

PalArch's Journal of Archaeology of Egypt / Egyptology

AL-ZANJANI'S APPROACH (655 AH) IN EXPLANATION IN HIS BOOK AL-KAFI IN SHARH AL-HADI

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Muthana Fadhil Deeb, Ali Mustafa Ebrahim. Al-Zanjani's Approach (655 Ah) In Explanation in His Book Al-Kafi in Sharh Al-Hadi-- Palarch's Journal of Archaeology of Egypt/Egyptology 18(9). 1807-1820. ISSN 1567-214x

Keywords: Al-Zanjani's approach, Al-Kafi in Sharh Al-Hadi

ABSTRACT

The subject of grammatical reasoning in the Arabic lesson, ancient and modern, has received the attention of scholars and researchers. Because this topic is of great importance and impact in the study of grammar, its origins and its phenomena, and the disclosure of its laws, controls and rules, through which the formation of words is controlled so that the pronunciation is correct and in accordance with the origins and rules of this language that God has honored by revealing his dear book in her tongue. The research included the following results: The phenomenon of grammatical reasoning in the Arabic language is one of the most important and prominent phenomena that cannot be dispensed with, or ignored, and it is not possible to study grammar and understand its rules unless the explanations are recorded on each rule or grammatical rule; Because the nature of the human mind is based on the interpretation and justification of everything, and this is what the imams of language and grammar have done towards the study of language and its rules. Most of Zanjani's ills are educational or standard, and this summarizes Zanjani's influence on the grammatical thought of the scholars of the first three centuries, especially Sibawayh, who was frequently quoted from him, as well as his preference for his views in most of his issues.

INTRODUCTION

Praise be to God, Lord of the worlds, who revealed the Qur'an in a clear Arabic language, and made it a healing and guidance for the worlds, and blessings and peace be upon the Seal of the Prophets, and all his family and companions... As for what follows:

The subject of grammatical reasoning in the Arabic lesson, ancient and modern, has received the attention of scholars and researchers. Because this topic is of great importance and impact in the study of grammar, its origins and its phenomena, and the disclosure of its laws, controls and rules, through

which the formation of words is controlled so that the pronunciation is correct and in accordance with the origins and rules of this language that God has honored by revealing his dear book in her tongue. Especially when reading the Noble Qur'an, as well as their love for their mother tongue and their keenness not to weaken or lose it, and to reveal the secret of its beauty through the pronunciation of its vocabulary and sentences on the basis of a precise linguistic system they knew by instinct and increased accuracy by the connection of this language with the Book of God, and from here the imams of the language began at the end of the first century Al-Hijri searches for the reason for placing this system and the reason for choosing a ruling in one place rather than another, through the theory of reasoning that is based on the statement of the cause of the thing, and in grammar on the basis of knowing the reason for each grammatical rule, or a grammatical officer, and the statement of the reason that justified this judgment without others. It is an explanation of the grammatical phenomena that established the customary rulings. Based on this, the research plan came in the form of: an introduction, a preface, two demands, a conclusion, and proven with sources and references. The first requirement included: Al-Zanjani's approach to reasoning, and included talking about the concept of grammatical illness and its types, Zanjani's method of reasoning and his types of illness, and the second requirement: it included mentioning examples of his reasons, and the conclusion came including the most prominent findings of the research.

Al-Zanjani and His Scientific Biography and His Book Al-Kafi Fi Sharh Al-Hadi

His Academic Biography

About the life of Al-Zanjani:

Nothing came of Zanjani's news except for a few plucks that do not reveal to us the complete picture of his life, but help us to know the features of this life, as follows:

His Name, Nickname, Surname and Surname:

He is: "Abu Al-Ma'ali Abd al-Wahhab ibn Ibrahim ibn Abd al-Wahhab ibn Abi al-Ma'ali al-Kharji al-Zanjani." The book's investigator, Professor Dr. Mahmoud al-Fajal, mentioned that al-Zanjani mentioned this name and lineage in his own handwriting at the end of his book (Al Kafi). He mentioned in other sources a discrepancy in his name, his father's name and his surname.

His birth and upbringing:

The sources who translated Zanjani did not mention the year of his birth, nor did they mention the dimensions of his upbringing, and other things that shed light on his life. He knew and preferred, for his father was a Shafi'i jurisprudent, and an imam of a morphological linguist. Mosul is close to the Cairo school, then he moved to Baghdad and spent the rest of his life there.

