Semantic Connotation of Hadith and the Emergence of Arabic Schools of Grammar

Dr. S. A. Shittu
Dr I. A. S. Adebolu
Department of Arabic and Islamic Studies
University of Ibadan, Ibadan, Nigeria

Abstract

Scholars focused the contributions of the Qur'ān to the evolution of Arabic Grammar, but few of them focused on the effect of prophetic tradition on the area. This paper, therefore, focuses on semantic connotation of prophetic traditions: "Guide your brother, he has gone astray" and *"Divergent* opinion of my followers is a blessing" These sayings of the prophet led to the evolution of Arabic grammatical studies and the establishment of its schools that enriched Arabic grammar. It opens with the grammarians' contribution to the development of Arabic grammar such as Abul-Aswad Addu'alī (d.69 A.H), Seyyid 'Ali b. Abī Talib, al-Khalīl ibn Ahmad al-Farāhiđī and so on. Although, There were five major schools of Arabic grammar namely: al-*Madhhab* al-*Basra*, al-*Madhhab* al- *Kūfa*, *al-Madhhab al-Bagdād, al-Madhhab al- Andalusī and al-Madhhab al- Misrī but* this paper, mainly focuses on the two prominent schools - Basran and Kūfan. It analyses the conflict of theory in Arabic grammar on some topics and other terms, grammatical debates between notable scholars of the two schools with their divergent opinions. The discussion ends with the justification of analogical deduction employed by the two schools in their analysis as a commendable exercise.

Keywords: Hadith, Quran, Arabic grammar

Introduction

A lot had been written on the contributions of the Qur'ān to the evolution of Arabic Grammar, but few of them focused on the effect of prophetic tradition on the study. This paper, therefore, focuses on semantic connotation of the following *ahādīth* : A non-Arab committed grammatical flaws and prophet said:

<div dir="rtl">إرشدوا أخاكم فإنّه قد ضلّ</div>

Meaning: " Guide your brother, he has gone astray"
He also said:

" اختلاف أمتي رحمة"

Meaning: "Divergent opinion of my followers is a blessing"

These sayings of the prophet led to the evolution of Arabic grammatical studies and the establishment of its schools that enriched Arabic grammar (Shawqī,Ḍayf ,1992:13). Arabic language is one of the major and popular languages for the richness of its vocabulary and fullness of its literature.

As to the vocabulary, any Arabic dictionary shows the wealth of the Arabic tongue in root-words; and any grammar sets forth the almost endless derivative words that can be built from the noun and the verb. Butros Bustani –a lexicographer, put it at the range of 7,000 to 13,000 roots, and the derivatives from 80,000 to 120,000. As for the literature, the number and importance of the extant works in the Arabic language, on almost every branch of human knowledge, as well as the collection of poems and "belles letters", are so great that one is bewildered by a mere reference to the lists (or fihrists) of the authors and the titles of the books (Al- Ṣinjirji, Mustapha Abdul- Azeez ,1986 : 317- 318).

Arabic, not unlike other languages, has a rich history. Although, Arabic prescriptive rules have relatively been stable for the reason that Arabs looked at change in the Arabic language as a sort of corruption, bearing in mind the powerful link that exists between this language of the Qur'ān and Islam coupled with the pre-Islamic heritage.

The emergence of Arabic grammar holds its firm root due to the rapid expansion of Islam during the period of the Prophet Muhammad, the four orthodox caliphs and the reign of the Umayyad caliphs when the Muslim territories reached Afganistan and Saragossa (Spain) (Shawqī, Dayf 1992:24). In this sense, the emergence of Arabic grammar is partially a political decision meant to teach the conquered non-Arabs the language of the Qur'an. As a result, non-Arabs learned Arabic as a Lingua Franca to facilitate communication among different "Islamized" countries. It is important to note that most of the early Grammarians such as Abu l-Aswad Addu'alī, Sibawayh and many others were not Arabs by origin. This emphasizes the real concerns of non-Arab grammarians to understand Arabic, to introduce and spread it to their people. (Abdul-Rahman bn Isḥaq wa 'Abdul Salam Harūn ,1983: 9).

