

## SANKORE'



Institute of Islamic - African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

[www.siiasi.org/www.ibnfodio.com](http://www.siiasi.org/www.ibnfodio.com)

### The Biographies of Those Scholars Who's Names Begin with the Letter *Daal*

***Ad-Darfaq* ibn al-Faqih Muhammad ibn Muhammad**, was associated with the as-Suuqi in terms of ethnicity. He originated from al-Aqdari which was his place of residence.

He composed an excellent and beneficial commentary in many volumes upon the Alfiyya of Ibn Malik<sup>1</sup> which he named: Hibbat'l-Maalik `Ala Khulaasa Ibn Malik,<sup>2</sup> in which he gathered together what he gleaned from many other commentaries, which were normally difficult to be composed in a single text. This brilliant work was met with acceptance from the people of knowledge from which was obtained abundant advantage. This text is evidence of the genius of his compositions in the sciences of grammar (*nahwa*),<sup>3</sup> conjugation and inflection (*tasreef*).<sup>4</sup> He, may Allah ta`ala be merciful to him was alive in the year 1112 A.H.<sup>5</sup>

<sup>1</sup> This is a reference to the renown Alfiyya Fee 'n-Nahw a fundamental poem on the science of Arabic grammar. It is also called al-Khulaasa'l-Alfiyya, but became well known as the Alfiyya ('the thousand') due to the one thousand line verses used to compose it. Its author was the learned Jamaal'd-Deen Abu Abdallah, Muhammad ibn Abdallah at-Taa'iy 'l-Jiyaani. He was known as Ibn Malik 'n-Nahwi. He died in the year 672 A.H.

<sup>2</sup> There have been many commentaries upon the al-Khulaasa of Ibn Malik. Among the earliest of them was the Sharh Ibn'l-Musanif composed by the son of Ibn Malik, Badr'd-Deen Abu Abdallah Muhammad ibn Muhammad ibn Abdallah, who was also known as 'the lion' (al-Asad), in the month of *Muharram* in the year of 676 A.H. Shaykh 'Izza'd-Deen Muhammad ibn Abu Bakr ibn Jam`at 'l-Kinaani (d. 819 A.H.) composed a commentary in the form of marginal notes on the above commentary. Qadi Zakariyya ibn Muhammad al-Ansari (d. 919 A.H.) composed an annotation of the Alfiyya in the year 895 A.H. which he named ad-Durrar 's-Saniyya. The most famous and widely read commentary upon the Alfiyya is that composed by Shaykh Abu Muhammad Abdallah ibn Abd'r-Rahman, who was known as Ibn `Aqeel 'n-Nahwi (d. 769 A.H.)

<sup>3</sup> *Nahw* is a technical term for grammar in Arabic, and means the knowledge that includes the many principles by which the inflection and parts of speech of Arabic words are known when they are constructed into phrases. According to the scholars *nahw* is apart of the individual obligations (*fard 'ayyan*) because it helps to understand the sources of the *deen*, which are the Qur'an and the *Sunna*. Among its benefits are that it gives the Muslim sound knowledge of the Arabic language in which the Qur'an was revealed and by which the Messenger of Allah, may Allah bless him and grant him peace, explained it to his *Umma*. It was related by Abu 'l-Faraj in his *al-Aghaani* by way of Ja'far ibn Abi Harb ibn Abi 'l-Aswaad on the authority of his father, who said: 'It was said to Abu'l-Aswaad: 'From where did you take the science (meaning by that the science of grammar)? He said, 'I have taken its boundaries from Ali ibn Abi Taalib'. ' Abu'l-Aswaad described how this science was transmitted to him by Ali in a tradition which has been related by Abu'l-Qaasim az-Zujaaji in his 'Amaali: 'Abu Ja'far Muhammad ibn Rustum at-Tabri informed us that Abu Haatim as-Sajastaani informed me that Ya'qub ibn Ihsaaq al-Hadrumi informed us that Sa'id ibn Saalim al-Baahili informed us that my father informed us on the authority of Abu'l-Aswad ad-Dawli who said: 'I entered upon the Amir al-Mu'mineen Ali ibn Abi Taalib. I saw him with his head bowed in deep contemplation. I then said to him, 'What are you deliberating about O Amir al-Mu'mineen?' He responded: 'I have heard this

I have not seen those mentioned whose names began with the letters *dhaal* and *ra'*.<sup>6</sup>

# SANKORE'

Arabic slang in your country, so I desired to compose a book concerning the fundamentals of Arabic language.' I then said: 'If you do that, you will give life to us and the Arabic language will persist among us.' I then returned to him after three days wherein he handed me this transcription in which was written: 'In the name of Allah, the Beneficent, the Merciful. *al-Kalaam* (speech), the whole of it includes the *ism* (noun), the *fi'l* (verb) and the *harf* (particle). For the *ism* is that which informs about the named. The *fi'l* is that which informs about the dynamics (*harakat*) of the named. The *harf* is that which informs about the meaning, which is neither an *ism* nor a *fi'l*.' He then said to me: 'Proceed in the same fashion (*nahw*) and add whatever occurs to you. And realize, O Abu'l-Aswaad, that entities (of the *ism*) are three kinds: those which are manifest (*dhaahir*); those which are pronouns (*mudmar*); and those which are neither *dhaahir* nor *mudmar*.' Abu'l-Aswaad then said: 'I then put together something and showed it to him. Included in this was the *huruuf an-naṣab* (particles of the accusative). I mentioned among them: *'inna*; *'anna*; *layta*; *la'ala*; and *ka'ana*; but I did not mention *lakinna*.' He said to me: 'Why did you leave it out?' I said: 'I did not count it among them.' He said: 'On the contrary, it is among them.' I So I added it among them.'

<sup>4</sup> This refers to the science of morphology and takes its root from the verb '*sarafa*' (to turn a thing away from something). Allah ta'ala says: "*I will turn away from (sa'asrifuu `an) My signs those who are arrogant in the earth without right.*" The technical meaning of '*sarf*' is to inflect a word, decline a noun or to conjugate a verb; and is also known as '*ilm't-tasreef*'. Ibn al-Haajib said that it is the science of the foundations by which the circumstances of the morphology of uninflected and declinable words are known, and the science of the transformation of the root of a word into its various measures (*awzaan*). There is some dispute as to who was the first of the scholars to codify the science of morphology. Some say it was Abu Uthman Bakr ibn Muhammad ibn `Adiy al-Mazini al-Basri [d. 248 A.H./? C.E.]. The majority hold the view that it was Abu'l-Abass Muhammad ibn Yazid ibn Abd'l-Akbar al-Azdi al-Basri, known as al-Mubarrad [b. the 10<sup>th</sup> *Dhu'l-Hijjah*, 210 A.H./24<sup>th</sup> March 826 C.E.; d. in the month of *Muharram*, 286 A.H./? C.E.]. His most famous work was his *Kitaab'l-Kaamil fi'l-Lughah wa'l-Adab wa'n-Nahw wa't-Tasreef* considered to be the first text composed on the subject.

<sup>5</sup> This date corresponds with the year 1700 C.E.

<sup>6</sup> The author indicates here that there are no biographical entries of any scholars whose names began with the letters *dhaal* or *ra'*.