Scientific Effects:

Al-Zanjani left us a valuable collection of books in several sciences such as language, literature, grammar, morphology, performances, rhyme, arithmetic, and the body, some of which are printed, and others are preserved in book houses, museums and libraries, the most prominent of which are:

- Al-Hadi for people of understanding in the science of syntax: in grammar and morphology, he has a great explanation that he called (Al-Kafi). We will mention it in some detail because it is the field of research.
- Al-Tasrif Al-Azi or (Al-Izzi in Al-Tasrif) or (Principles of Al-Tasrif). Completed it in Baghdad in the year (655 AH), and it is well-known and printed, with many explanations.
 - Ibrahim bin Musa Al-Fayoumi (T.: 1137 AH), Sheikh of Al-Azhar Mosque.
 - Ahmed bin Mahmoud Al-Jaili Al-Asfahdhi, his explanation was great and small.
 - Ali bin Muhammad Al-Jurjani Al-Sayyid Al-Sharif (T.: 816 AH).

His Death:

It was mentioned that his death was in the year six hundred and sixty in Baghdad, and it was said that he died in the year six hundred and fifty of the Hijrah. And we followed the professor, the book investigator, in choosing the year of death, which he put on the cover of the book, which is (655 AH).

Al-Kafi in Sharh Al-Hadi:

Al-Zanjani classified it when he settled in his last station, Baghdad, during the Abbasid era. We referred to his title previously, and Al-Zanjani introduced him himself, saying: "This is an abbreviation that guides people of intellect to the science of syntax. Then he made an explanation for him called: (Al Kafi fi Sharh Al-Hadi), in which he said: "...But the acronym that I called (Al-Hadi), the scholars of the age and the jurists of the era were fascinated by it. comprehension, and incomprehension.

It is clear from his words that the difficulty of his abbreviation - Al-Hadi - prompted him to roll up his sleeve and put a detailed explanation for him. He said in his introduction: "So he asked me who could not answer his question so that I could bear the burden of what he asked for and its bearing, that I dictate to him a brief explanation by which I will clear his rust for people of understanding, and open the door." What was hidden from the students, so I answered him to his question and helped him with what he wanted, and dictated the hardship of my heart, and the exhaustion of my visions of this book according to what he wanted, combining the correct rulings, explicit

explanations, abundant evidence, and dear issues...".

He divided his book Al-Hadi into two main sections: the grammar section, and the inflection section, and the largest section is grammar, and made it into three sections, the nominative, the accusative, and the accusative.). As for the verified book, which is al-Kafi fi Sharh al-Hadi, it was printed in the year (2020 AD) in five volumes, four for the Department of Grammar, study and investigation: Professor Dr. Mahmoud bin Youssef Fajal (may God have mercy on him), and the fifth volume, for the Department of Conjugation, with the investigation of Dr.: Anas bin Mahmoud Fajal, and the investigator mentioned the book was made in six written copies, one of which was in the author's handwriting. And our field of research will be in the grammar section, God willing.

Al-Zanjani's way of explaining his book - al-Kafi fi Sharh al-Hadi - was based on mentioning the limit or definition, which is a text from his abbreviation (Al-Hadi) and his mention of these limits came according to his arrangement of the grammatical chapters - which we referred to -. idiomatic sometimes, and then comes an explanation of every single word mentioned in the compendium, supplementing its explanation with opinions and details, citing Quranic verses, readings, prophetic hadiths, and the words of the Arabs: his prose, poetry, and touching on the opinions of the ancients starting with Sibawayh, and those who followed him, then mentioning those who disagreed with what came With him, and in many issues, he refers the subject to the circle of disagreement between the Basrians and the Kufics, mentioning their terminology and interested in explaining and analyzing their evidence... After that, he ends with his response to the weak opinions, suggesting the strongest opinion with the argument and evidence, and fulfilling in his explanation of his summary from all sides logical, semantic, and language, Grammar, eloquence, and interpretation, so he does not leave a single word without clarification, and it became clear to me through his explanation and his preferences that he is the visual sect, even if he rejected some opinions of Sibawayh and many of the visuals, relying on the opinion of the Kufics, and this proves his lack of fanaticism for the owners of his grammatical doctrine.