The Grammarians' Contribution to the Development of Arabic Grammar

A number of grammarians, from the emergence of Arabic grammar till now, have contributed to its development. The first grammarian said to

have contributed to Arabic grammar was Abul-Aswad Addu'alī (d.69 A.H) who was regarded as the pioneer scholar of Arabic grammar. Although, some scholars attributed the glory of pioneering to Seyyid 'Ali b. Abī Talib whose regime was full of unrest due to challenges faced from Umayyad family (Shawqī, Dayf, 1992:31). There was no iota of doubt that he (Abul-Aswad) was the first grammarian to use coloured dots above, below and next to a letter to indicate the three short vowels of the Arabic language (Shawqī, Dayf 1992:13). This contribution was very significant to the Arabic language for the Arabs who wanted to protect the Qur'ān specifically from being adulterated. In fact, this desire was the result of a real concern and consciousness of the Arabs to maintain their language. By the same token, al-Khalīl ibn Ahmad al-Farāhidī was one of the most important philologists of the Basran School. His contribution to Arabic grammar was very significant as he came up with the current standard for the vowel marks in the Arabic Script. Another major contribution of the scholar, was the production of the first Dictionary of the Arabic language namely *Kitāb al-' Ayn.*

In sum, Arabic grammar, not like other grammars of other living languages, has been undergoing a process of development. Actually, Arabic grammar benefited a lot from the previous findings of the preceding traditional approaches: from the ninth century, a large heritage of new philosophical ideas had been important both from the Greek and the Alexandrian language. At the same time, Arabic grammar was special because of its own environment which was wholly affected by Islam as a predominant religion, by the geographical situation of the Arabic Peninsula, and by the expansion of Muslim territories. Nowadays, Grammar of the Arabic dialects offer a fertile field for the linguist to investigate, in the light of the relatively new linguistic theories which themselves find their roots in the traditional approaches to language study.

Schools of Arabic Grammar

There were five major schools of Arabic grammar namely; al-*Madhhab* al-*Basra*, al-*Madhhab* al- *Kūfa*, *al-Madhhab al-Bagdād, al-Madhhab al - Andalusī and al-Madhhab al- Misrī* (Ahmed, 2011:4). The modern Scholars did not stop conducting researches on the opinions of all these schools of grammar. Either by examining and reviewing the stand of each scholar of these schools on a matter, or giving new trends to the studies as we have Majma'ul-Luggah in Cairo which sees to the refinement of Arabic Language in the recent time. This paper mainly focuses on the two prominent schools - Basran and Kūfan. It is from these two schools other established theirs and most of them were disciples of notable scholars of

these schools or supporters of an opinion of a school during any literary debate.

Basra And Kufah

Basra was founded as a military encampment by the second caliph, 'Umar bin al-Khattāb, in 638 C.E. about 8 miles (13km) from the modern town of Al-Zubayr, Iraq. Its proximity to the Persian Gulf and easy access to both the Tigris and Euphrates rivers and the eastern frontiers encourages its grown into a real city, despite the harsh climate and the difficulty of supplying the camp with drinking water. The first architecturally significant mosque in Islam was constructed there in 665 C.E. Basra has been, however, a brilliant cultural centre in its own right throughout the 8th and into 9th century. It was the home of noted Arab grammarians, poets, prose writers, and literary and religious scholars. Islamic mysticism was first introduced to Basra by al-Hasan al-Basrī, and the theological school of the Mu'tazilah was developed there. Basra is perhaps best known to westerners as the city from which Sinbad set out in "The Thousand and One Nights". (www.dhifaaf.com ,18 August, 2014)

In 655 C.E, the Muslims of Kūfah became the first to support the claims of 'Alī, son-in-law of the prophet Muhammad, against the caliph 'Uthmān; Kūfah subsequently served as 'Alī's capital (656 – 661 C.E). Throughout Umayyad rule Kūfah remained a constant source of unrest. In 683 C.E, in the civil war following the death of the caliph Yazīd I, it recognized as caliph 'Abdullah ibn az-Zubayr; then in 685 C.E, it violently resisted the Shi'ite doctrine forced on it by al-Mukhtar ibn Abū 'Ubayd at-Thaqafi. Occupied by the 'Abbasids in 749 C.E, the city was maintained as an administrative capital for some years, until the founding of Baghdad. After being sacked by the Qarmatians in 924 – 925, 927 and 937 C.E, Kūfah declined steadily and was almost deserted in the 14th century when it was visited by the geographer Ibn Battutah. In its prime in the 2nd and 3rd Muslim centuries, Kufah, along with Basrah, was a centre for the study of Arabic grammar, philosophy, literary criticism and belles lettres.

