

POETRY EVIDENCES IN ARABIC GRAMMAR FROM "KITAB AL-INSAAF FI MASAIL AL-KHILAF BAYNA AL-NAHVIYYEEN AL-BASRIYYEEN WAL KOOFIYYEEN" ANALYTICAL STUDY

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Abstract: The study is focused on Kitab Al-Insaaf and its poetry evidences. This book has an important place in Arabic grammar as it deals with disputed issues between Basri and Koofi grammarians; there are 502 poetry evidences in it. This is the main book related to disputed issues in Arabic grammar. Kamal-ud-Din Abu al-Barakat Abd-ur-Rehman Bin Muhammad Bin Abi Saeed Al-Ambari is the writer of this book. He was born in 513 Hijraa and died in 577 Hijraa. The study shows that there are total 502 poetry evidences in Kitab al-Insaaf which are divided as; 30 semantic, 59 phonetic, 113 morphological and 300 syntax poetry evidences.

Key Words: Poetry evidences, Arabic Grammar, Kitab Al-Insaaf

INTRODUCTION

Dictionary Meanings of Evidence

According to Webster International dictionary: "A thing or things helpful in forming a judgment is called evidence.

Linguistic evidence In Arabic:

Linguistic evidences, taken from 'the era of argument', helpful in forming rules of grammar are sayings of Arabs, prose and poetry.

Types of Linguistic Evidences:

Grammatical rules are formed on the basis of grammatical evidences. This linguistic material is taken from Quranic verses, Hadith, poetry and Arab sayings.

Generally, 'grammatical poetry evidences' constitute an important part of Arabic linguistics, and grammar. Rules of Arabic grammar are based on 'grammatical poetry evidences'. Even disputed issues of grammarians in their different grammatical doctrines revolve around them. Moreover, these evidences are consulted in case of any doubt, ambiguity or if there is availability of different opinions on a particular grammatical issue.

Some Previous Studies On Poetry Evidences:

Enormous works have been composed regarding 'Arabic grammatical evidences' some of them are just confined to 'poetical evidences', while others include references to all kind of resources like Quran, Hadith, poetry and Arabic proverbs. Some of the works are following:

1. Sharah Abiyat Sebawaieh By Sayrafi (Yousaf Bin Abi Saeed)
2. Sharah Al-Jurajvi li Shawahid Ibn-e-Aqeel Aalaa Alfiyat Ibn-e-Malik
3. Sharah Shawahid Al-ainie
4. Khazana al-adab By Abdul Qadir Al Baghdadi
5. Sharah Shawahid Al-Edaah By Abi Ali Al-Farsi
6. Sharah Shawaid Al-Mughni By Al-Sayuti
7. Aoudeh Al Masalik Elaa AL Fiyate Ibn-e-Malik By Jamal -Ud-Din Ibn-e-Hasaham Al Ansari.

Abu Al Barakat wrote this book on desire of his Nizamia school students who requested for the composition of a distinguished book, discussing 'disputed grammatical issues between grammarians of Basrah and Koofa similar to "Kitab Al Tanqih Fi Masaal Al Tarjeeh Bayna Al Shafaie Wa Abi Hanifa"

In the preface of "kitab Al-Insaaf" he said : "A group of jurisprudent and literary scholars, who were my students in Nizamiya school (May Allah protect its building and shower His blessing upon its founder), asked me to summarize a nice book which would include widely known 'disputed grammatical issues' between Al-Shafaie and Abu Hanifa".

1. Presentation of the book

In preface Abu al Barakat stated that he had discussed eminent 'disputed issues between Basri and Koofi grammarians' in this book "kitab Al-insaf fi masael al-khilaf". Therefore, it is noticed that Abu Al Barakat neglected a lot of disputed issues which he had indicated in his other books like "Asrar al Arabiya" and "Al bayan Fe Ghareeb Erab Al Quran". He cited 30 disputed issues in the second book which he had not pointed out in "Kitab Al-Insaaf". This book includes syntactical, morphological, phonological and semantic issues, but major part of book covers syntactical issues.

Methodology In Presentation Of Issues

Abuu Al-Barakat while referring the issues has divided them into five distinct parts:

I-Presentation of disputed issues, and views of Koofi and Basri grammarians.

II-Arguments of Koofi grammarians for their doctrine

III.Arguments of Basri grammarians.

IV.At this step, he prefers his own opinion, and sometime just analyses and supports the opinions of Basri and Koofi grammarians.

