Citations and references of the book Moghni-AL-labib an Kotobe-AL-Aarib

Bahram Amani Chakeli*
Assistant Professor, Department of Theology - History, culture and civilization of Islamic nations, University of Zanjan, Zanjan, Iran.

Fatemeh Yari
Graduate student, Department of Theology - History, culture and civilization of Islamic nations, University of Zanjan, Zanjan, Iran

*Corresponding author E-mail: bamani40@yahoo.com

Abstract
Using various citations and references in order to better understanding of Quran, and describing and explaining syntactic issues have always been attracted to linguists and grammarians. Utilizing ancient books and various references in syntax was very important that past linguistic scientists of Arabic have used various evidences and citations, such as poem from different poets, and also verses and sayings. Ibn Hisham Ansari is among the grammarians who utilized various Quranic citations and references, poetic, anecdotal, proverbs in the valuable book moghni-AL-labib an kotobe-AL-aarib. According to the importance of poetic citations and references in syntax, and with regard to the importance of utilizing poems based on their classes, this research discusses poetic references from the poets of the book moghni-AL-labib an kotobe-AL-aarib statistically and analytically. The findings of this research show that after Quran, Ibn Hisham Ansari is influenced by ancient books specially Aristotelian logic. Besides, he is also influenced by poetic references. He have utilized poetic references of the poets from different tribes of pre-Islamic period, Maven (the preislamic – Islamic period), and then Islamic poets (the poets in Abbasi period).

Keywords: Ibn Hisham, moghni-AL-labib poetic references, citations.
1- Introduction

In today’s scientific findings especially in non-experimental researches, citation to the literature has been seriously taken, and is considered as a valid document for a scientific work. Since citations and evidences of the primary ancient references and sources are the basis of the subsequent periods, therefore, they are important as well. At the time that Arab ancient linguistics tried to edit and collect Arabic language in spite of complex and vague criteria, they divided the language to four parts: 1) The holy Quran, 2) Hadith, 3) Poem, and 4) Prose (Abdoltavvab, 1988, page 12). Arabic scientists, aiming to serve the holy Quran, have collected linguistic evidences and rules for Arabic language in foundation of syntax. They also adorned literature sources with reference to Quran, Arabic language, and also prophetic sayings. On the other hand, they summarized Quintuple sources (The holy Quran, Quranic readings, prophetic sayings, poem and prose evidences) which were attractive to the linguistics (Mokhtar Omar, 2010). There has been less attention to the issue citation in Arabic references. Verbal and logic reasoning in syntax shows that grammarians have been influenced by verbal and logic sources other than Quranic, poetic and anecdotal evidences. Among the citations, utilizing various Quranic, poetic and anecdotal evidence is the most attracted one by the researchers. Ibn Hisham Ansari has referenced the syntactic issues of his bookmoghni-AL-labib an kotobe-AL-aaribto these evidences. The amount of citations and references especially poetic citations in this book and the way of utilizing them is not obvious. Analysis and consideration of various citations and references of this book can help us answering these questions:

    a) Name different type of citations and references in the bookmoghni-AL-labib.

2- Background

There has not been any research regarding the investigation of various types of citations for the book moghni-AL-labib an kotobe-AL-aarib. However, two researches have been performed regarding Quranic evidences: 1- Reviewing Quranic evidences of the book, Seyyed Abbas Ghadimi-Nejad, Shamim Ghalam Publication, 2015. 2- Master thesis, describing Quranic evidences, Chapter four of the bookmoghni-AL-labib, Seyyed Majid Sadat Kiayee, 2003.
Ibn Hisham Ansari