Historically, Arabic grammar had experienced a lot of evolution from generation to generation, city to city and individual to individual. The above quoted Hadith opened the eyes of the scholars to research further on how to widen the scope of Arabic grammar in consonance with the word of the prophet: "*Divergent opinions of my followers on a matter is a blessing*". The emergence of Arabic schools grammar evaluated the diverse of opinion of notable scholars, this conflict of idea which in turn led to un-imaginable development in the grammar of Arabic language.

The Basrans, being the originator of Arabic grammar and the teacher of all other subsequent schools, in no little measure laid a very important and

comprehensive foundation for Arabic grammar. The Kufans, despite coming behind the Basrans adopted a more advanced form سماعى (analogy) because instead of restricting themselves to the town where only the standard Arabic is spoken they explored villages in order to identify the dialectical differences for their justification on their grammatical submission. They equally paid special attention to the poetic lines of the *Jahiliyyah* era to prove so many of their grammatical positions.

Emergence Of Kūfan School

The Basran school had been in existence for one hundred years before the emergence of the Kufãn school of thought. This is one of the facts that, the Kufan scholars at this period were busy with other fields like fiqh, hadīth, Qur'ānic recitation, literature and poetry. This accounted for their establishment of Abū Hanifah school of thought in fiqh and three of the seven major reciters, 'Āsim, Hamzat and al-Kisāi'. They were equally preoccupied by the collection of poem at a time when the Basran scholars were laying very solid foundation for analogical deduction and justification in Arabic grammar, theology, philosophy and logic.

The Kufãns cannot but agree with the Basrans for having the honour of doting the Qur'ān and vowelization of Arabic letters and laying a very solid foundation for Arabic grammar and etymology which was crystallized by Ibn Abī-Ishāq (Shawqī, Dayf ,1992:27).

Kufan School started with the emergence of Abu Ja'far al-Ru'āsī and Mu'adh bn Muslim al-Harr'a, al-Ru'asi took the knowledge of Arabic grammar from prominent Basran scholars like 'Isā bn 'Umar and Abū Āmid al-Allāi', on his return to Kufãn he taught al-Kisāi and wrote a book called "al-Faysal" on Arabic grammar. Another Kufan scholar who benefited from the knowledge of grammar and etymology from the Basran scholars is Mu'ādh bn Mu'ādh bn Muslim al-Harā'i. He established etymology in Kūfah and his student was al-Farrāi'.

It must be emphatically said that Kūfan School was established by al-Kisāi, who was born in Kūfah. He started grammar from Kūfan scholars like Abu Ja'far al-Ru'āsī and Mu'ādh bn Muslim al-Harā'i. He later travelled to Basrah where he met and learnt from al-Khalīl bn Ahmad al-Farāhidī. He moved from one village to another in Basrah in order to perfect his knowledge in Arabic grammar. It was reported that he paid 50 Dirham to Abu al-Hassan al-Akhfash in order to be taught the book of Sibawayh (الكتاب). Al-Farrai, his prominent student, equally assisted in laying solid foundation for the establishment of Kufans school. Tha'alb equally contributed immensely to the development and popularization of the Kufan School.

Infact, the three most popular of the Kufan scholars are: al-Kisai, al-Farrai and Tha'lab. Though, the Basran scholars had emerged before the Kufans, they laid very good foundation for the Kufans and equally taught them Arabic grammar but it must be said that the emergence of the Kufan schools of thought brought a lot of competitions, conflicts, controversies which consequently led to a drastic development in Arabic grammar (Ahmed, 2011:109).

