

## The Submerged Syntactical: Ibn Al-Nahwyah (Son Of Syntax)

*Dr. Nawaf Abd Al-Kareem Ibrahim Ghraybeh*

1Department of Arabic language and literature, Balqa Applied University, Ajloun University College, Jordan

### Abstract

This research aims to unveil one of Arab syntax milepost, in the 7<sup>th</sup> and 8<sup>th</sup> Hijri centuries, that milepost who is known as “the son of syntax”, who is not well known for sons of the Arabic language and for the researchers too. It was a painstaking search in order to know more about his life and his syntactical views; because the biographies which presented his life is few, and they don't exceed 5, 1- ALDORAR ALKAMENAH for IBN HOJJA ALASQALANI, BUGHYAT ALWOAH FE TABAQAT ALUGHAWAYEIN W ALNOHAT for ALSYOOTY, MO'JAM ALALQAB W ALASMA' ALMOSTA'ARAH FE ALTAREIKH AL-ESLAMI for Dr FUAD SALEH AL-SAYED, AND MO'JAM ALE'LAM, for ALZARKALI; because his teachers and students was not well known as same as Ibn Al-Nahwyah.

These two reasons increased the difficulty of search, as a result I couldn't catch the biographies codes, which indicates this embedded milepost, whom the history forget his luck of fame and identifying. Despite the lack of the scientific article which addresses this milepost, I was able to collect an acceptable article defines Ibn Al-Nahwyah and his stature.

**Keywords:** Ibn Al-Nahwyah, Sharh Alkafiyah, ALDORAR ALKAMENAH

### Introduction

This research reveals aspects of Ibn Al-Nahwyah personality: life aspect, scientific aspect, his name and nick name, then his science, his work, and part of his syntactical views in his expounded for KAFYAT IBN ALHAJIB.

His name and nickname

He is MOHAMMAD BIN YA'QOUB BIN ILYAS, was born and died in HAMAH, residence in DAMASCUS, IMAM BADR AL-DEEN, who is known as Ibn Al-Nahwyah, was born in 659 in HAMAH, and died in 718.

His science

Arabic language scientist ,syntactical, rhetoric author, ALTHAHABI said (2): “he was a pillar of Arabic language, meanings, and rhetoric, charitable, courteous, sober, and frugal in his matters”, ALSAFADI also said: “he has an outstretched hand in literature”

He was also a poet, ALNAJM ALQUHFAZI said (4): “sheikh BADR AL-DEEN Ibn Al-Nahwyah chanted addressing a poem praising the Ruler of Hama”:

لا تنشُدوا هذا القريض (5) متيم  
جودا يحاذر من اليم صدودها  
اغار على فريد عقودها  
فتمله وتصدده وتظنه

ALSAFADI commented on these two verses saying: “he might meant (vanish), push back means: leave. One of his scientific dialogues, that ALJALAL ALQAZWEENI had met him in ALA'DELYA in DAMASCUS, where he asked him about ABI ALNAJM ALAJLI's saying “I didn't do all” in the following verse:

قد اصبجت ام الخيار تدعي  
علي دنيا كله لم اصنع  
The mother of good become claiming sin which I didn't do all

In introducing and delaying the dispossession letter, so he has not answered (7), ALSAFADI said: “he has talked about this in details in his explanation of his book, because who has written a book, it is not a must to evoke him to speak until he is being asked to do so”; because when he is writing he is reviewing the recorded books, reading, editing the speech, then he coming up with his own view.

IBN HAJR says about that (10): “the reason might be something different, it might be because the council is insufferable the answer”

Ibn Al-Nahwyah has many classified books in syntax ,meanings and rhetoric, which shows his science verity, and his moral capacity, which will be detailed later when we mentioned his classified books.

### His teachers

Biographies mentioned that he has been educated from three teachers, as follows: ALQADI NAJM AL-DEEN IBN ALBARIZI(11), ABD ALRAHEEM BIN IBRAHIM BIN HIBAH ALLAH BIN ALMUSLIM BIN HIBAH ALLAH BIN IHSAN, ALQADI NAJM AL-DEEN ALJUHINI ALHAMAWI ALSHAFI'E, known as IBN ALBARIZI, Hamah judge, son of its judge, the father of its judge, was born in Hamah in 608, and died in 683.