His full name is Abu Mohammed Jamal al-Din Abdullah bin Yusuf Ansari (1286-1339). His lineage is related to Khaizraj tribe, Ansar prophet; that’s why he is called Ansari. He lived in Cairo during Mamluk period. Ibn Hajar Asqalani who was living a century after his period, is the first and the main reference that brought a biography of him; the ancient sources that came after Ibn Hajar, did not improve the information he had. At that time, Roozegar Al-Molk Al-Naser Muhammad Ibn Ghalavun (709 -741 AH) was ruling in Egypt; after that riots were over and Crusaders were deported out of the country, Egypt was secure for living. Egypt became one of the biggest bases of science and culture at that time (The same, page 354). Under these circumstances, Ibn Hisham continued studying in Cairo. At the beginning, he learned Quran readings, introduction of grammar, Hadith, and words. He then tried to improve his knowledge with famous masters such as Abdullatif Ibn Morahhel, Shams-o-al-din Muhammd Ibn Siraj, Taj al-din tabrizi and Taj al-din Fahehani. He never neglected learning poetry and literature; learned Divan-e Zahir Ibn Salmi with Abuhian garmati which was living in Cairo in 679AH. He learned the science of Hadith from badr al-din Ibn jamae and studied Shafi'i fiqh with Taghi al-din Sabki (Ibn hajar, vol. 3, page 93 –Sioti, vol. 2, page 68). Among his masters, Ibn Hisham was interested in Ibn Morahel; and he mostly learned grammar from him (Ibn Ghazi Shohbe, vol. 3 page 37). There is no information about his possible trips, except that we know he went for Hajj two times. After getting the required degrees, he started teaching and writing. He then started teaching and interpreting Quran in Mansouriyah dome; he was also narrating the sayings he learned from Ibn Jamae in Shatbyah (Ibn hajar vol. 3, page 93 - Sioti vol. 2, page 68). We can name Ibn mullah trablesi, Ibn Molghan, Muhammad Ibn Ahmad Ibn Naviri, Ibrahim Ibn Anan and his son Moheb al-din Ibn Hisham as his students (Mal Allah 27). Soon, he became famous in grammar and master in that. He also exceeded his masters and his works were beyond the borders of Syria and Egypt between students and scientists. Ibn Khaldun found his book moghni in the west and was profited by the book and said something about how valuable the write of the book was. Ibn Khaldun was interested in Ibn Hisham works and he assumes he is even better than
Sibawayh (Ibn hajar vol. 3, page 94). At the beginigm Ibn Hisham was Hanafi; He then turned to be Shafei. Since he could not become a master in shafei, changed his ideas and became hanbali in 756 AH, therefore, he tried to be a master in hanbali schools. So that, he memorized the book Mokhtasar khereghi which was a requirement to teach in that school (Ibn Hajar vol. 3 page 93). Like the other grammarians’ works, most of his books are about description, interpretation and abbreviation (Abd al-Karim Al-Asad, 214). Among his books, we can name the books, shawaredo- AL – melh wa mawaredo –AL- melh,mokhtasero -AL- entesaf men -AL- kashshaf and his brilliant book. moghni-AL-labib an kotobe-AL-aarib Ibn Hisham was not related to any special syntax school; because, there was not struggle between syntax schools of Basra and Kufa anymore. Besides, Grammarians were not pragmatism to a specific person or schools; therefore, he cited Basra and Kufa’s Grammarians ideas. However, the reasonable ideas of people from Basra are observed through all of his works. Ibn Hisham, of course, made a balance in choosing the ideas of people from Basra, Kufa and Baghdad. He also selected a new method for himself which is separate from the others’ method. By comparing the above power in justifying and arguing, he created many votes for himself and as we already mentioned, in most of his authorities, it occurs with the people from Basra, makes Sibawayh greater and defends votes of people from Basra. We can assume Ibn Hisham as someone who does his best to create syntax as a technique which considers precision, discussion, conflict, and deduction as important parameters (Asghalani, 302/2) and refer to this scientific place of the companions who saidhil unique to say rare and detailed issues. He died in 761AH. His grave is in Sofia, out of Bab Al-Nasr.