The conflict of theory in arabic grammar

There have been debates and discussions on linguistics argumentations used by both schools Basra and Kūfa in order to impose their principles in modification of Arabic Grammar. This kind of scenario contributes some negatives and positives views among the scholars claimed that Basrah and Kūfah were the two cities which permanently rivaled each other. In principle, Basrah and Kūfah do evidence two differing linguistic and grammatical approaches. The school of Basra was more philosophically inclined when formulating the rules of Arabic grammar while the school of Kufah extended its rules on evidence found in classical texts. Although, Basra applied more analogy does not mean that Kufan scholars did not, they also refer to the already existing linguistic corpus in the classical texts. In order to re-evaluate the above discussion, bellow is examples of grammatical debates between notables scholars سيبويه والكسائي that enrich our grammatical exposition.

<div dir="rtl">مناظرات اللغوية بين سيبويه والكسائي</div>

Grammatical debates between notable scholars of the two schools
<div dir="rtl">1 - ".....حضر الكسائي – يوما- فأقبل على سيبويه فقال: تسألني أو أسألك ؟ فقال أي سيبويه - : لا بل سلني أنت. فأقبل عليه الكسائي فقال له : ما تقول أو كيف تقول : قد كنت أظن أنّ العقربة أشدُ لسعة من الزُنبور فإذا هو هي ، أو فإذا هو إياها ؟ فقال سيبويه : فإذا هو هي . ولا يجوز النصب " أنكر الكسائي إجابة سيبويه ، وأجاز الكسائي الرفع والنصب في ذلك . بمعنى أنّه يجوز أن يكون "... فإذا هو هي ". ويجوز أن يكون ...." فإذا هو إياها " بالرفع والنصب.</div>

Meaning:

Al-Kisai in one occasion met Al- Sibawayh and asked during a discourse;

Do you ask me or I ask you (on a grammatical debate) He replied; ask . He (Al-Kisai) said: What is your grammatical position on this sentence

<div dir="rtl">أظنُ أنّ العقربة أشدُ لسعة من الزُنبور فإذا هو هي ، أو فإذا هو إياها ؟</div>

Sibawayh replied;

<div dir="rtl">أظنُ أنّ العقربة أشدُ لسعة من الزُنبور فإذا هو هي</div>

But it can also be in accusative case as well as nominative that is :

<div dir="rtl">أظنُ أنّ العقربة أشدُ لسعة من الزُنبور فإذا هو هي ، أو فإذا هو إياها ؟</div>

<div dir="rtl">يحيى بن خالد</div> Another notable grammarian commented on this incident;

<div dir="rtl">"قد اختلفتما وأنتما رئيسا بلديكما " . وهذه الاختلاف رحمة ''</div>

Meaning: "Two of you differ in your opinion and you are the leaders of your town but the divergence is also a blessing."

This enlightened learners of grammar not to ignorantly wrong others since the native speakers allow both cases . This blessing really assisted the generation to know that whoever chose any of the position is on the right path:

: " فإذا هو هي " على رأي سيبويه ، وهو الصواب ، ومن يقول: "فإذا هو إياها "على رأى الكسائي وهو صواب أيضا. (Muḥammad Ṭantāwī ,1417/ 1997:30)

2- Another discourse between Sibawayh and Kisāī ;

"خرجت فإذا عبد الله القائم – بالرفع قائم – أو القائم – بالنصب – فقال سيبويه : في كل ذلك بالرفع دون النصب. وقال الكسائي ... العرب ترفع في ذلك كله وتنصب

(Muḥammad Ṭantāwī ,1417/ 1997:40).

The discussion centred on the legality of both accusative and nominative cases.

3- Another discourse between Kisāī and al- Asmaī ;

أنشد الكسائي:

أني جزوا عامرا سُوءى بفعلهم   ...   أم كيف يجزونني السُوءى من الحسن ؟

أم كيف ينفع ما تُعطى العلوق به ...   رثمـــان أنـــف إذا ما ضُنّ باللبـن؟

فقال الأصمعي: إنما هو رثمان أنف بالنصب ، فقال له الكسائي : اسكت ما أنت وذاك ؟ يجوز بالرفع والنصب والخفض ، ثمّ بدأ يعلل وقال : أما الرفع فعلى الرد على "ما" لأنها في موضع رفع بينفع فيصير التقدير: أم كيف ينفع رثمان أنف ، والنصب بتعطي والخفض على الرد على الهاء في " به "

قال : فسكت الأصمعي"   (Muḥammad Ṭantāwī 1417/ 1997:32)

أي ترفع بدلا من " ما " وتنصب مفعولا لتعطي وتجر بدلا من الهاء في "به"

إنما هو رثمان أنف بالرفع   al- Kisāī read the second hemistich of the second line

but al- Asmaī wronged him and said إنما هو رثمان أنف بالنصب al- Kisāī quickly reacted by saying: keep quite , it is grammatically permissible to be in the three cases that is ; Nominative, Accussative and Genetive.

