

(لاستعمال هيئة التحرير) تاريخ الإرسال (2025-02-07)، تاريخ قبول النشر (2025-03-25)

اسماء عبد الرحيم محمود حمد Asma Abdul Rahim Mahmoud Hamad	اسم الباحث الأول باللغتين العربية والإنجليزية	كتاب مغني اللبيب عن كتب الأعاريب لابن هشام -دراسة تحليلية
/	اسم الباحث الثاني باللغتين العربية والإنجليزية:	
/	اسم الباحث الثالث باللغتين العربية والإنجليزية:	
ماجستير آداب لغة عربية - الجامعة الإسلامية- غزة فلسطين Master of Arts in Arabic Language - Islamic University - Gaza - Palestine	¹ اسم الجامعة والدولة (الأول) باللغتين العربية والإنجليزية	"Mughni al-Labeeb 'An Kutub " al-A'rabeeb" by Ibn Hisham- An Analytical Study
/	² اسم الجامعة والدولة (الثاني) باللغتين العربية والإنجليزية	
/	³ اسم الجامعة والدولة (الثالث) باللغتين العربية والإنجليزية	
Asmaahd94@gmail.com	* البريد الإلكتروني للباحث المرسل: E-mail address:	لاستعمال هيئة التحرير: Doi:

المُلخَص:

تناولت هذه الدراسة كتاب مغني اللبيب، فهو من الكتب القيمة والمشهورة، فهو كتاب حافل بالمسائل والشواهد والمناقشات وحكايات الخلاف بين المذاهب النحوية، وبين النحويين أنفسهم، وقد كثر الإقبال عليه، وحظي باهتمام بعد وفاة مؤلفه، فكثرت عليه الحواشي والشروح، وانتشر بشكل واسع، فقد أثرت أن تكون الدراسة عن كتاب له عظيم النفع جليل الفائدة، للإمام ابن هشام الأنصاري ألا وهو كتاب (مغني اللبيب عن كتب الأعاريب) كما أسماه هو، قد اشتمل البحث على ثلاثة فصول، الفصل الأول التعريف بابن هشام، وقد تناولت فيه اسمه ولقبه وشهرته ومولده ونشأته وشيوخه وأثاره ومؤلفاته، والفصل الثاني تناول التعريف بكتاب المغني، وقد تناولت فيه عنوان الكتاب وسياق تأليفه ومنزلة الكتاب وقيمه ومقدمته ومنهج ترتيب الموضوعات وجهود العلماء في خدمته، والفصل الثالث وقد تناول فيه منهج ابن هشام في كتاب المغني والأصول التي اعتمد عليها وتناوله للشواهد وعبارته وأسلوبه والاستطراد في الكتاب، وقد اعتمد البحث في عرضه على المنهج الوصفي القائم على وصف المسألة وتحليلها، وقد توصل البحث إلى بعض النتائج منها: يعد كتاب مغني اللبيب لابن هشام كتاب تعليمي وكتاب تفسير في نفس الوقت، وقد نهج ابن هشام في ترتيبه لمواضيع كتاب المغني نهجاً مختلفاً عن كتبه الأخرى، فهو ترتيب جديد قائم على المعنى وجاء اعتماد ابن هشام بالدرجة الأولى على السماع في إبداء الأحكام ثم القياس ثم الإجماع.

كلمات مفتاحية: (اللبيب - مغني - الأعاريب - ابن هشام)

Abstract:

This study examines the book Mughni al-Labeeb, one of the valuable and well-known works in Arabic grammar. It is a comprehensive text filled with issues, examples, discussions, and accounts of disagreements between grammatical schools and scholars. The book gained significant popularity and attention after the author's death, with many commentaries and explanations published, making it widely spread. The focus of this study is on a work of considerable utility and importance, authored by Imam Ibn Hisham al-Ansari, titled Mughni al-Labeeb 'An Kutub al-A'rabeeb. The research is divided into three chapters: the first chapter introduces the author Ibn Hisham, covering his name, title, fame, birth, upbringing, teachers, influences, and works; the second chapter is dedicated to introducing the book Mughni al-Labeeb, discussing the title, context of its writing, its status and value, the preface, the methodology of organizing topics, and the efforts of scholars in serving the book; the third chapter explores Ibn Hisham's methodology in Mughni al-Labeeb, examining the principles he relied upon, his approach to examples, his phrasing and style, and his digressions within the book. The study follows a descriptive methodology, which involves describing and analyzing each issue. Among the conclusions drawn are that Mughni al-Labeeb is both an educational and an interpretative book, Ibn Hisham adopted a different approach in organizing the topics of this book compared to his other works—this organization is based primarily on meaning, and Ibn Hisham's judgments were primarily based on hearing, followed by analogy, and then consensus.

Keywords: (Al-Labeeb, Mughni, Al-A'rabeeb, Ibn Hisham)

Introduction

All praise is due to Allah, with all forms of praise collectively and in detail. He is the One who enriches through His continuous blessings by day and night, the Guide for those who seek Him as their path, and the Supporter for those who rely on Him as their trustee. Peace and blessings be upon the most noble Messenger and the most honorable Prophet, the best who articulated the Arabic language with the clearest tongue, and the sincerest defender of it like a proud champion. And upon his family, companions, and thereafter:

Every field of knowledge has its central axis upon which it stands, and a root to which its branches return. For the Arabic language, grammar (*nahw*) is the cornerstone and vital tool that serves as the key to all Arabic sciences. It has received immense care and attention from our early and contemporary scholars, whether Arab or non-Arab. They extensively researched and studied it, delineated its features and boundaries, and established its rules and principles because they recognized that grammar is the foundation of Arabic sciences and its supreme law by which these sciences operate and to which they return for major issues and subsidiary rulings.

Among such scholars is Ibn Hishām, one of the leading authorities in Arabic studies whose works profoundly enriched grammatical scholarship. He left behind numerous significant contributions that have engaged researchers over centuries, some of which hold a prominent place in enduring Arabic heritage. Many of his works remain foundational texts in educational institutions for studying Arabic, from past centuries to the present day.

Therefore, I chose my research topic to focus on a highly beneficial and valuable book by Imam Ibn Hishām al-Ansari, namely *Mughni al-Labīb 'an Kutub al-Ā'rāb* (The Sufficer of the Intelligent from Books on Grammatical Cases), as he named it himself.