V. If his own perception goes against the judgments of Koofi and Basri grammarians, he rejects them.

Research Methodology:

This article basically includes three parts. The first is related to fundamental study of poetry evidences in Kitab Al-insaaf. This part describes the evidences according to "standards of time and space" and "grammarians views about evidences". "This part ends with a scientifically arranged table, describing the poetical evidences, their composers, composer's tribes, grammarian doctrine and views of grammarians about evidence. This table helps for analyzing standards of time and space as described by Al Farabi. The table is divided into six parts which are following with examples of poetry evidences:

1. Poetry evidences of reign of Jahiliyah.

For example following verse of Urwa Bin Alward poet of Jahil age related to Abs Ghatfan has been taken as evidence by basri grammarians;

وَلَكِنَّ الْعَنَى رَبُّ غَفُورٍ قَلِيلٌ عَيْبُهُ وَالْعَيْبُ جَمٌّ

Literary meanings: Wealthy person has more flaws but people say that he is less erroneous because of his wealth. So wealth is like god which can eradicate his mistakes and defects from people.

2. Poetry evidences of Mukhadrams (The poets who lived in Jahili age and Islamic age), as the verse of Uqaiba Alasadi-mukhdram poet- mentioned below has been taken as evidence by basri grammarians.

فَلَسْنَا بِالْجِبَالِ وَلَا الْحَدِيدَا مُعَاوَىٰ إِنَّمَا بَشَرٌ فَاسْجَعِ

Literary meanings: Forgive us O uaveya because we are not like hills and iron, but we are human being. We love and hate and we do well and do mistakes also.

3. Evidences of Islamic poets. Like the following verse of Abu Sakhr Alhuzali, an Islamic poet, which is quoted by basri grammarians as an evidence;

ثُمَّ أَفْعَلِي مَا شِئْتِ عَنْ عِلْمٍ فَتَعَلَّمِي أَنْ قَدْ كَلَفْتِ بِكُمْ

Literary meanings: If you ask me to leave your way. I will not refuse because I am sincere to you and truly love you.

4. Evidences of unknown poets. For example:

سَرِيْعٌ إِلَىٰ دَاعِي النَّذَىٰ وَالتَّكْرَمِ بَكْلٌ فَرِيْسِي عَلَيْهِ مَهَابَةٌ

Literary meanings: I spend the morning with that honorable and generous person belonging to Quraish who gives urgent response on calls of people.

5. Evidences related to more than one poet. For example the following verse is attributed to different poets.

كُتِبَتْ عَلَيْكَ عَقُوبَةُ الْمُتَعَمِّدِ شَلَّتْ يَمِينُكَ إِنْ قَتَلْتَ لِمُسْلِمًا

Literary meanings: May your right hand be paralyzed and you get penalty of death.

6. Evidences from anonymous poets.

As the following verse of Soar Alzaib whose biography is not known.

تُقَلَّبُ عَيْنَيْهَا إِذَا طَارَ طَائِرٌ مِثْلَكَ أَوْ خَيْرٌ تَرَكْتُ زَرِيَّةً

Literary meanings: I had left you and other persons like you and persons better from you. When I made them tired by traveling and they became so weak that when they saw any bird flying they kept close their eyes because of extreme fear; that it might eat them.

Time and space standards for taking evidences:

In modern age 'Academy Of Arabic Language Cairo' has specified limits of time for taking evidences in Arabic Language. This time limit ends up at the half of second century hijri for inhabitants of cities and to half of fourth century hijri for inhabitants of deserts.

Al-Farabi has mentioned names of tribes from which evidences have been taken by linguists and grammarians.

He said: "Arabic Language has been taken and transmitted from certain tribes; for example; 'Qais, Tamim and Asad. Major part of Arabic has been taken from them and they have been trusted in unusual words, syntax and morphology, whereas the references of Arabic Language have also been

taken from the tribes: 'Huzail, Kinanah and Taeyeen'. These references have not been taken by other tribes."

The second part of research deals with the objective inspection of the poetry evidences. These evidences are described as phonetic, phonological, syntactical and semantic evidences. Some examples of phonetic, phonological, syntactical and semantic evidences are as under:

Phonetic evidences:

أَصْبَحْتُ كَالشَّنِّ الْبَالِ 1- لَا عَهْدَ لِي بِنَيْضَالِ

Literary meanings: I became very old and weak and I don't have ability to go for jihad and war. Point of evidence:

The point of evidence in this verse is بِنَيْضَالِ. The poet wants to say بِنَيْضَالِ but he wrote this word with madd for prosodic necessity (dararah).

-إِنَّمَا الْفَقْرُ وَالْغِنَاءُ مِنَ اللَّهِ، فَهَذَا يُعْطَىٰ وَهَذَا يُحَدُّ-

Literary meanings: No doubt poverty and prosperity is from Allah. He bestows some with limited and some with unlimited wealth.

