

The Methodology of Ibn Oba al-Mozammiri al-Djazairi in Organising the 'Matn Ibn Ajurrum' in Grammar.

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Abstract:

This research paper focuses on one of the most prominent scholars of the Algerian Sahara. He played a distinguished role in the development of linguistic studies in Algeria during the eleventh and twelfth centuries. The paper aims to shed light on an aspect of his noble biography and introduce his significant contributions to Arabic studies. The study focuses on the landmarks of his methodology and the features of his grammatical doctrine in his organisation of Ibn Ājurrūm's grammar text, through an in-depth study of this system. Accordingly, the study begins with the following question: What can be said about Ibn Abi al-Mazmari al-Djazairi? What was his methodology for compiling/arranging al-ajurrumiyya? To answer these questions, the study employs a descriptive-analytical method, and a comparative method is also used to distinguish his organisation and approach from those found in Matn Ibn Ajurrum and related treatments.

Keywords: Ibn Abi al-Mazmari – methodology – organisation of al-Ajurrumiyya (the science of Arabic syntax).

Introduction

Throughout its long and illustrious history, Algeria has witnessed a vibrant scientific, intellectual, literary and linguistic movement. This is largely thanks to the significant contributions made by its scholars and thinkers to various branches of knowledge and the arts. Among the greatest linguistic sciences to receive sustained attention from Algerian scholars and linguists are Arabic syntax and morphology. Historical sources confirm the deep and firmly established presence of early Algerians in this field, documenting their strong and enduring impact through valuable scholarly output and noble legacies, including extensive classifications, books, versifications, commentaries, and abridgments.

A group of grammarians contributed to this tradition, and the most prominent figure in the modern period was the eminent scholar, distinguished linguist and erudite jurist Sidi Muhammad ibn Abi al-Mazmari al-Djazairi al-Tawati — a notable figure from the Algerian south — who made a significant contribution to this discipline. This is reflected in the many

diverse works he produced, the most notable of which is his grammatical versification of Ibn Ajurrum's grammar text entitled: 'Ubayd Rabbih Muhammad ibn Abi al-Mazmari's al-Ajurrumiyya Versification.

Through this study, we aim to shed light on an aspect of his illustrious biography and introduce him, highlighting some of his works. Specifically, we will focus on the landmarks and characteristics of his grammatical methodology in his famous nazm titled (the Ajurrumiyya versification). The study begins with a central problem from which a number of subsidiary questions follow. These may be formulated as follows:

What can be said about the scholarly figure of Ibn Abi al-Mazmāari al-Djazairi ?

What are his most important linguistic and literary works and writings?

- What is his methodology for compiling/authoring the Ajurrumiyya' versification?

1. Introducing the figure of 'Abd Allāh Muḥammad ibn Abi al-Mazmari al-Djazairi

A. Birth and upbringing

His name is Abu Abd Allah, Sidi Muhammad ibn Abi ibn Hamid ibn Othman ibn Abi Bakr al-Mazmari by lineage, and al-Tawati by birth, residence and upbringing. He was born in Qasr Ulad al-Hadj in Tida Klalt (currently spelled/known as Ulaf) in 1094 AH/1683 CE. He memorised the Qur'an and studied the basic principles of science in his hometown.

He then travelled to the Zawiya of Kanta/Kantata, where he learnt from its shaykhs and scholars. He stayed there for a long time, learning and teaching. He then travelled to Qasr Tamantin, the unquestioned scholarly capital of Wahat Tawat due to the presence of deeply rooted shaykhs and scholars. There, by God's will, he drew from them whatever he wished of the sciences of language, literature and Islamic law¹.

Once he had reached maturity and had firmly established himself in his studies, Shaykh Mohamed ibn Abi set out across the Islamic world in search of greater learning. He visited the cities of Fes, Shinqit, Timbuktu and Tlemcen. This earned him renown and scholarly distinction, and wherever he settled or travelled, he was held in high regard by all who met him.

Ultimately, he ended his travels and settled in Qasr Timimoun².

B. Seeking knowledge

Shaykh Mohamed ibn Abi al-Mazmari primarily acquired the sciences through direct reception and oral transmission from scholars and shaykhs during their sittings and teaching gatherings in mosques and Zawiyas. However, he also learned a few other sciences independently through research and reading.

Ibn Abi excelled in various fields. He studied jurisprudence, served as an imam, engaged in Qur'anic exegesis and taught the Qur'an. He also mastered the sciences of prosody and poetic metres, and he was especially renowned for his knowledge of Arabic syntax, earning him the nickname "Sibawayh of his era"³.