3- **The book** moghni-AL-labib an kotobe-AL-aarib

This book is the most important one of Ibn Hisham’s works. The redundancy of poetic evidences and lots of citations to the literature and Quran makes this book not just a syntactic book. It seems that ancient people also paid attention to this issue; because a brief text of this book is provided by Ahmed Naeb which is called ghorazato-AL zahab fi ilmay-AL- nahwo wal. At least in the east, he earned most of his reputation from the book moghni which is admired by many scientists, especially Ibn Khaldun. Ibn Hisham wrote his book in Mecca in 1348. But as he said,
it was lost when he was going back to Egypt. He wrote it again when he went to Mecca for the first time in 1355 (Ansari, Ibn Hisham, Vol.1, page 9). His book “moghni” was interested for many of the scientists at that time and after many years, it has been teaching in seminaries, also in Iran more than anywhere else. What he did for organizing and arranging of the book, was unprecedented since Sibwayh till the time he was living. He divided the book to two parts and 8 chapters; the first part is the first chapter and the second part consists of the other seven chapters. The first chapter is the most by volume and discusses letter and different types of it. In this chapter, He neglected the tradition method of grammarians in dividing letters then writing them alphabetically and described it in details with enough evidences. In the second chapter, the writer has posed sentence issue. Some general things such as the subject and news sentences, subject and object, apposition, substitute, current issues, differences, and different types of them are discussed. The fourth chapter, as already mentioned, is assigned for Bearish, turning types, and additive (Asghalani, vol. 3, page 95, Sioti, تُغیَح الُْعَاج, vol.2 page 69). The most important advantages of this book are classification, redundancy of Quranic, poetic and anecdotal evidences, getting affected from Aristotelian logic, utilizing grammarians’ votes without citations to their owners, and fault related to the syntax votes to the owners (The journal of majallatao-AL-olume-AL-insaniyate-AL-dualiyah, 2010, No. 17). There lots of descriptions and explanations for this book. Other than two descriptions which are presented as the great description and the small description, the most important descriptions are: the description of Taghi al-din Ahmed Ibn Muhammad Shamni entitled (Cairo, 1305AH); the description of Muhammad Ibn Abi Bekremamini (828AH) entitled tohtatu-AL-gharayeb be aharhi moghni-AL-labibwhich is published many times; the description of Abu Yasser shams al-din Muhammad Ibn Amar al-maleki (844AH) entitled; the description of Abdullah ibn Ismael Saavi entitledsharho-AL-mogghani wa shawaheduhu (Cairo, 1958); the description of Sheikh shams al-din Muhammd ibn Abd al-rahnahm ibn Saegh (776 AH) entitled;(tanzio-AL-salaf an tamwihe-AL-hkalaf) the description of Muhammad ibn Ahmed sooghi and …
6- Citations and references of the book “مغنی اللبیب” (moghni-AL-labib)

6-1- The Ancient Books

The method of Ibn Hisham in Syntax is the method of people in Baghdadi School, and he makes a balance between Basra and Kufa’s votes, and opts some of the votes among different votes; among them we can name Abu Ali Farsi, “Heith” which is considered as an objective (chapter 1/176). And with Ibn Malik in which “لَا” is an adverb is meant to be “إِذ” (ez), not as “هین” (hina) like Abu Ali Farsi and Ibn Janni guessed. With the method of Ibn Hajib in the word Heavens alsamawat, in the words of God Khalagha allahu-AL-samawat) which is an absolute objective. In the first part, in the meaning of letters to write this chapter, he trusted many of the books written before him, such as: ,allamato-AL-zijjaji, manazelo-AL-hurufmaani-AL- huruffrom Rammani, alazhiyatu fi ilmi-AL- huruf from Heravi, rasfo-AL-mabani fi hurufo-AL- maanifrom Maleghi, from Moradi, majallatao-ALolume-AL-insaniyate-AL-dualiyah 1431 AH, no. 17, page 21). In the second chapter, Ibn Hisham has opposed the sentence issue which is less important for the grammarians. His books (al mofassal zamakhshari) and (dalailo-AL- ijaz abdol ghaher jorjani) are two primary functions in this chapter in which both of them consider the general construction of sentence and its theory. The third chapter which is assigned for pseudo-sentence and its statements is opted from the ancient books. The other chapters are also adoption of old grammarians’ works; no innovation is observed (Ibn Hajar Asghalani, 95/3). Among his masters, Ibn Hisham was interested in Ibn Murahhel most of the others and his scientific function are mostly affected by Ibn Murahhel. In some part of the book, Ibn Hisham received the votes of some elders such as Makhshari, Ibn Al-shajari, Abi Hayan, Moradi, Akhfash, Kasayee, etc without even citing to their works; that is what we can criticize him for.

