyāt, 46
 Ḥarf al-Jarr, 11
 Ḥārūn al-Rashīd, vii, 27, 36, 46, 67
 Ḥārūn b. Mūsā, 16
 Ḥayyūṣ Judah ben-David, 81
 Hebrew, 81
 Herodotus, ii
 Heroic age of Arabic literature, iii
 Hijāz, 45
 Ḥīra, 14, 41
 Ḥishām, the tenth Caliph of Damascus, 68
 History of Medieval Muslim, 69
 Homer, ii
 Homeric, iv
 Ḥusayn b. 'Alī (R), al-, 58

I

Ibādī, 20
 Ibn 'Abbās, 7, 13
 Ibn Abi Ishāq al-Badrāmī, vii
 Ibn al-Abbās, 71
 Ibnu'l-Arabī, 53, 54

- Ibn al-Hājib, 82
 Ibn Ghazāla, 47
 Ibn Hishām, 34
 Ibn Ishāq, 34, 59
 Ibn Khaldūn, 83
 Ibn Khālawayh, 67, 80
 Ibn Mālik, 82
 Ibn Mu'ti, 82
 Ibn Qutayba, 67, 80
 Ibn Sirīn, 58
 Ibn Ukhti Ghānim al-, Andalusī, 71
 Ibn Wallād, 81
 Ibn 'Umar, 13
 Ibrāhīm b. 'Abdullāh, 53
 Idāfa, al-, 30
 Ikmāl, al-, vii, 17, 78
 Iliad, the, ii, iv
 'Ilm al-Kalām, 50
 'Ilm al-Nahw, 79
 'Ilm al-Taṣrif, vii, 42, 79
 'Ilm al-Qirā'at, 13
 Iṣru'ul Qays, iii
 Inṣāf, al-, viii, 79
 Iraq, 9, 12, 14, 18, 28, 69
 'Isā b. 'Umar al-Thaqafī, vii,
 16-17, 26, 43, 49, 59, 78
- J
- Jabbul, 23
 Jamāl-Uddīn b. Hishām, 81
 Jāmi', al-, vii, 17, 78
 Jāmi' al-Bukhārī, 71
- Jāhiz al-, 29
 Jārif, al-, 12
 Jesus Christ, 2
 Jew, 33
 Joséph la Blanc, 77
 Jūdī al-Mawrūrī, viii, 51, 70-71, 81
 Jundē-Shāpūr, 77
 Julius Caesar, 2
 Jurisprudence, 67
 Justinian, 2
- K
- Khālid ib. al-Walīd, 16
 Khalīl, al-, vii, 16, 17, 19-22, 26, 28,
 43, 45, 46, 58, 78, 82
 Khārijites, 33
 Khurāsān, 13, 52
 Khūzistān, 54
 Kisāfī, al-, 24, 26, 27, 29, 38, 43, 44,
 45-48, 49, 70, 79, 80, 81, 82
 Kitāb, al-, vii, 28, 30, 31, 37, 38, 43, 78
 Kitāb al-'Ayn, 21
 Kitāb al-Hudūd, 52, 79
 Kitāb al-Aghānī, 34
 Kūfa, v, vii, viii, 4, 41-42, 43, 45,
 49, 53, 55, 67, 76, 80
 Kūfans, 49, 51, 58, 60, 67, 69, 71, 80, 82
 Kūfī grammarians, viii, 59, 61, 79
 Kūfī School, 42, 49, 52, 61-5, 80
 Kufāsa, al-, 79

L

Labials, the, 72
 Laith b. Muẓaffar, 20, 21
 Lakhmite, 41
 Latin: Grammar, i
 language, ii
 Lexicography, i, 21, 69, 70
 Liquids, the, 72
 Littmann, 77
 Livius Andronicus, ii
 Ludi Romanic genuine drama, ii
 Lyall, Sir Charles, 54

M

Mahdī, al-, 46, 53, 80
 Mālik b. Dīnār, 58
 Māmūn, al, 46, 52, 67, 80
 Mansūr, al-, viii, 53, 66
 Marwān II, the Umayyad, 66, 68
 Marzūqī, 54
 Maymūn al-Aqrān, 78
 Maysān, 12
 Māzin, 17
 Mecca, 1, 18, 51
 Medicine, 50
 Medina, 4
 Mediteranean, 68
 Mesopotamia, v, 4, 42
 Minqar, 49
 Mirbad, al-, 79
 Moods, 74
 Mosque of Cordova, 71