Mughni al-Labīb is a precious and renowned work, rich with topics, examples, discussions, and narratives of disagreements among grammatical schools and grammarians themselves. It gained widespread acceptance and was greatly valued after the author's death, inspiring numerous commentaries and marginal notes. Its influence spread widely across scholarly circles.

Research Plan

I have divided my research into three chapters as follows:

Chapter One: Biographical introduction to Ibn Hishām, covering:

- His name, title, nickname, and fame
- His birth and upbringing
- His teachers and students
- His works and achievements
- His poetry
- His scholarly status
- His death

Chapter Two: Introduction to *Mughni al-Labīb*, covering:

- The book's title
- Context of its composition
- The book's status and value

- Its preface
- Methodology of organizing topics
- Contributions of scholars in serving the book

Chapter Three: Covering:

- Ibn Hishām's methodology in *Mughni al-Labīb*
- The foundations he relied upon
- His use of examples
- His phrasing and style
- Digressions in the book
- The educational aspect evident in the work

Methodology

I employed a descriptive-analytical approach in this research.

As for previous studies that assisted me, I mention the following:

1. *Ibn Hishām's Methodology through His Book Mughni al-Labīb* by 'Imrān Sha'īb, Libya, Al-Jamāhīriyyah Publishing House, 1st edition, 1986.
2. *Ibn Hishām al-Ansari: His Works and Grammatical Doctrine* by 'Alī Fawda Nīl, Riyadh, Dean of Library Affairs - King Saud University, 1st edition, 1985.
3. *Ibn Hishām the Grammarian* by Sāmī 'Awaḍ, Dār Tallās for Studies, Translation, and Publishing, 1st edition, 1987.

Chapter One

Biographical Introduction to Ibn Hishām al-Ansari

His Name and Title:

He is 'Abdullāh bin Yūsuf bin 'Abdullāh bin Yūsuf bin Aḥmad bin 'Abdullāh bin Hishām, known as Jamāl al-Dīn Abū Muḥammad al-Naḥwī al-Anṣārī al-Miṣrī. He is also referred to as Ibn Hishām al-Anṣārī due to his lineage to the Anṣār.

He is famously known by the title "Jamāl al-Dīn," which he mentioned in most of his works.

His Nickname and Fame:

He is nicknamed Abū Muḥammad but became widely known as Ibn Hishām. Others sharing this fame include:

- His son, Muḥibb al-Dīn Muḥammad bin 'Abdullāh bin Yūsuf bin Hishām.
- His grandson, Shihāb al-Dīn Aḥmad bin 'Abd al-Raḥmān.
- Another grandson, Jamāl al-Dīn 'Abdullāh bin Muḥammad.

His Birth and Upbringing:

Ibn Hishām was born in Cairo in the year 708 AH (1309 CE). He grew up in an ordinary household, neither wealthy nor prestigious. He pursued knowledge at an early age and developed into an outstanding student. Like other students of his time, he began learning reading and writing in Egyptian mosques and primary schools (*kuttāb*). From a young age, he focused on Arabic language and religious sciences, memorized the Qur'an, and studied under prominent scholars, gaining expertise in various fields. This scholarly upbringing enabled him to become an exceptional scholar and author, earning him widespread fame unmatched by his contemporaries.

His Teachers:

Ibn Hishām studied under renowned scholars of his era who resided in Egypt, then a hub for scholars and students from the East and West. Among his most notable teachers were:

1. **Shihāb al-Dīn ‘Abd al-Laṭīf bin al-Marḥal** : Ibn Hishām held him and his knowledge in high regard, even preferring him over contemporaries like Abū Ḥayyān. He passed away in 744 AH.
2. **Tāj al-Dīn al-Fākihānī ‘Umar bin ‘Alī** : Born in 654 AH, he was one of Ibn Hishām’s most esteemed teachers. Ibn Hishām studied several grammar books under him and benefited greatly. He died in 731 AH.
3. **Tāj al-Dīn ‘Alī bin ‘Abdullāh al-Tabrīzī** : Born in 667 AH, he specialized in hadith and authored many works, summaries, and annotations. Ibn Hishām greatly benefited from his knowledge and writings. He passed away in 746 AH.
4. **Shams al-Dīn Abū Bakr Muḥammad bin al-Sarraj** : Born in 670 AH, he focused on Qur’anic readings and teaching the Qur’an, benefiting many students. He died in 747 AH.

His Students:

Among his most famous students, who benefited from his knowledge and later achieved great prominence, were:

1. His son, **Muḥibb al-Dīn Muḥammad bin ‘Abdullāh bin Yūsuf bin Hishām** , born in 750 AH. Al-Suyūṭī described him as unparalleled in his era for mastering grammar, surpassing even his father.
2. **Ibn al-Mulaqqin, Sirāj al-Dīn ‘Umar bin Abī al-Ḥasan al-Miṣrī** , born in 723 AH. He studied Arabic under Ibn Hishām and Abū Ḥayyān, excelling in many sciences, issuing fatwas, teaching, and narrating hadith. He authored around 300 works, as noted in *Al-Daw’ al-Lāmi’* . He died in 804 AH.
3. **‘Abd al-Khāliq bin al-Furāt** : A student of Ibn Hishām in Arabic, he was a distinguished hadith scholar and expert in Mālikī jurisprudence. He passed away in 794 AH.

His Works and Writings:

Throughout his life, Ibn Hishām devoted himself to writing and composing works on various sciences, producing around fifty treatises on grammar, morphology, exegesis, linguistics, and more. However, his most important works are in the field of grammar. Below are some of his printed and unpublished works:

First: His Printed Works

1. *Mughni al-Labīb ‘an Kutub al-Ā’rāb*
Written in Mecca in 749 AH, Ibn Hishām lost the original manuscript while traveling to Egypt but later rewrote it under this title. This book is considered the pinnacle of his works and received significant attention from scholars in Egypt and beyond. Numerous commentaries and marginal notes were written on it, including:
 - **Muḥammad bin Abī Bakr al-Damāmīnī’s** commentary (d. 828 AH) , characterized by extensive criticism of Ibn Hishām.
 - **Mustafā bin Ḥasan al-Anṭākī’s** commentary (d. 1100 AH) , benefiting from earlier commentaries and offering comprehensive insights.