Among the reports about him, regarding his pride in his abilities and his superiority in composing poetry, is the following poetic statement:⁴

If Amr rose to rule by courage and brilliance alone, and Ilyās was raised by them, then generosity is Hatim's share.

My slogan is the craft of poetry:⁵

Whatever disputes me in it is the oppressor.

Among his arajiz (short versified pieces in meter used for didactic purposes) and nahw riddles, he said:

O people, send greetings to the grammarians and ask them:

How splendid their answer is when they respond!

What it is attached to is clearly inflected by ****raf****, and it is truly astonishing.

Demonstrating his exceptional genius and advanced thinking in ilm al-‘arud, he devised a poetic meter called al-Mudtarib, making it the seventeenth meter in Arabic poetry⁶. This was modelled on what al-Khalil ibn Ahmad al-Farahidi did when he limited the foundational meters of Arabic poetry to fifteen, and what al-Akhfash added by introducing an additional meter named “al-Mutadarak”.

Among the linguistic arts he mastered—may God have mercy on him—was rhetoric. He wrote a poem in ornamental rhetoric, comprising what is not impossible to convey by reversal or reciprocal structure in ten lines, including his saying:⁷

Turn the speech as if it is transformed — increase it as you reverse it, then return it.

Adab (refinement) is what we set out with, if the secret of it is revealed and made apparent.

In addition, he composed a poem in paronomasia whose verses all end with the word ‘distance’ despite variations in meaning⁸.

C. Reasons for his excellence:

The formation of the scholarly personality of Sidi Mohamed ibn Abi al-Mazmari was influenced by many factors. These can be summarised as follows:⁹

The dynamic scholarly movement that prevailed in the Tawat region. During his lifetime, there were a large number of shaykhs and scholars present — people with extensive knowledge and solid expertise in various sciences — so he studied under them and benefited from their learning.

The abundance of scholarly Zawiyas in Tawat made it easy for Shaykh Sidi Muḥammad ibn Abī to move among them and receive knowledge from their Shaykhs.

- The widespread presence of libraries containing many books on jurisprudence, Arabic language, Islamic law/Shari‘a, and literature, along with the growth of manuscript collections at each Zawiyya and for each of its Shaykhs.

- The strategic geographical position of the Tawat oasis, which served as a transit point for commercial caravans that often carried books, shaykhs and scholars.

D. Some of His Shaykhs and Students

1) Some of his shaykhs

Due to the frequency of his travel and his movement among cities, Zawiyas and teaching circles in his quest to acquire and increase his knowledge, the shaykhs of Mohamed ibn Abi al-Mazmari and his teachers were numerous. For brevity, we will mention only some of them, not for the purpose of an exhaustive listing:

- Shaykh Ali Bou Samah from the regions around Tlemcen: an imam, a scholar and a master in various fields, with distinguished authority in fiqh and creeds/doctrines.
- Shaykh Sidi Youcef Aḥnsal: his shaykh in the Sufi order, who was martyred.
- Shaykh Mohamed Salih al-Muqaddad
- Shaykh Mohamed Salih al-Raqadi
- Shaykh Ahmad al-Tuji
- Shaykh Abu Issaq Sidi Ibrahim al-Sijilmasi
- Shaykh Sidi Ibrahim al-Mulaykhafi
- and others¹⁰.

2) Some of his students

Since Shaykh ibn Abī was a frequent traveller who moved within and beyond Tawat, it is only natural that many people studied under him. Wherever he settled or travelled, students gathered around him to learn from him and to benefit from his knowledge. The best-known examples are:

- Shaykh Abu Zayd Abd al-Rahman ibn Omar al-Tīlānī (d. 1189 AH), who reached the highest position of jurisprudential leadership in the Tawat regions¹¹.
- His son, Dayf Allah ibn Mohamed ibn Abi al-Mouloud, was born on 16 Shawwal 1128 AH.
- and many others¹².

C- His Works

Given the breadth of his knowledge, his works were diverse and his writings multiplied—both in prose and in verse—to the extent of reaching a considerable level across various sciences. Below we present a selection of them, organized under the following axes:

1) Works on the Science of Arabic Syntax:¹³

- A versification of Ibn Ajurrum’s Introduction. He composed it in 1120 AH and also produced a commentary on it.
- ‘A Pleasure/Delight of the Sciences in the Versification of Ibn Ajurrum’. He versified it in 1144 AH.
- ‘Uncovering Distress/Griefs upon the Introduction of Ibn Ajurrum’. He versified it in 1157 AH.