The First Requirement - Zanjani's Approach to Reasoning:

- The concept of the grammatical defect and its types

Language:

Illness in the language has several meanings, as Al-Khalil (T.170 AH) - may God have mercy on him - said: "Illness: disease, and its owner is ill, and the disease is an event that distracts its owner from his face, and the ill: the sick." As for the (ills) with the opening, it comes with the meaning: "The second drink, and the verb: the people may raise their camels to their tops and diseases, and the camels to raise themselves on their paths." And it came in Lisan al-Arab: Ibn Faris (died: 395 AH) said in his criteria: "Ibn Al-Arabi said: The sick person may cause a disease, for he is ill, and a man with ailments, that is, he has many illnesses." It also appeared in the sense of

reason: "This is a bug for this, i.e.: a reason." And it came to Al-Fayrouzabadi (T: 817 AH): "And this is his reason: his reason."

Idiomatically:

Al-Sharif Al-Jurjani (T.: 816 AH) defined it as: "What depends on the existence of a thing, and it is external to influence it." Dr. Muhammad Khair Al-Halwani stated that the cause is an explanation of the grammatical phenomenon, and he explained the reasons that made it what it is, and this is what Abu Al-Barakat Al-Anbari (T. 577 AH) mentioned that the existence of the cause is linked to the existence of the ruling.

And one of the modern researchers tells us the following saying: "In addition to the above, we say: The use of the word (Illah) in describing the grammatical cause is a matter that does not apply to the reality of the tongue and its symptoms, except that the origin in it is the common use of it in religious discourse, and that is in terms of counter-legislation. For a social disease (i.e. a bug), and where it is likely to name the cause of the legislation or its cause with the illness, due to the scourge corresponding to it in society, but it has been carried to linguistic conventions for reasons that may not go beyond the limits of those who deal with the language and the noble Qur'anic texts, so the origin of the term is legitimate and does not serve Murad Al-Nahwi completely and accurately.

Professor Khaled Muhanna al-Kindi, one of the modern researchers, states that he did not find - in what he read - a grammatical book that collected the meanings of the cause and the idiomatic reasoning. This is what concerns us in the field of research, explaining the reason for inventing grammatical provisions and controls and explaining the reason for choosing a grammatical rule over another, and this is what the early grammarians went to when relegating or confirming grammatical provisions and their origins, as it was known from Abdullah bin Abi Ishaq al-Hadrami (T.: 117 AH), He is one of the first grammarians who was concerned with reasoning and analogy, as Ibn Salam al-Jumahi (d. 233 AH) said about him: "He was the first to give grammar and extend analogy and reasons." Abu Bakr al-Zubaydi said about him: "He is the first to revise grammar, extend analogy, and explain the ills." And Ibn Jinni (t. 392 AH) went to the fact that Abu Amr bin Al-Ala (t. 154 AH) was the first to transfer the use of reasoning from the Arabs, corroborating what he went to with a text that he transmitted on the authority of Al-Asma'i (t. 216 AH) in which he talks about Abu Al-Ala's acumen and contemplation of reasoning.

The Arab grammarians continued to explain the phenomena of language until Al-Khalil bin Ahmed Al-Farahidi and his student Sibawayh (died: 180 AH), after he wrote his book and it became a fertile material for studying all aspects of the language. Al-Illal fi Al-Nahma, and Ibn Al-Warraq (T.: 381 AH), who named his book: (The Explanation of the Grammar), as well as studying the cause and explanation in the books of grammarians and linguists who did not leave a grammatical rule or a specific rule without explaining its reason, and based on this they divided The causes are divided into many and many types,

so Abu al-Qasim al-Zajji made them three: educational causes, analogical causes, and dialectical causes, and Ibn Jinni divided them into two types: the positive cause, and the permissible reason. But it relied on two types: singular causes, and judgmental causes, and the mentioned number of ills was included under the progressive ills.

Al-Zanjani and the Reasoning - His Method of Reasoning:

Al-Zanjani had different methods of presenting the cause and different methods of explaining his reasoning, which are:

1. Little pronouncement of the vowel and explanation.
2. His use of the reasoning in the inclusion of the cause.
3. His use of the mother followed by (that) in listing many of his reasons.
4. His dependence on the term (and the reason for that) in his reasoning.
5. Using the question-and-answer method to clarify the reasoning and provide evidence for that.
6. He mentions more than one bug for a single grammatical rule.

His Types of Illness:

Most of his ailments were standardized, and he used most types of ailments.

What is meant by the educational cause is: "It is that which leads to learning the speech of the Arabs, because neither we nor others have heard all of its words verbally, but we have heard some of them and we have hatched their counterparts on them..." Examples of these are from Al-Zanjani:

1. The first bug.
2. Attribution bug.
3. Bug dispenses.

As for the standard cause, it is: "It is to be said to someone who said that Zayd is accusative that, in his saying: that Zaid is standing: and why it was necessary to make (if) the noun? So, the answer to that is to say: Because she and her sisters met the transitive verb into an accusative, so she carried on it and acted upon it when hit him..."