He was a virtuous jurist, a fundamentalist and scientist imam, he has an experience in mentalities, artists, has been taught by ALQASIM BIN RAWAHA and others, ruled in Hamah, and he has been removed before his death years later. Then he headed to Hajj where he died and transferred to Almadeenah, and buried at

ALBAQEE' cemetery.

2. Jamaludeen Ibn Wasel (12).
3. Yakoub Ibn Elyas, he is his father, I didn't find a biography for him.

### **His students (13)**

Ibn Hujjah Al-Asqalani mentions that Najmudeen Al-Qahfazi in one of Ibn Al-Nahwya's students, but Jalaludeen Al-Seyoti (14) sais that Ibn Al-Nahwya took from Najmudeen Al-Qahfazi.

Najmudeen Al-Qahfazi is Ali the son of Dawood the son of yahya the son of Jabarah the son of Abdulmalik, and his parentage ends to Alzubair Ibn Al-Awwam. But the sheikh imam the unique and perfect, Najmudeen Abu Alhasan, the son of the judge Emadudeen Al-Qurashi Al-Qahfazi who was the sheikh of Damascus in his period, especially in Arabic language, he had a lot of students, and the public profited from him, and he had written poetry, dissemination, and a very good quality of writings. He knew a lot about the Astrolabe and how to convert between calendars, he was the unique of his age. He also worked on the Hanafi school, the summary (Mukhtasar) of Ibn Al-Hajeb, Almuqarrab, Dho'o Almisbah, and a lot of other books about the meaning and the rhetoric.

He was born in the 13<sup>th</sup> of First Jamadi, and died around the year 744 H.

### **His works**

The books of biography and culture, mentioned a lot of Ibn Al-Nahwya's works I just found one of them which is Sharh Alkafiyah for Ibn Al-Hajib, and I didn't find the rest. It seemd like that the hand of the time prohibited it to be delivered to us, and they were:

1. Dho'o Al-Misbah: in it he summarized "Al-Misbah" of Badrudeen Ibn Malik (16), and it's a book about meanings .
2. "Sharh Alfyat Ibn MA't fel Nahu" the explanation of Ibn Ma't's Millennium of syntax: Brokلمان pointed about this explanation in his book "The History of Arabic Literature" and he said: (18) "There are seven explanations in Alwort 6555".
3. "Esfar Al-Sabah An Noor Almisbah" The Emergence Of The Morning Out Of The Light Of The Lamp: it's an explanation of " Noor Almisbah" The Light Of The Lamp, it's in two tomes, as mentioned by Ibn Hujjah Al-Asqalani (19) copying from Al-Thahabi.
4. "Sharh Al-Kafyeh fe AlNahw Al-Arabi" The Explanation Of Al-Kafyeh In Arabic Syntax for Ibn Al-Hajib: a copy from a microfilm of a cursive, I've found it in the cursive section in Jordan University, indexed in the Arabic Cursive Index in Chester Beatty library Duplin, Ireland, and it was indexed like this:
  1. The name of the cursive: "Sharh Al-Kafyeh fe AlNahw Al-Arabi le Ibn Al-Hajib ".
  2. Number of papers: 130 paper, size (17,2) (12,8)cm, the kind of writing: clear normal script.
  3. The copier: Mohammad Ibn Ahmad Ibn Ali Ibn Sulaiman Al-Masri Al-Tanoukhi (died 83H).
  4. The date of copying: 23 Rajab, 756H, 1355 AC.

Note: I didn't find any other copies of this cursive.

The words in the cursive are very clear, except the first page, because the termites have damaged some words in the lines one, two and three. And If I could take a photo I would have been able to show you. The beginning of the cursive mentions that the cursive is for Ibn Al-Nahwya. The amazing thing that the biographies didn't mention this explanation as one of his works; except the Lexicon of scholarships (20) for Al-Zarkali.