2) Works in the Science of Arabic Morphology:¹⁴

- Manzumat al-Kafiya: a versification of the two sciences of morphology and orthography/line-writing.
- “The Garden of the Two Hawks in Exercises’ Issues”, along with its explanation.
- A versification on examples of the transitive and intransitive among the quadrilateral
- ‘Attaining the Desired Objective from the Lamyā of Ibn al-Mujarrad’, with its explanation.

A commentary on al-Maqsur wa-l-Mamdud (the maqsur and mamdud nouns).

3) Works in Prosody, Meter and Rhymes:¹⁵

- (“Pearls of the Seas in Untangling the Metres”).

‘The Threads of Decorative Patterns in Explaining the Titles of Metrical Irregularities and Causes’.

- Names of the meters and their patterns.

Keys to the meters.

- Patterns of the seven neglected/abandoned metres¹⁶

4) Works in Rhetoric and Ornament:¹⁷

- A poem on paronomasia, where all the lines end with the word “al-Nawa”, with a statement at the beginning:

‘Woe to him who sells guidance for misguidance, for he will regret it when “al-Nawa” is taken from him.’

- A poem on reversed/overtaken badī’.

A commentary on a poem (reversed/overtaken badī’).

5) Works in Jurisprudence and Islamic Sciences of Law:¹⁸

- ‘The Genius in the Versification of Suhu of al-Akhadari’.

- “Embellishing the Sheet/Page in Incorporating the Khamis”.

- Waraqat (notes) on the rites of pilgrimage.

6) Works commenting on some Arabic texts and poems:¹⁹

- The Myrtle Scent: a commentary on The Rosy Gift by Ibn al-Wardi.

The Treasured Storehouses: a commentary on the Hammziyyah poem.

The Exhalation of the Pen: a commentary on Lamiyat al-Ajam.

- The Persian Shields: a commentary on the poem al-Sharqatsiya by Abd al-Sharqatsi.

In addition to the above, Shaykh Mohamed ibn Abi al-Mazmari (may God have mercy on him) wrote many other poems and verses which, if gathered together, would form a complete poetic diwan²⁰.

H. As his students described him²¹, Shaykh Sidi Mohamed ibn Abu al-Mazamari al-Tawati al-Djazairi was a learned scholar who was exceptionally proficient, discerning and pious — may God have mercy on him — particularly when it came to issuing fatwas. He would rarely respond to a legal case himself, instead referring it to someone else, even if that person was of a lower rank. He was also devoted to reading and eager for books and manuscripts. You would be hard pressed to find a widely circulated book that did not bear his note. He was extremely careful with accuracy and never tolerant of laxity.

Above all, he was one of the most ascetic people of his time when it came to worldly pleasures and enjoyments: he limited them to the bare minimum, while his own presence was a shining light. He was deeply concerned for his teachers’ students and his own pupils, anxious about their scholarly future. He is also known for his many journeys and travels, and

throughout his life he remained proud of himself, confident in his knowledge, and firmly grounded in the sciences and arts²².

k. Shaykh Sidi Mohamed ibn Abu Mazamari al-Tawati al-Djazairi died on Monday, the tenth of Jumada al-Akhir of the year 1160 AH (corresponding to 1747 AD) at the age of nearly sixty-six. His death followed a prolonged struggle with a serious illness known at the time as “pleurisy”. He endured severe pain until his son figuratively considered him one of the martyrs’ guests.

His funeral was held in the cemetery of Sidi Othman in the centre of Timimoun, where he was buried — may God have mercy on him. Today, his grave is known by the name of one of his works which spread to fame throughout the Tawat region: his book entitled al-Abqari.

A countless number of scholars and shaykhs from the oasis of Tawāt mourned him, foremost among them his son, Dayf ibn Mohamed ibn Abu al-Mazamari, who recited verses revealing the intensity of his grief at his father’s death. He concluded the elegy with the following verse:

“May God water their soil with rain of mercy every time it rains, in both Muzd and ‘Arafat.”

The methodology of Ibn Abū al-Mazamari al-Tawātī al-Djazairī in composing the poetic versification of Ibn Ajurrum’s text on Arabic grammar

Scholars of Arabic and linguists, both in earlier times and in the modern era, have long paid special attention to the introduction to Imam Abu Abd Allah Muhammad ibn Ajurrum al-Sanhadji, known as the Ajurrumiyyah Introduction. They devoted extraordinary attention to it, competing to serve it and excelling in clarifying its obscurities. Thus, one scholar explained it, another annotated it, a third parsed its expressions and a fourth produced verse versifications of its text, as is common with useful works by masterful authors.