Among his examples are:

Similar Bug

As for the theoretical dialectical cause: "Everything that is relied upon in the chapter (if) after this is like saying: From which side did these letters resemble verbs?"

The Second Requirement - Models of His Method of Reasoning: The Names of Verbs

Foreword:

Al-Zanjani defined the names of the verbs in his abbreviation by saying: "It is

a word with which verbs are named, for shortness and exaggeration.”

Ibn Yaish explained the meaning of the verbs' names by saying: “What is meant by them is that they were put to denote the forms of verbs, just as the nouns indicate their names. , indicates it, as well as the rest of it.”

Al-Zanjani mentions that these words are invented words, they were invented, and they came with them to be synonymous with the verb in fulfilling its meaning, and that it comes from the past, the present, and the matter. It is from the past names: (Heyhat, Shattan), and the present tense: (af) with the movements of the fa', mnun and non-manun, and (Oh), and the non-transitive: (Heet) with the vowels of t, and (you), and the non-transitive: (Rued Zayd), and (Alaik Zayd).

The Cause of Abbreviation and The Cause of Exaggeration: The Two Reasons for Coming Up with Nouns of Verbs.

The reason for coming up with these names according to Zanjani is:

1- The reason for the abbreviation: His argument for fulfilling this rule is clear from his saying: “As for the abbreviation, it is sufficient for the provision of duality, plural and feminine. Do you not see that you say: (fight) for the one, and the two, and the collective, from the masculine and the feminine, so if it was in its place (Go down), it would change the end of it.

2- The cause of exaggeration: In his clarification of this reason, he relies on what Ibn Al-Sarraj narrated and transmitted from him: “Ibn Al-Sarraj said: The purpose must be in its exaggeration, otherwise the actions would block its path.”

He analyzes the concept of the text by saying: “He wants these words to indicate what the verb itself indicates, it would be a lot of useless, and his words are based on the saying that the synonymy in the language is prohibited.”

And some of the benefit of using these names is what it achieves in expanding the speech field for the speaker, as well as achieving the correctness of the weight and rhyme in one of the synonyms, and he cites the words of the poet:

**And the mouse
left our homes**

Woe to the hooks

He draws the benefit of this usage, to the fact that the poet cannot say: By Al-Ahar, the plural of cat is, then he says: “It is permissible for him to be insignificant and similar in this position, even though the saying of Abu Bakr is Al-Muqtada.”

Then Al-Zanjani confirms that the use of these nouns in the matter is more important than the present and the past; Because doing the command often omits its dispensation with the meaning of the situation perceived on it.

Among those who said the reason for abbreviation and brevity in the use of verbs: Ibn Babshadh, and Ibn Yaish said with the two reasons, and the meaning of exaggeration in his view: "Our saying: (Sah) is more eloquent in meaning than the one who remains silent, and so are the rest." In sum, Zanjani followed those who preceded him in his ill health on this issue.

The Branch Cause and The Deadlock Cause: The Reasons for Preventing the Object of The Verb from Being Given to It.

Al-Zanjani went to the inadmissibility of submitting the object of the verb's noun to it, and expressed this matter in his summary by saying: "Its object does not take precedence over it.

Al-Zanjani confirms that the nominative of these nouns is also not preceded by it, citing: "Because if the nominative verb is not presented to it, then not bringing these names to it is more appropriate."

So the first bug prevented this submission. As for the main issue in this topic, it is the inadmissibility of presenting its position, and it is one of the controversial issues as mentioned by Al-Zanjani, and he mentions from the Basri the following opinion: In his letters, he does not act like actions.

And if we look closely at the opinion attributed to the Basrians, we note that the ruling on not submitting these names to them was presented to him by two reasons for his confirmation, the first: the cause of the branch, provided that these words - the names of the verbs - are a branch of the verbs in action, and the other: the cause of inertia: i.e. : it does not act like verbs; Because the branch does not strengthen the strength of the original.

The following opinion is attributed to the Kufics: "And the Kufics went: to the permissibility of submission, so they permitted: (Zayd and Zuwaid, and Umar come), and they protested against him by the Almighty's saying: (God's book upon you), meaning: you have the Book of God, meaning: adhere to it.