- Waḥī Zādah's commentary (d. 1018 AH) , described in *Ka ṣaf al-ẓunūn* as a six-volume, highly beneficial work titled *Mawāhib al-Adīb fī Sharḥ Mughni al-Labīb* , though it remains unpublished.

Ibn Hishām himself authored two commentaries on the examples (*shawāhid*) in *Mughni* :

- *Sharḥ al-Shawāhid al-Ṣuḡhrā*
- *Sharḥ al-Shawāhid al-Kubrā*

Marginal Notes on *Mughni al-Labīb* :

- Al-Shamnī's marginal note (d. 872 AH) , titled *Al-Munṣif min al-Kalām 'alā Mughni Ibn Hishām* .
- Al-Amīr's marginal note (d. 1232 AH) , printed twice in Cairo and described as one of the most famous works on *Mughni al-Labīb* .
- Al-Dasūqī's marginal note (d. 1230 AH) , printed alongside *Mughni al-Labīb* in two volumes.

The researcher notes that the extensive attention given to *Mughni al-Labīb* clearly demonstrates its immense value among grammatical works. It has inspired numerous commentaries, marginal notes, abridgments, and classifications, highlighting the wealth of knowledge unique to Ibn Hishām al-Ansari among grammarians.

2. *Kitāb al-I'rāb 'an Qawā'id al-I'rāb*

A small printed book of about twenty pages, written in concise language akin to classical primers. The book is divided into four sections:

- Chapter One: On sentences and their rules.
- Chapter Two: On prepositions and genitives.
- Chapter Three: Explaining terms needed by those analyzing grammatical cases.
- Chapter Four: Highlighting concise, precise expressions guiding beginners in parsing.

3. *Sharḥ Qaṭr al-Nadā wa-Ball al-Sadā*

A brief primer of twenty-nine small pages, composed for beginners in grammar with concise, focused language suitable for memorization. Despite its brevity, it presents fundamental principles but can be challenging to interpret fully.

Recognizing this, Ibn Hishām wrote a commentary titled *Sharḥ Qaṭr al-Nadā wa-Ball al-Sadā* , stating in its introduction: "These are notes I have compiled on my primer *Qaṭr al-Nadā wa-Ball al-Sadā* , unveiling its veils, clarifying its meanings, completing its examples, and fulfilling its benefits."

4. *Sharḥ Shadhūr al-Dhahab fī Ma'rifat Kalām al-'Arab*

Written in a concise and precise style typical of primers, Ibn Hishām felt the need to explain its complexities and expand on its benefits, prompting him to write *Sharḥ Shadhūr al-Dhahab* .

Scholarly

Value:

The book's significance lies in its innovative methodology and inclusion of thorough discussions not found in this form in Ibn Hishām's other works.

Book of "Al-Aqsa Al-Masalik ila Alfiah Ibn Malik":

It is a commentary on the "Alfiah" known as "At-Tawdih," as mentioned by the author in his introduction. This commentary is one of the most important expositions of the "Alfiah," clarifying its meanings and analyzing its structures. The author adopted an approach, sparing no effort in organizing its chapters and elaborating on what the original author summarized or

adding what he omitted. This commentary is not interwoven with the verses of the "Alfiah" but stands as an independent explanation. This book received significant attention from scholars: Muhammad Muhyi Ad-Din Abdul Hamid studied it, edited it, and titled it "The Traveler's Aid to Clarifying the Clearest Paths." Muhammad Abdul Aziz An-Najjar also wrote a commentary titled "The Light of the Traveler to the Clearest Paths." Additionally, Al-Ashmuni provided explanations that As-Saban sometimes referenced in his marginal notes.

Secondly: His Most Important Unpublished Works:

- Clarification of Poetic Examples and Summary of Benefits (or Commentary on Poetic Examples).
- The Small Compendium on Grammar.
- Commentary on "Al-Lamhat Al-Badriyah."
- A Treatise on the Inflection of Certain Words.
- A Treatise on the Issue of "Indeed, the Mercy of Allah is Close to the Doers of Good."
- Questions and Answers on Grammar.

His Poetry:

It has not been definitively established that Ibn Hisham had any notable contribution to poetry or literature, although he did explain some poetic odes, such as Ka'b's "Burda" and Al-Busiri's poem. The verses attributed to him are closer to prose than poetry, resembling what might be called "the poetry of scholars." Among his verses:

Whoever endures the pursuit of knowledge will attain its fruits,
And whoever seeks beauty must endure sacrifice.
Whoever does not humble himself in seeking greatness,
Even briefly, will live a long life of disgrace.

His Scholarly Standing:

Ibn Hisham Al-Ansari was passionate about knowledge, possessing a remarkable memory and a precise retention capacity. He surpassed his peers, teachers, and all the scholars of his time in knowledge and understanding. His pursuits were not limited to linguistic aspects alone. Driven by his passion for learning, he traveled across the East and West, not confining himself to Egypt. His works gained widespread recognition in grammar and language, particularly his two renowned books: *Mughni Al-Labib 'an Kutub Al-A'arib* and *Al-Aqsa Al-Masalik ila Alfiah Ibn Malik*. In his later years, he became associated with the Hanbali school of thought.

As-Safadi highlighted Ibn Hisham's scholarly standing among grammarians and linguists, stating:

"The Sheikh, the Imam, the scholar, the erudite, the proof of the Arabs, the best of the later generations, Jamal Al-Din Abu Muhammad Al-Ansari Al-Hanbali Al-Misri, the master of grammar, who excelled in affirming and negating, innovated, organized, and enchanted listeners. He examined, scrutinized, weighed weak opinions, refuted strong ones, simplified complexities, deterred falsehood, and enraptured with his eloquence. He challenged our Sheikh Ath-Thahabi and countered him, diverged from the right path in his methodologies, nearly

erased the mention of Abu Hayyan, and overwhelmed everyone from Jiyān. Had Sibawayh lived in his time, he would have judged against Al-Kisa'i in his favor, deciding the matter of the 'Zanburah' issue before him. Or, if Al-Farisi had lived, he would have attacked him with his cavalry and infantry. Or, if Ibn Jinni had lived, he would have concealed the secrets of the craft because of him. Or, if Ibn Malik had lived, he would have been his servant."