God’s bounty towards his creation is vast, and because of this, the list of scholars’ names became so long that it was difficult to enumerate them, and cataloguing their works and writings became a steep and arduous path. Among those who distinguished themselves by versifying the Ajurrumiyyah Introduction is Imam Alam Muhammad ibn Abū al-Muzammir al-Tawati al-Djazairi. He undertook to make this text more accessible by presenting it in three poetic compositions, as follows:

A) Versifying the Introduction of Ibn Ajurrum

Scholars and students of knowledge who explain it refer to it by the title Obayd Rabbi’s Poem²³. It is the first of his three poetic versifications of Ibn Ajurrum’s text. Composed in the rajaz meter, it contains approximately one hundred and fifty-four verses. It covers roughly thirty-five chapters, in addition to the introduction and conclusion.

He composed it in the year 1120 AH, as indicated by his statement at the end of the poem:

‘Here ends what has been made available to me to compose — in the year twenty and one thousand one hundred.’²⁴

B) Nuzhat al-Ulum in Versifying Ibn Ajurrum

This work is also in the rajaz meter. Composed in 1144 AH, it contains approximately one hundred and forty verses. He explicitly states this in the concluding lines of his versification: ‘Year four and forty — for the fifth and sixth, clearly explained — in one hundred and forty verses — so indeed, you are worthy, O free one, if you turn away.’²⁵

C) The Dispelling of Grievances

This is a poem written by Sidi Shaykh Muhammad ibn Abu al-Mazamari in the tawil metre to introduce Ibn Ajurrum’s work. The author, may God have mercy on him, included one hundred and fifteen verses within it and composed it in the year 1157 AH. It is the third of three poetic compositions created around Ibn Ajurrum’s text²⁶.

3. The versifier’s method of composing his versification of Ibn Ajurrum

In his three poetic compositions, Shaykh Mohamed ibn Abu — may God have mercy on him followed Ibn Ajurrum al-Sanhadji’s approach in the Ajurrumiyyah text by dividing it into three sections arranged in the same way as the original. He divided it into three parts:

1. A section concerning speech, covering speech and what it is composed of.
2. A section on i‘rab (inflection), covering its reality and signs.
3. A third section combining verbs and nouns, where he addressed verbs and their types, as well as the grammatical rulings related to them. He then moved on to nouns and their grammatical cases, beginning with the nominative, then the accusative, and finally the genitive.

Due to his acumen and eloquence, he was able to take into account the level of understanding and the age of the target audience of this work: Young learners and beginners. Accordingly, the compositions had to be characterised by a facilitative approach, which required the use of easy, light rules, free from complexity, debate and extended argumentative justification.

Therefore, these poetic compositions were distinguished by:

- clarity of expression,
- smoothness of wording,
- brevity and concision in wording and phrasing.

All of these features served the dual purpose of teaching and simplifying matters.

Moreover, the diversity evident among the three compositions indicates that individual learners differ in terms of their abilities, aptitudes, preparedness and ages. This calls for variation in grammatical content and the selection of the most convenient and accessible material so that the benefits are widespread and the intended goal is achieved²⁷.

4. Sources of the Scholarly Material in the Versification

In compiling the scholarly material for his three poetic compositions, Shaykh Muhammad ibn Abū al-Muzammir relied completely and faithfully on what Ibn Ajurrum al-Sanhadji

dictated in his blessed text. First, he summarised the grammatical rules included in the text and then reshaped them into an eloquent poetic form to make them easier to memorise.

At the same time, he added pearls and additional benefits beyond what Ibn Ajurrum established, which he obtained through his reading and familiarity with various Arabic books and written compilations. In doing so, he often attributes these points to their authorities without mentioning their names, restricting himself to references and allusions — for example, by using the third-person plural pronoun ‘him (*’ meaning ‘هم’), the group of grammarians’. This is evident in his statement in *The Dispelling of Grievs*:

“And the accusative for the nominative and what follows it — they think — and the words with it have become clear.²⁸”

The intended meaning of the verse is that the majority of grammarians, namely the Basri school, hold that the nominative and what follows it, which is the predicate in the case of *ظنّ وأخواتها*,²⁹ becomes accusative by virtue of these verbs.

He likewise says:

“And their emphasis always follows the emphasised element in i‘rab and definition only, so ask.”