Point of evidence:

This verse has been taken as evidence by Koofi grammarians to prove permissibility of giving madd to the word which is short (maqsoor) for prosodic necessity. Point of evidence:

The point of evidence is الْغِنَاءُ. The poet gave madd to the word الْعِنَى which is short

(maqsoor). Ibn Alambari refused this evidence saying that الْغِنَاءُ is not used here for prosperity (الْعِنَى) but it is used in the meaning of sufficiency (الْغِنَاءُ).

This type of evidences is found abundantly in Arabic poetry. It is called multiplicity (kathrah).

فَلَا فِقْرٌ يَدُومُ وَلَا غِنَاءٌ 3- سَيُغْنِيَنِى الَّذِى أَغْنَاكَ عَنِّى

Literary meanings: He who made you wealthy will make me rich also because poverty and prosperity do not persist.

Point of evidence:

The point of evidence in this verse is also in the word غِنَاءٌ. The poet gave madd to عَنِّى for prosodic necessity.

Phonological evidences:

1 تَرَكَعَ يَوْمًا وَالذَّهْرُ قَدْ رَفَعَهُ

- وَلَا تُهَيِّنِ الْفَقِيرَ؛ عَلَيْكَ أَنْ

Literary meanings: Do not despise poor. Perhaps, he will become wealthy and you become poor.

Point of evidence:

Basri grammarians took this as evidence to prove that first laam in the word لَعَلَّ is extra so it is omitted in the verse and poet said عَلَيْكَ without first laam. Ibn Alambari rejected their evidence and said that the reason of omission of first laam from لَعَلَّ is its excessive use كَثْرَةُ الْإِسْتِعْمَالِ. It isn't because first laam of لَعَلَّ is not the original part of لَعَلَّ.

بِسَجِسْتَانَ طَلْحَةَ الطَّلْحَاتِ

2- رَجِمَ اللَّهُ أَعْظَمًا دَفَنُوهَا

Literary meanings: May Allah be merciful towards the bones of Talhat-o-Alttalahat which are buried in Sajistaan.

Point of evidence:

This verse has been taken as evidence by Basri grammarians to prove that plural of feminine noun used as the name of masculine will be made by adding ات at the end not by adding ون at the end. As the noun طَلْحَةٌ has been made plural as الطَّلْحَاتِ. This is according to analogy.

Syntactical evidences:

عَلَى وَعَلٍ فِي ذِي الْمَطَارَةِ عَاقِلٍ
1- لَقَدْ خِفْتُ حَتَّى لَا تَزِيدُ مَخَافَتِي

Literary meanings: I feared so much that it was impossible for me to be feared more than that. And my fear was like fear of he-goat hanged on the hill of Zealmatarah.

Point of evidence:

The point of evidence in this verse is عَلَى وَعَلٍ. This statement is estimation of adjunct. So original statement is لا تزيد مخافتي على مخافة وعل (My fear did not exceed the fear of he-goat.) Because his fear can not be compared with he-goat itself but it can be compared with fear of he-goat. But opinion of Ibn Alambari is that there is inversion in the speech and it is حتى لا تزيد مخافته وعل على (Even the fear of he-goat hanged on the hill of Zealmatarah was not excessive than my fear.)

وَأَخْرَجَ مِنْ بَيْتِهِ ذَا جَدْنٍ
2- أَصَابَ الْمُلُوكَ وَأَفْتَاهُمْ

Literary meanings: All the kings were killed and the owner of Zejadan palace was driven out from his palace.

Point of evidence:

The point of evidence in this verse is the word بَيْتِهِ. In this word pronoun الهاء is going to the word ذَا جَدْنٍ which is mentioned after the pronoun. It proved that pronoun used for third person may be referred to the noun mentioned after it.

بُعَاةٌ، مَا بَقِيْنَا فِي شِبَعَانَ
3- وَإِلَّا فَاَعْلَمُوا أَنَّا وَأَنْتُمْ

Literary meanings: If we and you will continue the conflict, we will remain aggressors and far from right path, and will not agree on an opinion.

Point of evidence:

Kofi grammarians took this verse as an evidence to prove that it is permissible to join-by means of conjunction-separated nominative pronoun ضمير الرفع المنفصل on substantive خبر إنَّ اسم before mentioning predicate خبر إنَّ. And the point of evidence in the verse is أَنَّا وَأَنْتُمْ بُعَاةٌ. In this sentence ضمير الرفع المنفصل -أَنْتُمْ- separated nominative pronoun ضمير الرفع المنفصل - is joined by conjunction و to substantive خبر إنَّ اسم before mentioning predicate خبر إنَّ which is بُعَاةٌ.

Semantic evidence:

* وَأَيُّ أَمْرٍ سَيِّئٍ لَا فَعْلَهُ *

Literary meanings: There is nothing bad left by him.

