



# Hearing for Al-Khalil Bin Ahmed Al-Faraaheedi and the Modernists' opinions about Him

**Mohammed Nouri Al-Moussawi<sup>a</sup>, Maedsabrisahn<sup>b,a</sup>** Assistant Professor , Supervisor of Research and Teaching at : University of Babylon Faculty of Education for Human Sciences, Department: Arabic Language, <sup>b</sup>Master: Babylon University College of Education and Human Sciences, Department: Arabic Language

This research aims to clarify the opinions of the modern grammarians about Al-Khalil hearing to the Quranic modes of recitation, Holley Hadith and Arab's language, both poetry or prose, in addition to depending on and dealing with it in regard to grammar complication and devising provisions. Did Al-Khalil say the reciters are wrong or undermine the recitation if it breaks the grammatical rule? Did he cite the Hadiths of the Prophet (peace and blessings of Allaah be upon him)? Did he rely on adopting the Arab's language from certain tribes or rely on eloquence regardless of a particular tribe? The approach we have followed in presenting our research is inductive, analytical and critical. We reviewed the modernists' opinions (Ibrahim Mustafa, Shawki Deif, Mahdi Al-Makhzoumi, Ibrahim Al-Samarrai, Khadija Al-Hadithi, Jaafar Al-Ababneh, Khalil Ahmed Amayreh, Ahmed Mekki Al-Ansari, Mohammad Khair Al-Halawani), as well as the Book of Al Ain by Khalil bin Ahmed Al-Farahidi and the Book of Sibuyeh.

**Key words:** *Hearing, Recitations, Al-Khalil, The Modernists' opinions.*

## **Introduction**

### ***Hearing in language***

Al-Khalil defined hearing in the book of Al-Ain: Hear: hearing: ear, the organ of hearing, and penetrating something, hearing: what settled it and can be heard to.....ear, what we can hear by and became common (Al-AIN). Hearing is what we can perceive through the sense of hearing, the ear, whether sounds of living or non- living organisms.

### ***Hearing in Terminology***

After reviewing the sources to identify the meaning of hearing in the ancients' terminology, I found out that Al-Anbari defined and called it transmitting: “the eloquent Arab speech transmitted correctly away from the limit of the few to the extent of many”. (The evidences shining) Al-Suyuti defined and called it hearing: What was proven in the words of the eloquent, including the Qur'an, the words of Allah Almighty, and the words of his Prophet, peace be upon him, and the words of the Arabs before and after Islam, to a time when the tongues (poetry or prose) were corrupted by many modernists (Abi Barakat Al-Anbari, 1957); (Ahmed Mekki Al-Ansari, 1973); (Al-Khalil bin Ahmad Al-Farahidi); (Al-Waseet Dictionary) whether Muslims or infidels. These three types must have validity (Suggesting in grammars). However, the difference between the two terms is that the hearing may have included reciting, which is transmitting orally from Arabs, which may be travelling or migrating (Tamam Hassan). As for the modernists, the Arabic Language Academy in Cairo defined it as “and (in the terminology of the Arab linguists) was non-standard, which means there is no comprehensive rule that includes its particles, but relates to hearing only from the Arabic) (Al-Waseet dictionary).

Hearing is the first evidence of the principles of grammar and the first sensory pillar adopted by Al-Khalil for establishing other principles; “sensory” means as heard, and obtained directly from the Arabs as they pronounced it naturally without affectation.

He got the eloquence from the Holy Qur'an and the Bedwins' slang language, and from Arabs' words of poetry and prose. Al-Suyuti added the prophet's saying (peace be upon him) that means his hadiths. The continuation of using and adding after extrapolation was those which we could measure, which were taken from different tribes. Al-Khalil got from the deserts of Hijaz, Najd and Tihama, as he said when al-Kasai asked him (Al-Khalil said: from where did you get your knowledge? He answered: from the deserts of Hijaz, Najd and Tihama, then al-Kasai went out and returned; he used 15 bottles of ink writing only what he got from the Arabs .....) (writers Dictionary). He did not only get from the desert, but it may also be from the lessons and his sheiks, then what he had collected took root in him and made principles or rules to be evaluated (Amin Obeid Gigan, 2009); (Amr bin Othman bin Qanbar



al-Harithi, 1988); (Fadhil Saleh al-Samarrai, Ibn Jana al-Nahawy, 1389); (Fadhil Saleh ibn Jana Al-Nahwy Al-Samarrai, 1969) (Hassan Tammam, 2000) according to continuation and adding, after that he measured on the rules that he had established depending on hearing; if the words are contrary to the rule or any hearing evidence, he explained and interrupted it.