The intended meaning is that the people of verification among the grammarians stipulate that, in terms of emphasis, the emphasised element must follow the element of emphasis. Both must have the same case ending (i‘rab) and be defined, not indefinite, and the emphasised element must not be advanced over the element of emphasis³⁰.

One of the areas in which the versifier, may God have mercy on him, differs from Ibn Ājurrūm is his adoption of a view held by certain Arabs, namely the transfer of case inflection from a noun to the noun that immediately follows it due to the effect of neighbourhood (*al-mujāwara/adjacency*). This is reflected in his saying:

“And by adjacency, some Arabs give the genitive, as they say: ‘This is a stone, a lizard... destroyed.’”

Meaning: some Arabs gave the word (“destroyed”) a genitive inflection, despite it being an epithet of the nominative noun (‘stone’), perhaps due to the principle of adjacency.

The versifier imitates Sibawayh’s (d. 180 AH) wording in *al-Kitab* when he reports this issue with the phrase, “And they were guided by the closeness of adjacency to giving the genitive: ‘This stone is a lizard... destroyed.’³¹”

This confirms the influence of Sibawayh’s book as a source of knowledge within Shaykh Muhammad ibn Abu al-Mazmari’s versification of Ibn Ajurrum’s text.

5. Content (grammatical chapters and issues)

As previously mentioned, Shaykh Ibn Abu al-Mazmari incorporated what was stated in a scattered form in Ibn Ājurrūm’s introduction into his three versifications, following the same order and division of chapters. Therefore, it is fitting that we examine some of these models

more closely to uncover the approaches he used to confront and treat the issues set out in Ibn Ajurrum's introduction with a degree of explanation and clarification.

To that end, we will take his first versification, entitled *Obayd Rabbi*, as our subject of study. We therefore say:

Ibn Ajurrum began his versification with an introduction containing seven matters, as follows:

- 1) Identification of the author,
- 2) Praising God the Almighty and sending blessings upon His Messenger, along with his family and companions.
- 3) the purpose of the poem, which is to make things easy and facilitate memorisation;
- 4) Seeking help from God and turning to Him and relying upon Him.

This reflects the usual practice of compilers of Arabic grammar and other disciplines³². The author, may God have mercy on him, says:

'*Obayd Rabbi* says: Muhammad — I praise God in every matter.

To the end:

And I seek help from God in every work — to Him my purpose is directed, and upon Him I rely.³³

Then, may God have mercy on him, he proceeded to discuss the chapter of speech and its components. He stated that grammarians define speech as comprising four conditions: wording, syntactic construction, conveying meaning, and conventional designation.

He then explained that speech is divided into three categories: noun, verb, and particle a particle that conveys meaning. He did this in accordance with what Ibn Ajurrum said in his text. Most grammatical works begin by mentioning the chapter of speech and its divisions.

He also used the term '*kalim*', whose earliest root is traced back to Amr ibn Othman ibn Qanbar, known as Sibawayh. Sibawayh opened his book by saying: 'This is the chapter on the knowledge of what *kalim* is in Arabic: *kalim* is a noun, a verb and a particle that brings meaning...'³⁴

Most grammarians do this in their compositions because speech is the subject of grammar and the material upon which it operates. Through speech, understanding and communication take place³⁵.

However, Ibn Abu al-Mazamari did not merely reproduce the versification of Ibn Ajurrum in a scattered form; he added an illustrative example to each category of speech. This makes it easier for students to remember the theoretical material, helps them to understand the rules of the language and brings the subject closer to young learners and beginners.

After that, he began to list the signs of the first category — the noun — and did the same for the second category — the verb — following what Ibn Ajurrum had stated.

Once he had finished discussing speech and its divisions, he moved on to explaining *i'rab* (grammatical inflection) and its rulings, as this is the intended goal of the work³⁶. He said, "May God have mercy on me:

‘I‘rab is the change in the endings of words, whether by estimation or by utterance — so take this definition.³⁷’

It is clear from this verse that the versifier did not introduce anything new in his definition of i‘rab. Rather, he used the definition of the text’s author, Ibn Ajurrum, which is consistent with the definitions used by grammarians: ‘The change that occurs to the ending of the word when it is used in speech due to the variety of governing factors affecting it, whether that change is expressed by pronunciation or estimated.³⁸’

He then proceeded to enumerate and clarify the signs of i‘rab and its divisions, and explained what pertains specifically to nouns, verbs, and both. He completed all of this with remarkable care, ability, and skill in structuring, organising, and dividing.