6-1-1- Getting affected by Aristotle logic

There is no doubt that inherited Greece science and part of China and India science, and then turned back to the west; however it was just a small part of the job they did. They translated and interpreted what they inherited, and added brilliant analysis to them.
The connection between Arabic thought and Human thought in Abbasi period and reaching perfection by translation movement spreadly, provided an opportunity for all those intellectuals who tried to collect human heritage in India, Persia and Greece. They created a new generation of intellectuals to non-Arabic culture and aware of Greece culture, especially Aristotle logic by bringing new thoughts for Islamic-Arabic culture. In Almost 4th century, this logic could create a great development in Islamic Arabic thoughts, but it was always rejected. In spite of its rejection, the methods are utilized in conflict and argument (Sami, 1987, 112-113). The writer of the book Moghni) has not also been unaffected by this issue. In his book, he greatly considered logic; as, in presenting the votes that are related to the grammarians from different religious and then in its conflict and reply. That is enough for us to take a look at (law) issue; because we can see contradictory, analogy, and production between their analogy and terminology. Where he says it is common that the word (law) satisfiesimtenao-AL-shart) andimtenao-AL-jawab. Whereas, it is invalid in most cases; Quran says:wa law annana anzalna ilayhemo-ALmalaikata…ma kanu liyuminu) and this is interpreted as “everything prevents to prove its contradiction. It also sayswa law alima fihem hkairan la asmaahom wa law asmaahom wa hom moarizun)which is interpreted such that the two sentences are compared and then concluded as ““; this is an awkward talk in three aspects: two of them negate that its analogy, and the other one is in being at the center.

6-1-2- Quran Evidences in مغنی اللبیب(Moghni-AL-labib)

The holy Quran is the only important source which is the resource of all Islamic sciences and motivation of growth and developing knowledge in broader levels. The general structure and Quranic phrases are put together in a way that tries to conduct human to rationality, science, and thought. Gholghashandi wrote in the book Sobh al-Ashi: Human needs to refer to Qurran, as the Lord said in Quran, (fa lillahi hojjato-AL-mobalaghati); and his help is enough to reach the goal. According to the verse, Quran has a clear reason for everything. It has been said that at the beginning, there has been disagreement for referring the holy Quran; but most of the scientists consider it allowable to refer that in a way that does not affect its meaning (Gholghashandi 189-190). Ibn Hisham Ansari also refers to Quran verses in explaining lexical issues; he referred to more than 3704 verses of Quran which are repeated through his book in different topics.
Sometimes, only a part of a verse (one or two words) is brought. Most of the referred verses of him is Baqare (152 verses), Al-Imran (76 verses), Araf (68 verses), Al-N

7- Conclusion
- Other than citation to the ancient books, Ibn Hisham was also affected by Aristotle logic, and utilized different types of Quranic, poetic, anecdotal and adage evidences.
- He relied on the most credible type of evidences, Quran, more than other references, and secondly to poem, sayings, anecdote and adage.
- In poetic evidences, he acted like the ancient methods; mostly, pre-Islamic poets.
- In anecdotal evidences, unlike the ancient grammarians, he also utilized the sayings of the companions and acted like lexical methods.
- The use of former works, and his maximum citation to Quran and also citation to pre-Islamic poets (and preIslamic-Islamic) has increased the validity of the book مغني اللبيب”Moghni-AL-labib) and its anecdotal evidences is controversial.
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