Point of evidence:

The point of evidence in this verse is entering لا النافية on past form of verb فَعْلَهُ - but it is in the sense of word here not in the sense of meaning. So the meaning of لا النافية in this verse is لم. Which enters on present form of the verb. And past form of the verb in the verse means present form of the verb.

The last part of the research describes the interpretation of the evidences from the grammarians, which support their point of view; these interpretations are like "multiplicity" (Kathrah), "need of poetry" (darorah), "irregular" (shaz)...etc. The evidences mentioned in phonetic evidences are the examples of "multiplicity" (Kathrah) and "prosodic necessity" (darorah).

Findings:

The most important findings in this research are:

1-Basri and Koofi grammarians; both have taken poetry evidences from isolated tribes which remained away from the

influence of neighboring nation's languages. These tribes are 'Asad, Tamim, Tayye, Qais, Huzail and Kinanah'.

2- Both Basri and Koofi grammarians have taken evidences from tribes as well as their branches-devolve to the major tribes- like 'Akil, Bahilah and Numair'.

3-Basri grammarians have taken evidences from some tribes as well as their branches like 'Akal, Banu Numair, Banu Aamir, Banu Kilab, Banu Faqaas, Mudir, Banu Qushair and Banu Saad'. These tribes have not been mentioned by Al-Farabi.

3-They have taken evidences from the tribes forbidden to take evidence, these tribes are: 'Al-Abs, Kindah, Banu Qais bin Thalibah, Ghatfan, Qais Ailan, Bakr Bin Waiel, Banu Juzaimah, Banu Thuqaif, Banu Salol, Taghlab, Qudaah, Banu Khizaah, and Khazaraj'.

4-The important tribes and their branches, from which Koofi grammarians have taken evidences are: 'Tamim, Asad, Huzail and Tayye'. These tribes are mentioned by Al-Farabi as eligible tribes for taking evidences.

5-Kofi grammarians also have taken evidences from the tribes which are not pointed out by Al-Farabi, their names are: 'Bahilah, Fazarah, Ukal, Banu Numair, Banu Aamir, Banu Kilab, Banu Faqaas and Mudar'.

6-The most important tribes from which Koofi grammarians took evidences, though they were prohibited from taking their evidences by Al-Farabi are: 'Al-Kindah, Banu Qais bin Tahalibah, Ghatfan, Banu Sulaimah from Abdul Qais, Al-Bakr Alwaiel, Banu Darim, Zubian, Aous, Banu Abdul Qais from Rabeeah, Taghlab, Banu Khazaah and Khazaraj'.

So, it is clear that Basri and Koofi grammarians have taken their evidences from the tribes living near the boundries of Arabian Peninsula.

7- The grammarians have not put any time limit as described by Al-Farabi. They took evidences from poets of Jahili age to half of 2nd century Hijri.

8-Poetry evidences of anonymous poets are found.

9-Phonological, Morphological, syntactical and Semantic evidences are described in Kitab Al- Insaf., as the number of Syntactical evidences is highest and number of Semantic evidences is least.

10- A large number of interpreted evidences have been cited.

11- The grammarians denied some evidences for argument by ruling them as irregular (shaz), less in number (Qalil) and rare (Nadir).

12- Grammarians clearly ruled out for some evidences as need of poetry, which proved that they neglected some grammatical rules for the requirement of poetry but basically this negligence of rules is not allowed in prose.

13-Ibn- Alambari rejected some evidences on the basis of the argument that their poets were unknown, but he himself took evidences from such verses in kitab Al-Insaf despite of the unidentified situation of their poets.

14-Grammarians presented some philosophical interpretations to prove their basic rules of grammar, such as keeping in view the meaning, contemporary situation, the position, prosodic necessity (darorah), irregular (shaz), scarcity(nudrah) and widening(alittisaa)...etc.

15-More often it is found that differences between Koofi and Basri Grammarians are not in basic grammatical issues, but

these differences are in the branches and reasons of these issues.

16- Some evidences are narrated in various ways.

Future Research

The study is about Kitab Al-Insaaf and poetry evidences in it. It consists of an abstract, introduction, dictionary meanings of evidence, linguistic evidences in Arabic, types of linguistic evidences, some previous studies on poetry evidences, presentation of the book; Kitab Al-Insaaf, methodology in presentation of issues, research methodology with examples of evidences, standards of time and space for taking evidences, examples of phonetic, phonological, syntactical and semantic evidences and findings of the study. Summary of article is described after the findings. References are mentioned at the end. It is hoped that this study will provide proper guide lines for the researchers who want to deal with this issue in Arabic grammar generally and in Kitab Al-Insaaf especially in future.

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