Then he resumed his versification by opening a new chapter devoted to the divisions of speech. He began with a discussion of the three categories of verb, including the related rulings and characteristics. In the opening lines of this section, he said—may God have mercy on him—the following:

‘There are three: a past tense that has passed, an imperative, and a present subjunctive that follows.³⁹’

The rest of this chapter is specifically devoted to discussing the governing particles — nawasib and jazimat — that affect the present tense verb.

After the versifier — may God exalt him — completed his detailed explanation of speech, its divisions, and the rulings particular to verbs, he proceeded to explain the second category of speech: nouns. He began his poetic treatment with the nominative cases of nouns. He devoted a separate section (chapter) to each nominative type, summarising the relevant rules and issues. He began with the definition and then moved through the types, providing examples to establish and secure the rules in students’ minds.

These nominatives are seven, as follows:

1. the agent,
2. the object of the verb not named as the agent;
3. the subject (and predicate)
4. the name of kana and its sisters,
5. the predicate of inna and its sisters,
6. The follower of the nominative, which is one of four:
 - adjective,
 - conjunction,
 - emphasis
 - and substitution.

A reader who carefully follows these lines will not find that the content differs much from that in the original. However, Ibn Ajurrum mentioned these nominatives in both summary and detail, whereas Ibn Abu al-Mazamari confined himself to detail⁴⁰. This is evident in what he said about the agent:

‘The agent is in the nominative; it is what a verb attributes to it after it has been found.

It may be explicit or implicit, as in ‘Zayd hunted’ and ‘I bought freedom’.⁴¹”

These two lines mean that the agent is the nominative noun that is linked to the verb after the verb attributes the action to it. Its kinds include:

- the explicit noun, as in ‘Zayd hunted’, and

- the implicit pronoun, as in ‘I bought...’, where the pronoun takes the role of the agent.

After finishing his discussion of the raised noun phrases, he turned his attention to the noun phrases. As he did with the raised forms, he assigned separate, beautifully organised chapters to them, containing everything related to the relevant issues and rulings. This approach was similar to that of Ibn Ajurrum in his introduction. These chapters, in order, are:

1. The direct object
2. The absolute accusative
3. The verbal noun/source noun
4. Adverbial expressions of place and time
5. The circumstantial accusative
6. The specification/distinguishing complement
7. The exception
8. The noun after la
9. The vocative
10. The object of the purpose
11. The accompanying object
12. The predicate of kana and its derivatives
13. The inna and its sisters
14. The Followers: namely adjectival description, conjunction/coordination, emphasis, and substitution.

He included these within the category of accusatives because they are subordinate to the mansub in i‘rab rulings (i.e. they have the same i‘rab status and meaning).

Note: Ibn Ajurrum — may Allah have mercy on him — mentioned these in his treatise in both summary and detail, unlike the versifier (the poet) — may Allah have mercy on him — who limited himself to detailing them in his poem in the same way as he did with the raised nouns. He then presented the raised nouns before the accusatives for a reason related to i‘rab, as the raised nouns are assigned the i‘rab of main elements, whereas the accusatives are assigned the i‘rab of supplementary/secondary elements. Therefore, delaying them was necessary⁴².

Among the things he mentioned regarding the accusatives is the chapter on the circumstantial accusative, which he referred to as follows:

The circumstantial accusative is used to describe states that are unclear, and it is always required, as in: ‘Zayd came smiling and joyful’ and ‘Bakr sold the saddled horse.’⁴³

After careful consideration of these two couplets, the student can reach a set of rulings, which can be listed as follows:

- The definition of the circumstantial accusative: it is the accusative noun that clarifies what is unclear regarding the circumstances/states.

The circumstantial accusative is a supplementary element, not a main element, as indicated by the two examples. He mentioned ‘smiling and overjoyed’ (ضاحكا مبتهجا) after the speech was finished and the directive phrase ‘Zayd came’ (جاء زيد) was realised. Likewise, ‘saddled’ came after the completion of the speech and the realisation of the benefit of the clause ‘Bakr sold the horse’ (باع بكر الحصان).

- The permissibility of multiple circumstantial accusatives in the verse: ‘Smiling and overjoyed’ (ضاحكا مبتهجا).

It occurs as a circumstantial accusative from the subject (the doer) in the first example (‘مسرجا’) and from the direct object in the second example (ضاحكا مبتهجا).

After concluding his discussion of the accusatives of nouns, he ended his poem by discussing the lowered nouns/genitives, stating that they are of three types: Through prepositions, through annexation, and finally through subordination — meaning through the four followers: adjectival description, coordination, substitution, and emphasis.