Ibn Khaldun remarked: "While we were in the Maghreb, we heard that a great Arabist named Ibn Hisham had emerged in Egypt, surpassing even Sibawayh." On another occasion, he said: "Ibn Hisham possessed immense knowledge, which attests to his high status in the science of grammar. He followed the methodology of the people of Mosul, who traced the footsteps of Ibn Jinni and adhered to his teaching terminology, producing something remarkable that demonstrated his intellectual acumen and extensive knowledge."

From the above, I can describe Ibn Hisham's scholarly personality as follows:

- Broad knowledge acquired through studying under the great scholars of his time.
- Profound engagement in discussing ideas and opinions.
- Scientific precision.

Thus, Ibn Hisham's position in the field of grammar is too renowned to need elaboration. It emerged during his lifetime among his contemporaries and spread to succeeding generations, enduring to the present day.

His Death:

Ibn Hisham met his Lord after a life filled with distinguished scholarly achievements of immense benefit, passing away in the year 761 AH. Due to his esteemed scholarly status, noble character, and unique personality, his death deeply affected those around him. Some who recognized his virtue eulogized him, including Muhammad bin Al-Hasan Al-Faraqi Al-Misri, known as Ibn Nabatah, who said:

May raindrops of mercy water Ibn Hisham in his grave,
 Dragging over his resting place the hem of clouds.
 I shall recount for him a lineage of praise,
 For I continue to narrate the story of Ibn Hisham.

Chapter Two:

Introduction to the Book *Mughni Al-Labib* :

One of Ibn Hisham's most important works, his fame in grammar largely stems from this book, whose renown spread widely among people, akin to the fame of Sibawayh's book.

The Title of the Book:

By examining the title of the book, we can uncover some of Ibn Hisham's intentions behind this work:

- To provide sufficiency, making it unnecessary to consult other books.
- The book is characterized by concise phrasing, requiring clarification and expansion to convey its intended meaning. This led him to title it *Mughni Al-Labib* ("The Sufficiency of the Intelligent"), as it benefits only those who are intelligent and capable of deciphering its phrases and understanding its objectives.

Context of Writing *Mughni Al-Labib* :

1. **Historical** Context:
Ibn Hisham specifies in the introduction to *Mughni* the exact date of its composition and the reasons that motivated him to write it. He says: "In the year 749 AH, while in Mecca—may God honor it—I began writing a book on this subject, illuminating its principles. However, I lost it, along with other works, upon my return to Egypt. When God blessed me with the opportunity to return to His sanctuary and reside in the best of lands, I exerted myself once more and composed this work..."
- From this, we understand that Ibn Hisham began writing *Mughni* after the year 750 AH, following the loss of his earlier work composed in Mecca during his first stay there. He worked diligently to replace the lost books with *Mughni*.
2. **Motivations** for Writing:
Dr. Fakhr Al-Din Qaba'wah views *Mughni* as the third phase in Ibn Hisham's efforts to establish the science of inflection, following the first phase (*The Minor Rules*) and the second phase (*The Major Rules*), the loss of which prompted the writing of *Mughni*.
- Ibn Hisham himself mentions the following motivations in the introduction:
- **First Motivation:** To compensate for the lost book during his return to Egypt.
 - **Second Motivation:** To teach students and guide them to various grammatical insights, saying: "What motivated me to compose it was that when I wrote the *Minor Introduction*, known as *Inflection Based on Grammatical Rules*, it was well-received by the wise and benefited many students. Yet, what I included in it compared to what I reserved for later was like a fragment of a necklace or a drop from an ocean."
 - **Third Motivation:** He stated: "I wrote this book to benefit those engaged in Quranic exegesis and Arabic, providing tools for interpreting Quranic meanings and understanding God's intent."

The Book's Status and Value:

Mughni by Ibn Hisham is among the most important books that represented a new breakthrough in works serving the Quran. It is a delightful and beneficial book, written in the final years of his life, just four years before his death. No one interpreting the Quran can do without it. When asked why he didn't write a Quranic exegesis or a grammatical analysis, he replied: "The *Mughni* sufficed me from that."

The *Mughni* is rich with Quranic, prophetic, and poetic examples, brimming with grammatical insights. Ibn Hisham says: "I composed this work with the utmost precision, addressing closed issues of inflection, clarifying difficult problems for students, correcting errors made by many grammarians, and improving them."

Thus, *Mughni* is comprehensive, encompassing numerous issues not found in Ibn Hisham's other works. It provides clarity, refinement, correction, and improvement, structured with excellent organization.

The Book's Introduction:

- The introduction begins with praise and gratitude to God and blessings upon His Prophet.
- He then outlines the motivations for writing the book: facilitating Quranic understanding, citing prophetic traditions, opening doors to complex grammatical and morphological issues, explaining challenging grammatical problems for students, and guiding correct inflection.
- He explains the eight chapters and their titles.
- Finally, Ibn Hisham takes pride in his work, unsurprisingly, as *Mughni* is a reference for every student of the Arabic language.
- The introduction is notable for its consistent rhymed prose style throughout.

Methodology of Organizing Topics:

In most of his grammatical works, Ibn Hisham followed the traditional methods of grammatical studies based on syntactic functions or the "method of chapters." However, in *Mughni*, he adopted a novel approach to presenting and organizing material, making the book a focal point for contemporary students aiming to understand its purpose.

Upon examining the methodology Ibn Hisham employed in arranging the material and dividing the book into eight chapters, we find that he transitions us from answering the question "What do we inflect?" in the first four chapters, providing abundant linguistic material within an inflectional framework, to answering "How do we inflect?" in the remaining four chapters.

He adopted a unique methodology previously unseen, not relying on the traditional approaches of grammarians (nominatives, accusatives, genitives...). Instead, he divided the book into two main sections:

1. The first section focuses on individual words, particles, and tools (grammatical devices), arranged alphabetically, explaining each tool's function and usage scientifically and statistically, enabling him to compile and discuss grammarians' opinions on each term in detail.
 2. The second section covers sentence rules, types, adverbial and prepositional phrase rulings, characteristics of grammatical chapters, problematic inflections, and references to books on Quranic inflection. Both sections feature an abundance of Quranic verses.
- Chapter One: Individual words, particles, and tools.
 - Chapter Two: Sentences and their divisions.
 - Chapter Three: Sentence-like constructions.
 - Chapter Four: Frequently occurring rulings whose ignorance would shame a grammarian.
 - Chapter Five: Sources of objections raised against grammarians.
 - Chapter Six: Warnings against common misconceptions among grammarians.
 - Chapter Seven: Methods of inflection.