### **His syntactic Opinions**

Some of Ibn Al-Nahawya opinions have been observed, within his explanation for Kafyat Ibn Al-Hajib (21), so I preferred to mention Ibn Al-Hajib's opinion as it is in the cursive, and the commentary of Ibn Al-Nahawya on it, without referring to other explanations, and I observed these opinions from deferent syntactic points of view, and it was as follow:

### **About The Speech And The Word**

- Ibn Al-Hajib: "the word is a vocalization has been put for a single meaning".
- Ibn Al-Nahwya: "it's his right to Idiomatically say speech; because it is called for the language of the speech, because God said "a word in between you and us" (22), and the prophet said "the best word ever said by Arabs is the word of Labeed: "Everything except God is void".
- He said vocalizations but not vocalization to include the one letter, and if he said vocalization, he wouldn't mention but the one letter; because the denying differentiates between the kind and the one of it. Or because it is a kind of the root that fills the place of the object; because the meaning is vocalized, such as when they say: "Yemen kitting dress", "prince mintage Dirham". The roots of this kind does not being followed by the feminine T.
- They said: "we must say vocalization as a masculine but not feminine, and the Khabar must be feminine if the Muftada'a is feminine".
- Ibn Al-Nahwya: "this is not obligatory here, because the Khabar is multiple, and it indicates the masculine, the feminine and the plural in one word".

### **About the Banned from Sarf**

- Ibn Al-Hajib: "what is not able to be feminine will be banned from Sarf".
- Ibn Al-Nahwya: "when he said "what is not able to be feminine" we can approve the mistake by the word widowp he said that it shodn't be banned from Sarf because it can be feminine he said "widow man" and "widow woman" but it is still banned from Sarf according to all scholars".  

"my answer is it didn't accept to be feminine as a noun, but it can be as an adjective, and the two cases are deferent".
- Ibn Al-Nahwya: Ibn Al-Hajib mentioned Black "Aswad" can be feminine as "Aswadah" which is the black snake, according to him should be able for Sarf, but it's not.
- Ibn Al-Nahwya: "I answer that this T is casual after the use of it as a noun, and it can't be a proof, so he should say: not able to be feminine if it's an adjective".

### **About the Absolute Object**

- Ibn Al-Nahwya: said that the Absolute Object is minus when they say: I hate my hate, so they said: my hate is a name of what the mentioned subject did and in its meaning, it's not an Absolute Object but it's an Object. So it's not a prohibit.
- Ibn Al-Nahwya: "we don't believe that it's a noun has been done by a Subject, but it's a noun, used by the Subject to do the verb". And if it's like this, I will not be an Absolute Object, because the Absolute Object is a noun done by the Subject but not a noun used to execute the verb, so it has been called Absolute Object; because the verb goes directly to it without any connection.
- Ibn Al-Nahwya: Ibn Al-Hajib addressed the repeal too, such as praise and thanks, so it has been said: it can't be a rule. Because although it's a noun of what the Subject did, but the verb is not mentioned, so the rule is not mainstreamed.
- Ibn Al-Nahwya: "the purpose of the verb when it is existed vocally and according to the rules, in this case, the verbs exist vocally"; they are mentioned in the rule, but it has been deleted for the purpose of mitigation, because of the public use of it.

### **About The Addition**

- Ibn Al-Nahwya: "every second in expression is precedent from one side".
- Ibn Al-Nahwya: " Ibn Al-Hajib addressed about what he said "from one side" Al-Matouf by a letter: such as: Zaid and Amro came to me, although it's second in expression, but it's also not from one side; because the factor worked on Al-Matouf and Al-matouf on it, and not by it, although it's a follower".
- Ibn Al-Nahwya: "his answer that the meaning of (one side), is the requirement of the efficiency factor, or objectivity, addition, invoking, invoking to it". So if it worked on the first one as a verb, it will work

on the second from the same perspective, and also, without the objectivity or the addition, as it is invoking or invoking to it, and it's in Al-Matouf by a letter, and also, there isn't any different between if it is without any intermediary within it or with an intermediary in the first or the second and vice versa.

Finally, these are the practical and scientific lives of Ibn Al-Nahwya, and these are some of his opinions. He is the scholar who raised in Hums, lived in Damascus, and the Submerged Syntactical, we hope that this study has highlighted him in front of the linguistic students.