Divergent Opinions between Basran and Kufan Schools on some Topics

(1)   الخلاف في نعم بئس هل هما اسمان أو فعلان ؟
وأحتج الكوفيون بعدة أدلة، منها دخول حرف الجر عليهما، فإنه قد جاء العرب أنها تقول: ما زيد تنعم الرجل، نعم السير على بئس العير. وأما البصريون فاحتجوا على القول بأنهما فعلان ماضيان باتصال الضمير المرفوه بهما على حد اتصاله بالفعل المتصرف مثل العرب قالوا: نعما رجلين، ونعموا رجالاً . وباتصال بتاء التأنيث الساكنة مثل: نعمت المرأة وبئست الجارية:
(www.majles.aluggah. Net/10936: 20 feb., 2015)**.**

The Kufans opined that since نعم بئس accepts genitive case they are nouns, **(فعلان**while the Basrans said they are both verbs: past tense (**"اسمان مبتدآن"**
ماضيان because it accepts التأنيث الساكنة التاءand الضمائر

(2)   الخلاف في صياغة أفعل التفضيل وصيغتي التعجب من البياض والسواد .
وقد احتج الكوفيون بالنقل والقياس أما النقل فقد قال الشاعر:
إذا ارجال شتوا واشتد أكلهم   ##   فات أبيضهم سر بال صباخ

ووجه الإحتجاج أن الشاعر قال: " أبيضهم " وإذا جاز في " أفعلهم " جاز في " ما أفعله " و
" أفعل به " لأنهما بمنزلة واحدة في هذا الباب وأما القياس فقالوا: إنما جوَّزنا ذلك من السواد،
والبياض دون سائر الألوان لأنهما أصلا الألوان.
واحتج البصريون بأنه لا يجوز بالإجماع أن تأتي بأفعل التفضيل ولا بصيغتي التعجب من الألوان
غير البياض والسواد فكذلك لا يجوز أن يأتي بهذه الصيغ من البياض والسوداء لأنهما لونان كسائر
الألوان.

"التعجب"   The Kufans opined that "ما أفعل"can be used in expressing
(Exclamation) in colour white and black alone, e.g.

" هذا الثوب ما أبيضه ؛   الشعر ما أسوده

The Kufans also evidenced with this poem:

جارية في رعها الفضفاض   تقكع الحديث بالإيماض
أبيض من أخت بنى إباض

But the Basrans insisted that it is not applicable even to colours
أفعل التفضيل وصيغتى التعجب والبياض because, white and black are part of colours
من السواد.

The Basran disagreed with the position of the Kufans because,
evidences used by the Kufans to justify their position are mostly from the
poem of the poets who could have made a grammatical blunder since
Basrans many at times based their opinion on philosophy and logic .
Whoever uses any of the scholastic stands has widened his knowledge but
majority of scholars stick to *Basran* submission. (Muḥammad Ṭanṭāwī,
1417/ 1997:30).

**Other Terms with Divergent Opinions between Basran and Kufan
Schools.**

BASRAN	KUFAN
ضمير	مكني
ضمير الفصل	العماد
البدل	الترجمة
النفي	الجحد
اسم الفاعل	فعل الدائم
الجر	الخفص
التمييز	التفسير
صفة	نعت

Conclusion
The role of Hadīth of the Prophet in encouraging scholars to have in-
depth study on all the fields cannot be over emphasized. Their main
objective in doing this is gearing towards understanding the message of the
Qur'ān which is rewardable exercise. The emergence of the schools of

grammar were given attention with semantic interpretation of the Hadith by notable and pioneer scholars of these schools. Literary discussions examined appeared as rivalry between the Basran and Kufan Schools but It must be emphatically said that, it is advantageous to the richness of Arabic Grammar as a field of study. The analogical deduction employed by the two schools in their analysis and justification is commendable.

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