The eighth chapter discusses overarching principles that encompass countless specific cases. Thus, the first four chapters examine issues and materials employed in grammatical analysis, while the other four chapters explore methodologies, establishing a scientific foundation for the process of grammatical analysis as a mechanism of study and guidance.

The researcher believes that Ibn Hisham's methodology in organizing and arranging *Al-Mughni* demonstrates the independence of his intellectual personality from other earlier grammarians.

Scholars' Efforts in Serving *Al-Mghi* :

Commentators, annotators, and systematizers flocked to *Al-Mughni*, making it a focal point of scholarly activity manifested in dozens of works, including commentaries, marginal notes,

versifications, and more. The primary reason behind this intense focus on this esteemed book was its role as the central text in linguistic study circles in educational institutions, zawiyas (Islamic religious schools), and similar settings, necessitating the creation of explanatory commentaries to clarify its complexities and expound upon its examples. Among the most important commentaries written on *Al-Mughni* are:

1. *Tuhfat al-Gharib fi al-Kalam 'ala Mughni al-Lib* : Also known as the "Indian Marginalia" because Ad-Damamini composed it in India.
2. *Tanzihat al-Salaf 'an Tamwihi al-Khalaf* by Shams al-Din Ibn al-Sa'igh al-Zamradi.
3. *Al-Sharh al-Saghir* by Badr al-Din Ad-Damamini.
4. *Sharh Mughni al-Lib* by Sheikh Nur al-Din Al-Asili Al-Muqri.
5. *Sharh al-Mughni* by Judge Mustafa Ibn al-Hajj Hasan Al-Antaki.
6. *Sharh Mughni al-Lib* by Ahmad bin Muhammad Al-Rumi.
7. *Fath al-Qarib* by Jalal al-Din Al-Suyuti.

Marginal Notes (*Hawashi*):

1. *Hawashi Mustafa bin Beer Muhammad* , known as Azmi Zadah.
2. *Hawashi 'ala Mughni al-Lib* by Sayyid Ibrahim bin Ahmad bin Muhammad Al-Ayali Al-Yamani.
3. *Hawashi 'ala al-Mughni* by Sheikh Muhammad Arafa Al-Dasuqi.

Abridgments:

1. *Diwan al-Arib Mukhtasar Mughni al-Lib* by Muhammad bin Abdul Majid Al-Shafi'i.
2. *Qiradat al-Dhahab fi 'Ilmay al-Nahw wa al-Adab* by Ahmad, known as An-Na'ib.
3. *Mukhtasar al-Mughni* by Shams al-Din Muhammad bin Ibrahim Al-Bijuri.

Chapter Three:

Ibn Hisham's Methodology in *Al-Mughni*

Ibn Hisham's approach is based on selection and preference among previous grammatical schools. He was not an imitator of any particular school but rather presented the views of earlier scholars across different schools and doctrines, weighing them against one another. While he leaned towards the Basran school, he did not deny the Kufans their due when he found their opinions correct.

Some issues where he supported the Basran methodology include:

- Ignoring the particle *anna* (أن) as a source word, likening it to its counterpart *ma* (ما), as seen in Ibn Muhsin's recitation: "*For those who wish to complete breastfeeding*" and in the verse by a poet: "*If you both read to Asma' and judge / Greet me in peace and do not inform anyone.*"
 - The use of the subjunctive mood after *hatta* (حتى) being governed by an implied *anna* (أن), not *hatta* itself, contrary to the Kufan view.
 - Supporting the Basrans in their argument that the accusative case after the causal particle *lam* (لام التعليل) is governed by an implied *anna* (أن), not directly by *lam*, unlike most Kufans.
- He frequently drew from luminaries of the Basran school, aligning with them in many of their choices. For instance:
- He adopted Al-Khalil's view that ellipsis occurs in both genitive and jussive constructions.

- He aligned with Sibawayh in many areas, including:
- His explanation of *amma* (أما) as composed of two elements: the interrogative *hamza* and *ma* (ما), meaning something like “Is it true?”
- His support for Sibawayh’s opinion that what follows *lawla* (لولا) is nominative by default.
- That the relative pronoun *ayy* (أي) is indeclinable when annexed and its antecedent is omitted.
- His agreement with Sibawayh’s treatment of *'asā* (عسى) in phrases like *'asāy* or *'asāka* as analogous to *la'alla* (لعل) in governing the accusative and nominative cases.

Among the views he adopted from the Kufans:

- Their rejection of the explicative *anna*.
- Their acceptance of *anna* as a conditional particle, similar to *in* (إن).
- Their view that the disjunctive *am* (أم) need not always carry the dual meaning of *bal* (بل) and the interrogative *hamza*.
- Their preference for treating the verbal clause following *law* (لو) as the subject of an implied verb.

Instances where he disagreed with the Kufans include:

- Their classification of *'asā* (عسى) as a defective verb akin to *qaruba* (قرب), which Ibn Hisham rejected, stating that such substitution would make it obligatory for the sentence’s meaning, contrary to the nature of substitution.
- Their claim that *fa* (فاء) governs the subjunctive mood, which he refuted, arguing instead that it is governed by an implied *anna*.
- Their view that the subjunctive after *wa* (و) is governed by the conjunction itself, which he opposed, maintaining that it is simply a coordinating conjunction.

In addition to the Basran and Kufan schools, Ibn Hisham also selected views from the Baghdadi, Andalusian, and Egyptian schools. From the Baghdadi school, particularly Abu Ali Al-Farisi, he adopted:

- The notion that *idhan* (إذن) often implies response or consequence, though it may purely signify a response.
- That *haythu* (حيث) can act as an object, as in the Qur’anic verse: *"God knows best where to place His message."*

He disagreed with Abu Ali Al-Farisi regarding the construction *siya* (سيما), arguing that it should be analyzed as an adverbial clause.

From Ibn Jinni, he agreed that a sentence could replace a single word, as in the poetic line:

"To God I complain of a need in Medina / And another in Sham—how will they meet?"

Though Ibn Hisham frequently cited Al-Zamakhshari, he often opposed him, agreeing selectively with some of his views, such as the acceptability of a sentence explaining *qawl* (قول) as an imperative.