### Margins

1. Bughyat Al-Woah fi Tabaqat Al-Laghawyen wal-Nuhah, Part 1, page 272, and Al-Durar Al-Kaminah Fi A'ayan Al-Meah Al-Thaminah, Part 5, page 57-58,
2. Copied from Al-Thahabi by Jalaludeen Al-Seyoty in Bughyat Al-Woah, part 1, page 272.
3. The last reference, the same page.
4. Al-Durar Al-Kaminah Fi A'ayan Al-Meah Al-Thaminah, part 5, page 57.
5. corrected by SAHIB ALDORAR: لا تنشدوا هذا قريض متيم ولعله الصواب, ALDORAR AL-KAMENAH, part 5, page 57.
6. ALDORAR AL-KAMENAH, part 5, page 57.
7. MA'AHID ALTANSEES ALA SHAWAHID ALTAKHLEES, part 1, page 147.
8. BUGHYAT ALWE'AH, part 1, page 272.
9. He means Ibn Al-Nahwyah's book, in which he explained (DOU' ALMESBAH and KETAB ALMESBAH), BADR AL-DEEN BIN MALIK, meaning science, he named his explanation: "ISFAR ALSABAH AN DOU' ALMISBAH".
10. ALDORAR AL-KAMENAH, part 5, page 58.
11. FAWAT ALWAFYAT, part 2, page (306-308).
12. I didn't find its biographies.
13. ALDORAR AL-KAMENAH, part 5, page 58.
14. BUGHYAT ALWE'AH, part 1, page 272.
15. He is BADR AL-DEEN BIN ALEMAM JAMAL AL-DEEN ALTA'Y ALDEMSHQI, was an intelligence imam, Arabic language scientist, good participant in jurisprudence, some of his classified books: SHARH KAFEYTEH "the (k) Arabic letter explanation", SHARH LAMYATEH "the (L) Arabic letter explanation", TAKMELAT SHARH ALTASHEEL "easiness explanation complement", ALMISBAH FI IKHTISAR ALMFTAH FI ALMAANY "The key light in meanings", this book has been explained by Ibn Al-Nahwya (686 H), ALWAFI BLWAFYAT, part 1, page 204-205, FAWAT ALWAFYAT "End of deaths", part 4, page 225.
16. FAWAT ALWAFYAT ,part 3,page 23-26.
17. He is YAHYA BIN MUSTAFA BIN ABDALNOOR, ABU ALHASAN ZIEN AL-DEEN ALZAWAWI, he was a distinctive imam in Arabic language, poet, he established syntax in Damascus, went to Egypt, some of his books: ALALFYA FI ALNAHW, SHARH ALJOMAL, SHARH ABYAT ALKITAB, he has too many poems in the different seven reading ways, organized the book of ALSHAH "CORRECTIONS" for ALJAWHARI, and ALJAMHARAH book for IBN DUREID, (628 H) Buried near the shrine of Imam Shafei, Syntax Grammer: the method and the article, page 119 – 120, ALODABA'A dictionary, part 6, page,1240, The history of Arabic literature, Broklman, part 3, page 304.
18. The history of Arabic literature, Broklman, part 3, page 305.

19. ALDORAR AL-KAMENAH, HOJJA ALASQALANI, part 5, page 157.
20. ALE'LAM dictionary, KHEIR AL-DEEN ALZARKALI, part 7, page 146
21. He is OTHMAN BIN OMAR BIN ABI BAKR, JAMAL AL-DEEN BIN ALHAJIB, he has too many Morphology and syntactic effects, the most famous are: ALKAFYAH FI ALSARF, ALSHFYAH FI ALSARF (646 H), ALFWA'ED ALDYAE'YAH, NOOR AL-DEEN ABD AL-RAHMAN ALJAMI, part 1, page (9-10).
22. Surat Al-Imran, verse 64.

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11. ALWAFI BELWAFYAT, SALAH AL-DEEN KHALIL BIN ABEYK ALSAFADI, FRANZ SHTYZ publishing house, edition 2, cared by: Helmott Retter, 1964 AD.

### B. Cursive

AL;AFYAH FI ALNAHW ALARABY clarifying for IBN ALHAJIB, IBN ALNAHWYAH, TSHARBETY library, Deblin, Ireland, No.(52111).