Mu'ādh al-Harrā', vii, 45, 79, 82
 Mu'āwiya, 5, 8, 9, 77
 Mubarrad, al-, 67
 Mufaddal al-Ḍabbī, al-, 52-53, 80
 Mufaddaliyyāt, 53, 54
 Mufassir al-Kutub, 77
 Muhalhil b. Rabī'a, iii
 Muḥammad b. 'Abdūl-Malik, 29, 72
 Muḥammad b. Masan al-Yamanī, 81
 Muḥammad b. Kab, 44, 82
 Muḥammad b. Sulaymān, viii, 71
 Mujāhid, 18
 Mukammal, al, 17
 Mūsā b. Nuṣayr, 68
 Muṣḥaf, al-, 78
 Muslim, *Spain*, 70, 81
 Mu'tasim, al-, 29
 Mu'tasim Billāh, al-, 66
 Mutawakkil, al-, 55, 80
 Muwaṭṭā', al-, of Imām Mālik, 70

N

Nābigha al-Dhubyānī, 59
 Naḍr, al-, 20
 Nāfi' b. Abū Nu'aym, 70
 Nafs al-Zakiyya, al, 53
 Naḥw, 8
 Najd, 45
 Naṣr b. 'Asim al-Laythī, 13, 78
 Nili, al-, 43
 Noah, 2
 North Africa, 68, 69

O

Odyssey, ii, iv

Odysseus, iv

Olympia, iv

P

Padas, ii

Panini, ii

Persian, 15

Philology, 20, 67, 69

Plague, 12

Plato, 2

Pompey, i

Prophet, the Holy, v, 1, 2, 3, 7,
15, 76

Pyriness, 68

Q

Qādisiya, 41

Qasidas, iii, iv, 53

Qaysite, 35

Qirā'at, 53

Qur'an, the Holy, vi, viii, 1, 4,
13, 16, 17, 18, 33, 39, 40,
43, 70, 76

Qurānic, 55

Quraysh (tribe), 33

Qutrub, 32

R

Rabāhī, al-, 71, 81

Rahāwi, Al-Usquf Yaqūb, 77

Ramadān, 18

Ranbūya, 47

Rashīd, al-, 50

Rayy, al-, 47

Rhetoric, i

Roderic, 68

Romans, i, v

S

Shāfi'ī, al-, 47

Saghīriya, 33

Ṣahāba, 20

Ṣāhib Ibn 'Abbād, al-, 81

Ṣahīh Muslim, 71

Sa'īd b. Jābir, 18

Salama b. 'Asim, 51

Ṣanhājī, 82

Sanskrit: grammar,
language, ii

School: of Baṣra, 70, 78
of Kūfa, 49, 60, 78

Science: of etymology, 40, 45
of Qirā'at, 16

Sciences, 69

Semitic languages, iii, 73

Seven Canonical Reader of the Holy
Qur'an, 46

Seven Muallaqāt, 11

Shi'ite, 45

Shirāz, 25

Shu'ubiya, 33

Sibawayh, vii, 16, 20, 24, 25-29,
32, 37, 40, 43, 47, 48,
80, 82

Sibilants, the, 72

Siffin, the Battle of, 7

Sind, 7

Sirāfi, 30

Solecism, v, 3, 4, 8

Solomon, 2

Spain, viii, 51, 68, 70, 71

Straits of Gibraltar, 68

Sunan of Abū Jāwūd, 71

Syriac, 15, 77

Syriac Grammar, 77

Syrians, 7

T

Tabūk, 2

Tābi'un, 13, 18

Tajwid, 18

Talha b. 'Abdullāh, 58

Tamim, 17

Tāriq b. Ziyād, 68

Taym, 33

~~Tha'lab~~, 48

Tha'lab, 67

Theology, 67

Thorbecke, 54

Tigris, the, v

Tihāma, 45

Toledo, 51, 70

Travelling, the, ii

Turkey, 81

Troy, iv

U

'Ukāz, iv

Umayyad: State, viii;
Period, 42; dynasty, 70,
Caliphate, 68, reign, 77,
sovereign state in Spain, 69

'Umar (R), v, 4, 7, 14, 41

'Umar al-Jarmī, 37, 39

'Umar b. Shābba, 34

'Utba b. Ghazwān, 14, 58

'Uthmān, 2

V

Vedas, ii

W

Walid b. 'Abd al-Malik, al-, 68

Waqf, al-, 30

War of Basūs, iii

Wars of the Arabs, 52

Wāsiṭ, 41

Wāthiq, al-, 40

Western Asia, 66

Y

- Yahyā, al-Barmakī, 26, 27
 Yahyā b. Yaʿmar, 13, 78
 Yahyā b. Ziyād al-Farrāʾ, 48
 Yaʿqūb Ibn al-Sikkīt, 54, 55, 80
 Yazīdī, al, 47
 Yazīd b. ʿAbdūl-Malik, 44
 Yemen, 39
 Yūnus b. Ḥabīb, 19, 23, 26, 33, 39,
 46, 49, 78, 82
 Yūsuf, 55
 Yūsuf, al-Fihri, 69

Z

- Zāb, the, (river) 68
 Zāb, the battle of, the, 66
 Zālim b. ʿAmr, 7
 Zamakhsharī, al, 82
 Ziyād, vi, 9, 10, 11, 77
 Zunburīya question, 26, 80