Regarding Andalusian grammarians, Ibn Hisham referenced authorities like Al-Shantamari, Ibn Al-Sayyid Al-Batalyusi, Ibn Al-Tarawa, Ibn Taher, Al-Sahili, Ibn Khuruf, and Al-Shalubin. From Ibn Asfur, he adopted:

- The permissibility of separating *idhan* (إذن) from the following verb with vocatives.
- The occurrence of a sentence as an explanation after explicit speech.

However, he frequently disagreed with Ibn Hayyan, opposing his view on attaching *anna* (أن) to imperative verbs and rejecting his interpretation of responses to conditional clauses introduced by *idha* (إذا).

Among the Egyptian school, Ibn Hisham shared views with figures like Ibn Babshadh, who permitted separating *idhan* (إذن) from the verb with vocatives or supplications. He also referenced Ibn Al-Hajib but often disagreed with him, such as on the insertion of *in* (إن) after *lama* (لما), which he regarded as a scribal error.

Finally, Ibn Malik, representing the Egyptian and Syrian schools, influenced Ibn Hisham's adoption of certain views, such as:

- The addition of *ba* (باء) in negated circumstantial clauses.
- Treating *thumma* (ثم) similarly to *fa* (فاء) and *wa* (و) in governing the subjunctive mood after volitive expressions.

However, Ibn Hisham disagreed with Ibn Malik on points like the analysis of *matha* (ماذا) as containing an extra *dha* (ذا) and the permissibility of using *'ala* (على) to mean *fawqa* (فوق).

The verb may be in the jussive mood after (لعل) when the "fa" is dropped, and he commented on it by saying: "And this is unusual." Ibn Hisham is not merely a follower of a particular doctrine or a transmitter of previous opinions; rather, he tries to derive and uncover the misconceptions behind them. Ibn Hisham's ability is evident in presenting multiple and diverse opinions in their orientations, balancing between all these opinions, then adopting the opinion he finds comfortable with and resonates with, after thorough research, discussion, and precise evaluation. Thus, we see him analyzing these opinions and then explaining what he perceives as correct or incorrect, often deriving a new opinion for himself. Among the most important opinions that Ibn Hisham uniquely held:

- The occurrence of (عن) as a synonym for (من), such as "He is the one who accepts repentance from His servants and forgives sins."
- (قد) does not imply expectation at all with the past or the present tense.
- His attempt to modify grammatical terms, such as saying "the 'fa' is the answer to the condition," and the correct statement should be that it is a connector to the answer of the condition.
- He stated: "Their saying about 'sin' and 'sawfa' being a letter of relief; the better term is a letter of anticipation because it is clearer, and the meaning of relief is expansion, for this letter transfers the verb from a narrow time frame to a broader one, which is anticipation."
- He considered (حاشا) to be a noun, stating: "The evidence of its nominal nature is the recitation of some with 'tanween' (nunation)." The principles he relies on for inference and judgment: First: Oral transmission: Given the importance of oral transmission as the primary source of grammatical principles, we find that Ibn Hisham relied on it and used it to establish grammatical rulings, and to highlight what is heard as heard to give it special validation, even if it was not widely known or overlooked by some prominent scholars like Sibawayh or others. Examples include:
- His judgment on the grammarians' opinions as valid or invalid based on their conformity to the Arabs' speech or lack thereof, where he says: "As for Zamakhshari's statement: If you say (الله) (رحمن) can you manipulate it or not? And Ibn al-Hajib's statement: There is disagreement about its manipulation, which deviates from the Arabs' speech."

- Regarding the omission of the exception after إلا and غير not preceded by ليس, he mentions that some allowed it after لم يكن, describing this view as unheard of.
- In one of the instances where the pronoun refers back to what comes later in word order and rank, which is that it is in the genitive case with رب explained by a specification but must remain masculine, as in "ربه امرأة," not "ربها," he narrates that the Kufans permit its agreement with the specification in femininity, duality, and plurality, but he does not agree with them due to the lack of oral transmission. Second: Analogy: Ibn Hisham frequently uses analogy in his discussions and presentation of opinions, making it a criterion by which he describes some grammarians' doctrines and opinions. Examples include:
- In the discussion of (ما) regarding the reading of the nominative case in the statement of Allah: "Indeed, Allah does not shy away from making an example of a mosquito or what is above it," where he says that the majority consider ما to be a relative pronoun, i.e., that which is a mosquito, and this is according to both Basrans and Kufans with the omission of the return pronoun without a long relative clause, which is rare for Basrans and analogical for Kufans.
- When discussing inversion and saying that most of its occurrences are in poetry, such as Hassan's line: As if a drop from the house of Rass Its mixture is honey and water

For those who have مزاج in the accusative case, making the definite noun the predicate and the indefinite noun the subject, after this he says: "As for Ibn Asad's statement that إن was extra, it is incorrect because it cannot be added in the form of the present tense by analogy." Third: Consensus: Ibn Hisham considers holding an opinion that contradicts the consensus of grammarians a breach of consensus. He often relied on consensus to adopt an opinion or issue a ruling. Examples include:

- When discussing (أي) with a fatha on the hamza and a shadda on the ya, he mentions that one of its forms is as a relative pronoun, such as: "We will surely strip away from every sect any of them who is most rebellious," and during his discussion and presentation of opinions, he says: "Ibn al-Tarawa claimed that (أياً) is severed from addition, hence it is indeclinable, and that (هم) is a subject and predicate, which is false by consensus since it is declinable when not added." His treatment of evidence in *Al-Mughni*: First: Qur'anic evidence: We find numerous Qur'anic evidences in Ibn Hisham's work because he indicated that his book is for grammar and exegesis, so hardly a few lines pass in his book without a Qur'anic evidence or more. A single verse is often utilized in many parts of the book, totaling nearly three thousand evidences, something not found in other grammar books of similar or larger size. This aligns with what is known of Ibn Hisham's approach and goal in writing his book. Examples of his use of Qur'anic verses include:
- His statement in the discussion of إلا: "One of its meanings is exception, such as {so they drank from it except a few} and {they did not do it except a few of them}." We notice he mentioned the evidences without introductory phrases like (Allah's statement).
- His statement in the discussion of إذا الفجائية: "The predicate with it in the revelation did not occur except explicitly, such as {then it became a moving serpent} and {then it stood upright}." Sometimes Ibn Hisham suffices with only the relevant part of the evidence without quoting the entire verse, even if it is just one or two words. Hadith Evidence: The prevalent trend among our early scholars was to minimize the use of hadith as evidence, like in Sibawayh's book, which contains only a few hadiths. However, Ibn Hisham's stance on using

hadith as evidence was different, as clearly seen in his books, especially in *Al-Mughni*, where the number of hadith evidences reached sixty-three. Examples of his use of hadith include:

- In his discussion of (بلى) responding to a pure interrogative, he cites the Prophet's statement: "Would you be pleased if a quarter of Paradise were yours?" They replied, "Yes." Poetic Evidence: This type of evidence in Ibn Hisham's work follows Qur'anic evidence in *Al-Mughni* in terms of attention, totaling thirty-seven thousand lines or hemistiches, often a full line or part of a line in some cases. He sometimes suffices with mentioning the first hemistich or the last hemistich of a line, like: And indeed

Defending their honor is I or someone like me Or he may suffice with less than a hemistich, such as: Drinking from the sea water Ibn Hisham also mentions the full line, such as when discussing (رب), he says: "The evidence for the correctness of what follows it is the statement: If I am destroyed, perhaps a youth will cry over me, A refined one with tender fingers." Proverbs and famous sayings: Examples of his use of proverbs include:

- His statement that (لو) is specific to verbs and may be followed by a raised noun functioning as an omitted verb explained by what follows, like their saying: "If the woman with bracelets slapped me" and Omar's statement – may Allah be pleased with him – "If anyone else had said it, O Abu Ubayda." His expressions and style: Anyone who reads *Al-Mughni* by Ibn Hisham notices the ease and clarity of his style. His style is scientific writing, far from rhetoric and embellishment. Perhaps the reason for this is that he writes for students of knowledge and beginners who need detailed explanations of the subject matter. We also find him emphasizing brevity in his expressions and advocating for it, where he says: "The explainer should choose the most concise and comprehensive phrases for the intended meaning, such as saying in the case of ضرب, 'a past verb whose agent is not named,' and not saying 'constructed for what is unnamed,' due to its length and obscurity."

As for the phrase of Ibn Hisham, we notice that he aims for precision and accuracy. An example of his precision is that some grammarians issue rulings with exaggeration, being lenient, such as when they refer to what is correct while meaning what is more likely. However, for Ibn Hisham, the "correct" is what must be followed or adhered to.

Digressions in the book: When reading *Al-Mughni* by Ibn Hisham, we sometimes find him digressing while presenting grammatical material. He may deviate from the original meaning to other meanings that are either closely or loosely related, then return to the main topic. For example: When discussing the fifth meaning of the particle "bā" (ب), which is accompaniment, he mentioned the disagreement regarding the "bā" in the verse: "So glorify your Lord with praise." He cited opinions on whether it implies accompaniment or seeking assistance. Then he digressed from the disagreement about the meaning of "bā" to a discussion about "Subhānaka Allāhumma wa-bi-ḥamdika" (Glory to You, O Allah, and praise), whether it constitutes one sentence or two, depending on whether the conjunction "wa" is supplementary or connective.

The clarity of the educational aspect in his methodology: Ibn Hisham states in the introduction of *Al-Mughni*: "I have pursued intricate issues of grammatical parsing and opened them up, and difficult matters that students struggle with, and I have clarified and refined them." He also says: "I place their treasures at the edge of the thicket so students can grasp them with minimal effort." What further confirms this is his use of a dialogical style based on questions,

objections, and then answers, removing any ambiguity surrounding the issues. For example: When discussing "Amā" (أما) with a fathah and shaddah, he says it is conditional, evidenced by the necessity of the particle "fa" following it, as in the verse: "As for those who believe, they know it is the truth from their Lord, and as for those who disbelieved, they say..." If it were supplementary, it would have been possible to omit it. If you ask: It was omitted in the saying: "As for fighting, there is no fighting for you." I reply: This is an exception due to necessity, like the saying of Abdurrahman bin Hassan: "Whoever does good deeds, Allah will reward them." If you ask: It was omitted in the revelation in the verse: "As for those whose faces turned black, is it that you disbelieved after having believed?" I reply: The original form is "It will be said to them: 'Is it that you disbelieved?'" The omission of the statement occurred because the content sufficed, and the particle "fa" was omitted accordingly.

Moreover, he dedicated Chapter Seven to teaching students how to parse, explicitly stating: "Most of this chapter addresses beginners." It is clear that Ibn Hisham's approach in *Al-Mughni* has a strong educational orientation, unlike many others.

Conclusion: After studying *Mughni Al-Labīb* by Ibn Hisham, I arrived at the following conclusions:

- *Mughni Al-Labīb* is both an educational book and an exegetical work simultaneously.
- Ibn Hisham's scholarly personality is characterized by extensive knowledge, precision, and depth in discussing opinions.
- Ibn Hisham is not merely a transmitter of opinions or an imitator; he possesses the ability to analyze opinions, weigh them, and derive new insights.
- Ibn Hisham's method of organizing the topics in *Al-Mughni* differs from his other works; it is a new arrangement based on meaning.
- Ibn Hisham's style is marked by ease and clarity in his explanations.
- Ibn Hisham frequently cites Quranic verses.
- Sometimes, Ibn Hisham limits himself to mentioning only the relevant part of the Quranic verse.
- His use of poetic examples comes second to Quranic citations.
- Ibn Hisham often cites prophetic traditions, unlike earlier grammarians.
- Ibn Hisham primarily relies on auditory evidence (*sam'ī*) in issuing rulings, followed by analogy (*qiyās*) and consensus (*ijmā'*).
- Ibn Hisham draws extensively from the luminaries of the Basran school.
- In many of his views, Ibn Hisham leans towards the Basran school.