### *Al-Khalil's opinion of the Quranic recitation*

The Holy Quran is the first and the most reliable source and the main pillar on which the other principles of quotations depend, and it is one of the sources adopted by the grammarians. It is the highest eloquent text and it is the head of the grammatical quotes and its fountain (Ibn Jenny). It is guarded by the all-Wise and the All-Mighty, the Almighty proves that (Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian < Al-Hijir:9>, as the All- Mighty says that falsehood cannot approach it from before it or from behind it (Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy) <Fussilat:42>. Allah, the All- Mighty and the Supreme Determiner guards the Qur'an and promises to collect and recite it (Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.) < Al-Qiyaama: 17>. Al-Suyuti said of the Holy Qur'an: all that is said to have been read may be claimed in Arabic, whether frequent, used or irregular (The suggestion).

Thus, the Holy Qur'an and its recitations are the first source in hearing for Al-Khalil. He preferred it to other references or used it to support Arabs' words or any other dialects as he said: "We may make every word male as we say: some parts of this house are connected to the others; some Arabs connect (with) to (some) as it can be connected to (any), as the All-Mighty says: "So by mercy from Allāh, [O Muhammad], you were lenient with them. <Aal-i-Imraan: 159>, and this verse: "And if he should be lying, then upon him is [the consequence of his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed. <Gaffer: 28>. (Al-Ain)

He also cited the Qur'anic verses to support the poetic reference as he said: "the "fathor" in slang language is the basin, al-Sham made basins of marble called "fathor", he also said: *Eating in fathor at noon.*

In "fathor" means on it as Allah, the Al-Mighty said (So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees,) <Taa-Haa:71>, in the trunks means on the trunks (The book of Al-Ain).

He also cited the Qura'nic verses to support a dialect of Arab dialects as he said: "If one says 'sabea' and means the lioness, he should use light "b", but if one says 'sabea' and means seven men, 'b' should be subjunctive, other dialects used it in the jussive mood as Allah the

All-Mighty says: and they will say there were seven, and the eighth of them was their dog < Al-Kahf: 22>. (The book of Al-Ain) (Ibn Manzoor); (Ibrahim Al-Samarrai, 1987); (Jalaluddin Al-Suyuti, 2006); (Khadija Al-Hadithi, 2012); (Mahdi Al-Makhzoumi, 1958) The Book of Al Ain and the Book of Sibuyeh are one of the sources that provide us with Al-Khalil's opinion of recitations about being right or wrong; here is a review of some mentioned recitations that Al-Khalil had opinions about.

The book of Al-Ain mentioned Al-Khalil's recitation of the word "creator" in the Holy Quran, as Allah, the Al-Mighty says: "The creator of the heavens and the earth", he said: "It is said in the subjunctive mood to exclaim about what the polytheists said; he described this saying their words are weird, so he used it in the subjunctive mood". (The book of Al-Ain) So, the word "creator" has two recitations: the first is Nominative mood as it is an inchoative to the omitted Enunciative referring to "he"; the second is the subjunctive mood for exclaiming, he supported this recitation and did not challenge.

Sibuyeh said: In the sentence "This is Abdullah going" (Al-Khalil claimed that it is nominative mood that has two cases: the first is when we say "this's Abdullah" and hide this or he, as we say this is going or he is going; the second case is when we make the whole clause Enunciative to this, as we say: this is sweet sour in order not to decrease its sweetness, but we claim the two tastes. Allah, the All-Mighty says: "Indeed, it is the Flame [of Hell], A remover of exteriors" it is also claimed to be in the recitation of Abi Abdullah "and this, my husband, is an old man?" (The book of Sibuyeh)

Al-Khalil used the nominative mood of the word "going" depending on two cases: the first is an omitted inchoative and "going" is enunciative to it; the second: the words "Abdullah" and "going" are both enunciative to (this) together not separately.

He represented it by the recitation of "Indeed, it is the Flame [of Hell], A remover of exteriors", and the recitation of Ibn Maseoud "and this, my husband, is an old man?"; he adopted and admitted the recitation (See Al-Khalil position).

Sibuyeh reported in another example, Al-Khalil saying about two recitations; he said "The All-Mighty said: 'In four days without distinction [1384] - for [the information of] those who ask', some people read 'in four days without distinction'". Al-Khalil said: He made it into levels (The book of Sibuyeh). In this verse, there are two recitations to the word "distinction": in the subjunctive mood referring to the current, and (Mehdi Al-Makhzoumi, 1986); (Mohammed KhairHalawani, 1983); (Said Al-Afghani, 1987); (Shawky Dief, 1968); (Shihab al-Din Abu Abdullah Yakut bin Abdullah Al-Hamwi, 1993) lessening it to the adjective; it is clear that Al-Khalil accepted the two recitations and tried to discharge the lessening to be accepted (Al-Khalil position).

From the mentioned recitation samples that Al-Khalil had opinions about, it is clear that they are away from being wrong or challenged as he tried to find another meaning to the recitation to be right not wrong.

### ***The modernists' opinions on recitations for Al-Khalil***

The opinions and views of the modernists differed, about the recitations invoked or inferred by Al-Khalil, in terms of considering Al-Khalil seeing the recitation wrong or right or refusing it. They were two parts: the opposition party (Ibrahim Mustafa, Ibrahim al-Samarrai, Ahmed Mekki Al Ansari) and the defending party (ShawkiDeif, Mahdi Al-Makhzoumi, Khadija al-Hadithi, Jafaar Al-Abanah, Mohammed Khair al-Helwani).