Abu Al-Barakat Al-Anbari mentions the difference of grammarians in the issue of saying in the precedence of the verb's name on it, by saying: "The Kuficians believed that (you, without you, and with you) in the temptation it is permissible to present its actions to it, like: (Zayd to you)... And the Basrians went on that It is not permissible to present her duties to him, and to him the furs of the Kufis went." This is their argument in transmission, and in analogy, they relied on what it is permissible to give precedence to the subject over the verb, and they carried on it what took its place. And it was reported from Al-Kisa'i that: "The Book of God" is established with "You" on temptation.

But Al-Zanjani responded to the Kufic doctrine for what they argued with, and stated that what came in the verse: (The Book of God) is erect, the sources are erect, and the appreciation in it: The Book of God was written on it. It is invoked by the words of Abu Kabir al-Hudhali, which is one of the verses of the book:

As soon as it touches the ground

from it and the letter of the leg folding the loader

According to the estimate: the loader is folded, i.e.: the loader is folded, erected; Because it is a source, and the worker in it is a predetermined verb, and the verb is destined to signify what is preceded by it.

As for Sibawayh, she described this introduction as ugly, as he said: “Know that it is abhorrent: (Zayd to you), and (Zaid, warn you), because it is not an example of the verb, so it is ugliness for something that does not follow its course, unless we say: (Zaid) then you are erect. By implying the verb, and then remembering you after that, this does not strengthen the power of the action, because it is not a verb, and it does not act like the subject who means to do.”

If we compare Sibawayh's text with what Al-Zanjani mentioned about the Basri, we will notice a great agreement in directing the reasons that were adopted in the issue of the inadmissibility of submitting the object of another verb's noun. The coolant spoke in the same sense as Sibawayh. Among the origins of the advanced grammarians: Abu Ishaq Al-Zajjaj (d. 311 AH), Ibn Al-Sarraj, Al-Nahas (d. 338 AH), Abu Ali Al-Farsi, Al-Baqouli (d. 543 AH), Abu Al-Barakat Al-Anbari, Abu Al-Baqa Al-Akbari, and Ibn Yaish.

In summary, Al-Zanjani preferred the opinion of the majority of grammarians, Kesibawayh, and Al-Mubarrad, who argued that it was not permissible to present the effect of these nouns to them with the branches of the branch and the deadlock or (the cause of inaction).

CONCLUSION

It included the following results:

1. The phenomenon of grammatical reasoning in the Arabic language is one of the most important and prominent phenomena that cannot be dispensed with, or ignored, and it is not possible to study grammar and understand its rules unless the explanations are recorded on each rule or grammatical rule; Because the nature of the human mind is based on the interpretation and justification of everything, and this is what the imams of language and grammar have done towards the study of language and its rules.
2. Clarifying, explaining and strengthening the grammatical ruling with evidence and evidence does not give full intellectual legitimacy, unless the reason that proves the validity of this judgment is presented, even if the reasons vary in their names and number according to the grammarians.
3. It was proven during the research that Zanjani was fond of reason and reasoning, so he hardly leaves a judgment without explanation, and his explanations in judgments amounted to four reasons for a single grammatical judgment.

4. Most of Zanjani's ills are educational or standard, and this summarizes Zanjani's influence on the grammatical thought of the scholars of the first three centuries, especially Sibawayh, who was frequently quoted from him, as well as his preference for his views in most of his issues.

5. In his explanations, Al-Zanjani referred a lot to the circle of disagreement between the grammarians, then he begins to analyze and criticize opinions and respond to what contradicts his opinion, and prefers what suits his orientation, and in most issues he prefers the opinion of the Basris over the Kufic, but this does not mean his intolerance to his visual companions, because he was visually from During our review of his views, he was in several places corrupting and weakening what they went to, and the opinion of the Kufis is more likely, although in a few places.

6. Al-Zanjani relied in many places on the explanations of his predecessors without expressing his opinion, contenting himself with strengthening the opinion of his representative with evidence and evidence.

7. It becomes clear to anyone who reads his book that he is very interested in grammatical boundaries. Because his book - the guide - is a grammatical boundary and abbreviations of topics with examples shown.

8. It became clear through the research that Zanjani's explanations for his issues in the book depend mainly on listening, then to a lesser extent on analogy, and in some issues he may resort to relying on both of them.

9. Al-Zanjani relies in his reasoning to strengthen the rule or rule on the Qur'anic witness and Qur'anic readings, then poetry, then the grammatical example made.

10. It became clear during the research that Al-Zanjani was not just a conveyor of opinions or imitators of those who preceded him, but rather added a lot of clarification and detail to the sections of grammar, and gave reasons for many grammatical issues different from the doctrines of grammarians, as explained in the text of the letter.

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