In keeping with the customary practice of authors, he concluded his poem by declaring the date of its composition. He praised Allah for His assistance, described the poem and prayed that it would be beneficial forever. He also advised the student to memorise and study it, and sent blessings upon the Prophet (peace and blessings be upon him) and the noble Companions⁴⁴.

From this, we can conclude that the Shaykh Mohamed ibn Abi succeeded in his poem, addressing everything contained in the text of Ibn Ajurrum without omission or excess. He achieved this through a refined style characterised by coherent wording, clear expression and concise presentation of the essential questions and chapters that are well known and commonly addressed by specialists and in works intended for beginners, rather than those aimed solely at specialists.

6. Ibn Ab’s Grammatical Orientation in His Poem

A perceptive student examining Ibn Ab al-Mazri’s poem (through the three epistles he wrote as abridgements of Ibn Ajurrum’s prose) can recognise the influence of the Kufan school of Arabic grammar. This is evident through several signs and indications, which can be summarised as follows:

1. Using the term ‘جر (jar: genitive)’ (lowering in i‘rab) instead of ‘خفض’

The Kufis use this term, whereas the Basris use the term “:He says.” جر

“The noun is in the state of khafd (lowering), with tanwin, or with the entry of al’, so pause pause as they paused.⁴⁵”

2. Attributing the ten particles of the imperfect verb (الفعل المضارع) to the “nasib” particles, counting them as directly governing the imperfect verb without an intermediary or an implied (hidden) particle.

This is the doctrine of the Kufis. The Basran school, however, holds that the particles that make the noun from the verb are divided into three categories:

First: what makes it fromob by itself—there are four: (أن، إن، إذن، كي).

Second: what makes it from an implied (مضمر) an, which is optional, and that is the lam of purpose/reason.

- Third: what makes it منصوب by an implied أن, obligatorily, and those are the remaining five: (إلا أو إلى، or، meaning، حتى، لام الحجد، واو المعية، فاء البينية)⁴⁶.

This is indicated by his saying:

*“And its governing particle is “ as in: and ,’if and ‘that’—

and the lam of ‘ki’ is the lam of denial, O my brother.

So likewise “ and the answer is with ,’حتى’;

then ‘waw’, and (if you are blessed with) subtlety.⁴⁷”

3. (Point numbering continues as in your text; you have “4” next.)

4. Limiting himself to mentioning the signs of the noun and the verb, dividing the verb into past and imperfect, while neglecting the imperative verb .

This neglect indicates that he follows the Kufi view, who consider the imperative verb to be cut off/branched from the imperfect verb, rather than a third independent temporal category alongside past and imperfect⁴⁸.

He says:

“The verb is with ‘س، سوف،’ and ‘قد’;so know—

and the ta of emphasis/forbearance (ta of “التأنيث”)—distinguish it and respond.”*⁴⁹

5. Affirming that the imperative verb is in the state of jussive

This is the statement of the Kufis, taking it by analogy to the imperfect verb⁵⁰—shown by his saying: (your excerpt ends here, so please paste the next line(s) if you want me to translate them too)⁵¹.

6. The past tense is always open at the end, whereas the imperative is considered jussive by some⁵². He says, “The past is always open at the end, and the imperative takes the jussive, with ‘some’ having adopted it”⁵³.

- Using the term ‘lam of purpose/reason’, which is Kufi terminology, he says:

‘Its governing particle making it ‘منصوب’ is ‘إن، أن، لا، كي’; and ‘لا’ of denial, O my brother.’

7. Considering ‘as one of the conditional nouns that governs two imperfect verbs: the ‘كيفما’ ‘verb of condition and the verb of the answer/apodosis, with its answer’. He follows Ibn Ajurrum in this. This is the doctrine of the Kufis, unlike the Basris who deny that it works (i‘mal) in the verb⁵⁴. He says:

‘And when ma and kaifma, then ‘ida’ — in poetry, not prose. Take it as a rule.⁵⁵’

8. Contrary to the Basris, who hold that it makes the imperfect verb jussive whether it occurs in poetry or in ordinary speech, restrict the jussive work of “if” to poetry only, not prose. This was already indicated in the preceding couplet⁵⁶.

- Omitting the preposition “key” (kaf + ya’) from the list of ‘letters of preposition’, following Ibn Ajurrum.