المصادر والمراجع

المصادر:

- القرآن الكريم

أولاً: المراجع العربية:

- مغني اللبيب، ابن هشام، تحقيق: د. مازن المبارك، محمد علي حمد الله، مراجعة سعيد الأفغاني. الطبعة الثانية، دار الفكر، 1969م.
- الدرر الكامنة في أعيان المائة الثامنة، ابن حجر العسقلاني، بيروت، دار الجيل، ج2.
- بغية الوعاة، السيوطي، تحقيق: محمد أبو الفضل إبراهيم، القاهرة، مطبعة الحلبي، ط1، ج1.
- الضوء اللامع لأهل القرن التاسع، السخاوي، بيروت، دار مكتبة الحياة، ج5.
- منهج ابن هشام من خلال كتابه المغني، عمران شعيب، ليبيا، الدار الجماهيرية للنشر، ط1، 1986م.
- شذرات الذهب، ابن عماد الحنبلي، بيروت، مطبعة المكتب التجاري، ج6.
- كشف الظنون عن أسامي الكتب والفنون، حاجي خليفة، بغداد، مكتبة المثنى، ط1، ج2.
- الإعراب عن قواعد الإعراب، ابن هشام، تحقيق: رشيد العبيدي، بيروت، دار الفكر، 1959م.
- ابن هشام الأنصاري آثاره ومذهبه النحوي، علي فودة نيل، الرياض، عمادة شؤون المكتبات - جامعة الملك سعود، ط1، 1985.
- شرح قطر الندى وبل الصدى، ابن هشام، تحقيق: محمد محيي الدين عبد الحميد، القاهرة، مطبعة السعادة، ط12.
- أعيان العصر وأعوان النصر، الصفدي، تحقيق: علي أبو زيد وآخرون، بيروت، دار الفكر المعاصر، ط1، ج3.
- مقدمة ابن خلدون، عبدالرحمن بن محمد بن خلدون، بيروت، دار الأرقم بن ابي الأرقم.
- ملامح تعليمية في مغني اللبيب لابن هشام الأنصاري، عباس عبد الرؤوف، مجلة علوم اللغة العربية وآدابها، م11، ع1، 20019م.
- شرح قواعد الإعراب، الكافيحي، تحقيق: فخر الدين قباوة، دمشق، طلاس للدراسات والترجمة والنشر، ط2، 1993.
- أسئلة وأجوبة في إعراب القرآن، ابن هشام، مقدمة المحقق، محمد نغش، المجلس العلمي بالمدينة المنورة، ط1، 1403هـ.
- إيضاح المكنون، إسماعيل البغدادي، طهران، المكتبة الإسلامية، ج4، ط3، 1967م.
- ابن هشام أنحى من سيبويه، صالح الأشر، مجلة مجمع اللغة العربية بدمشق، 1965.

- ابن هشام النحوي، سامي عوض، دار طلاس للدراسات والترجمة والنشر، ط1، 1987م.
- جهود ابن هشام في خدمة القرآن الكريم، أسماء موسى، مجلة العلوم القانونية والاجتماعية، جامعة زيان عاشور بالجلفة، ع10، 2018م.

ثانياً : المراجع العربية الإنجليزية

- Ibn Hisham, M. (1969). *Mughni al-Labeeb* (In Arabic) (2nd ed., M. Al-Mubarak & M. A. Hamed Allah, Eds.; S. Al-Afghani, Rev.). Dar Al-Fikr.
- Ibn Hajar Al-Asqalani, A. (n.d.). *Al-Durar al-Kamina fi A'yan al-Mi'ah al-Thamina* (In Arabic) (Vol. 2). Dar Al-Jil.
- Al-Suyuti, J. (n.d.). *Bughiyat al-Wa'a* (In Arabic) (M. A. Ibrahim, Ed.; 1st ed., Vol. 1). Cairo: Al-Halabi Press.
- Al-Sakhawi, M. (n.d.). *Al-Daw' al-Lami' li-Ahl al-Qarn al-Tasi'* (In Arabic) (Vol. 5). Dar Maktaba al-Hayat.
- Shu'ayb, I. (1986). *Manhaj Ibn Hisham min Khilal Kitabih al-Mughni* (In Arabic). Dar al-Jamahiriyah li-Nashr.
- Ibn Amad al-Hanbali, M. (n.d.). *Shadharat al-Dhahab* (In Arabic) (Vol. 6). Al-Maktabah al-Tijariyah.
- Al-Khalifa, H. (n.d.). *Kashf al-Zunoon 'An Asami al-Kutub wa al-Funun* (In Arabic) (Vol. 2). Al-Muthanna Library.
- Ibn Hisham, M. (1959). *Al-I'raab 'An Qawa'id al-I'raab* (In Arabic) (R. Al-Abidi, Ed.). Dar al-Fikr.
- Niel, A. F. (1985). *Ibn Hisham al-Ansari: Atharuhu wa Madhahibuhu al-Nahwiya* (In Arabic). King Saud University, Library Affairs.
- Ibn Hisham, M. (n.d.). *Sharh Qatr al-Nada wa Ball al-Sada* (In Arabic) (M. M. Abdel Hamid, Ed.; 12th ed.). Cairo: Al-Sa'adah Press.
- Al-Safadi, A. (n.d.). *A'yan al-Asr wa A'wan al-Nasr* (In Arabic) (A. Abu Zaid & Others, Eds.; 1st ed., Vol. 3). Dar al-Fikr al-Mu'asir.
- Ibn Khaldun, A. (n.d.). *Muqaddimat Ibn Khaldun* (In Arabic). Dar Al-Arqam bin Abi Arqam.
- Abdu Al-Raouf, A. (2019). *Malamiḥ Ta'limiya fi Mughni al-Labeeb li-Ibn Hisham al-Ansari* (In Arabic). *Journal of Arabic Language and Literature Sciences*, 11(1), 20019.
- Al-Kafiji, M. (1993). *Sharh Qawa'id al-I'raab* (In Arabic) (F. D. Qabawa, Ed.; 2nd ed.). Damascus: Tlass Studies & Translation Publishing.
- Ibn Hisham, M. (1403 H). *As'ilah wa Ajwibah fi I'raab al-Qur'an* (In Arabic) (M. Naghash, Ed.; 1st ed.). The Scientific Council, Madinah.
- Al-Baghdadi, I. (1967). *Iydaḥ al-Maknoon* (In Arabic) (Vol. 4, 3rd ed.). Tehran: The Islamic Library.
- Al-Ashtar, S. (1965). *Ibn Hisham: Anhu Min Sibawayh* (In Arabic). *Journal of the Arabic Language Academy in Damascus*.
- Awad, S. (1987). *Ibn Hisham al-Nahwi* (In Arabic). Tlass Studies & Translation Publishing.
- Mousa, A. (2018). *Juhud Ibn Hisham fi Khidmat al-Qur'an al-Kareem* (In Arabic). *Journal of Legal and Social Sciences*, Zeiyan Ashour University, 10.