9. Meanwhile, the Kufis do not allow ‘to be a governing preposition that genitives a كـي’⁵⁷The Basris, on the other. ‘منصوب’. Rather, they consider it to make the imperfect verb :hand, treat it as a preposition conveying purpose or reason. He says

‘And by the prepositions: إلى, عن, وفي, و, رب, وال, وعلى; and the kaf, lam, waw and ta; and from since—منذ—and even until—حتى—and even lā ‘llāh.⁵⁸’

10. Treating the noun “la” The nahwists say that the nahw of the nahwist is the nahwist of the nahwist. The Basran view is that it is built (مبني) on فتح in a position of نصب.⁵⁹ He says in his poem:

Make ‘la’ accusative if it comes with an indefinite noun attached with no tanwin — when you isolate ‘la’⁶⁰.

11. Using the term (نعت) instead of ‘sifa’ for ‘adjectival description’ is among the Kufi practices.⁶¹ By contrast, the Basran use the term ‘sifa’. He says:

‘adjective – those of intellect have said – follows the described noun in i‘rab.⁶²’

12. He does not mention the appositive or explanatory coordination of the raised noun when discussing the raised elements.

Instead, he established separate chapters for adjectives and substitution without any reference to apposition⁶³. This is the approach of the Kufis. In the chapter on coordination, he says:

‘And likewise coordination is a follower; its letters are ten, O listener.⁶⁴’

In the chapter on substitution, he writes:

‘If a noun substitutes for a noun, it is resolved — its i‘rab is surrendered, and the verb is substituted too.⁶⁵’

Conclusion

At the end of this study, I reached the following set of results:

- Shaykh al-Allama Sidi Mohamed ibn Ab (Ibn Ab) al-Mazri al-Tiwati al-Djazairi is regarded as one of the most prominent figures to have left a profound impact on the shaykhs and scholars of the Tawat region. He received reverence and respect from everyone who met him during his residence and travels.

- His extensive travel and roaming through neighbouring cities enabled him to acquire extensive knowledge and disseminate what he had learned about various disciplines and arts.

- His exceptional genius, keen intellect and extraordinary memory gave him a broad, encyclopaedic knowledge spanning various fields. This is evident in all the domains and arts in which he wrote. He wrote and compiled in every scientific field that existed at the time,

including jurisprudence, creed, Arabic grammar, morphology, rhetoric, Prophetic biography and prosody, with a predominant poetic character.

- He facilitated the science of grammar and directed its rules and issues for young learners and beginning students. He achieved this by presenting grammatical material in poetic form in grammatical poems and odes, so that the rules could be easily memorised and recalled. He also avoided deep disagreements and complicated justifications.

- Shaykh Ibn Ab—may Allah have mercy on him—left behind a dense scholarly legacy consisting of a vast number of writings in various sciences and disciplines. These writings carry great scholarly value and are suitable for teaching and transmission, making them educational works par excellence.

- He wrote three poems in the rajaz metre. In them, he simplified the grammar of Ibn Ajurrum’s text, which comprises thirty-five chapters. He adopted the same approach as the author of the original text with regard to categorisation, ordering and presentation of issues, and these versifications are characterised by smooth wording, precision of expression and clarity of meaning — the hallmark of Maghrebi scholars in their literary classifications.

- The versifier Ibn Ab — may Allah have mercy on him — followed the grammatical approach of the author of the base text, Ibn Ajurrum, namely the doctrine of the Kufis (ahl al-Kufa) in stating grammatical issues and rulings. This includes using instead of ; treating the imperative verb as jussive; explaining the of the imperfect verb so that it is directly without an implied particle; attaching to the ; using instead of ; and other similar points.

- Ibn Ab — may Allah have mercy on him — took great care to make grammatical rules easy to understand and reinforced them with plenty of practical examples. The number of these examples totalled a little over seventy, which helped beginners consolidate and understand the rules.

- He expanded on some of the issues summarised by Ibn Ajurrum in his text and limited himself to explaining the inflectional marks via vowels and letters, and listing the raised and accusative forms. By contrast, he made some other discussions more beautiful by making them more elaborate and well-presented, for example, pronouns.

- The versifier added grammatical matters that were not found in the original, such as adding four letters to the genitive: (لعل), (منذ), (منذ), (حتى) and (حتى); and adding the estimation of fi/in in the chapter of the genitives. We also note that he omitted the letter ba when he mentioned the letters of oath, even though it is present in the original text.

- Shaykh Ibn Ab differed from the author of the base text on some issues. One example is his assertion that the doer/subject does not precede the verb, as in the following statement:

‘The doer is raised, for it is what the verb before it has been attributed to — its act has been found/occurred with it.’ This is the view of the Basris, contrary to the Kufis, who allow the doer to precede the verb

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