Among the first party was, Dr Ibrahim Mustafa, who wrote the book (revival of grammar) and had an opinion against hearing suddenly, as he mentioned in the introduction of his book "I hope to change the method of grammar research of the Arabic language, and to relieve the learners, and provide them with easy principles that bring them closer to Arabic language". It is known that grammatical research methodology is based on extrapolation from both the Holy Quran (The Arabic); (The Holly Qur'an); (The position); (Ibrahim Mustafa); (Rafid Hamid YousefSultan, 2003) and its recitations, and from the words of Arab poetry and prose. It seeks easy principles instead of contrary principles of the grammar, starting with hearing as it is difficult. His opinion about the recitations when he spoke about the nominative mood of the noun was: "We can't be wrong when we say: the grammarians were wrong about understanding and writing down this section.....". (revival of grammar) After that, he quoted the sayings of the All-Mighty. He said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way [i.e., religion or tradition] < Taa-Haa:63>. With accent on (indeed), then he said "the grammarians interpreting unfairly saying that the noun of 'indeed' must be in the subjunctive mood". (See the same reference)

In another position, Dr. Ibrahim Mustafa mentioned that declension must not have several interpretations saying: "The determined principle mustn't be choice; as the speech mustn't have two faces of declension that the speaker choice whatever he wants". (See the same reference)

However, Dr. Ibrahim al-Samarrai said: "In the past, the grammarian didn't admit the urban language as mentioned in the book of Sibuyeh that Sibuyeh told about Younis that he considered the urban people wrong in saying (they are) separately and they subjunctive (pure) in the Al-Mighty saying: "O my people, these are my daughters; [570] they are purer for you". He said also that: Younis claimed that Aba Amro thought he committed grammatical mistakes saying: Marwan committed a grammatical mistake; Al-Khalil also said that: "I

swear by Allah, it's a great thing to separate 'they are' as if you say 'something' as any vain talk" (Ibrahim al-Samarrai). Perhaps this is one of the reasons why some researchers considered Al-Khalil one of those who criticized the recitations before Sibuyeh, as he said "and the scholars before Sibuyeh criticized the recitations as he mentioned the recitation of the All-Mighty saying: 'And his people came hastening to him, and before [this] they had been doing evil deeds'.[569] He said, 'O my people, these are my daughters;[570] they are purer for you. So fear Allāh and do not disgrace me concerning my guests. Is there not among you a man of reason?'" . Sibuyeh mentioned Al-Khalil and Abi Amro opinions: "Younis claimed that Aba Amro thought he committed grammatical mistakes saying: Marwan committed a grammatical mistake because he recite 'they are purer for you' in the subjunctive mood. Al- Khalil said: 'I swear by Allah, it's a great thing to separate 'they are' as if you say 'something' as any vain talk'" . (book of Sibuyeh) (Amin ObiedGigan)

Dr. Shawki Deif said "The first one who considered the recitations wrong was Al- Kasai" (ShawkiDeif), so the beginning of considering the recitation wrong was by Al-Kassai, he also did not consider Al-Khalil one of those who considered the recitations wrong as he mentioned another sentence "Hence, we believed he was the master-referring to Al- Kassai and Al-Feraa, who opened the gate for the coming Basri such as Al-Maziny, Al-Mabered, Al-Zaggag to consider some recitations wrong". (See the same reference).

Dr. Mahdi Al-Makhzoumi may have a contrary opinion to his master Ibrahim Mustafa about diversity of declension saying: "It's natural to have many declensions if the speaker has different intensions" (Al-Khalil bin Ahmed Al-Farahidi) also for recitations, he said about Basri and Koufi: "Recitation is one of the most important sources of the Kufi's grammar sources, but the Basri were against them as all the linguistics texts; they subjected the recitations to their principles and measurements, so if the recitation was compatible with their principles, they accept it, but if it wasn't compatible with their principles, they refused to claim it describing it as abnormal. They also refused to claim much linguistics telling, and considered them abnormal and didn't use them as standards". (Al-Kufa) From this public view for the two schools, we couldn't find anything that can be understood that Al-Kalil considered some recitations wrong, and if so, surely, he meant the modernist grammarians.

Dr. Khadija al-Hadithi thinks that Al-Khalil is one of those who were proud of recitations following his masters in not considering the recitations wrong, not as his following students such as Al-Kassai and Al-Feraa. She said about Al-Khalil: "His approach was being proud of the recitations; and we saw the beginning of this pride in Abi Omar Bin Alaa, one of his masters who didn't challenge the recitations unlike Al-Kassai and Al-Feraa, and he didn't consider the recitation wrong, however, he used it as a standard to clauses or measured it by what mentioned in the eloquent Arab words". (Khadija Hadithi)



Dr. Jafaar Al-Abanah defended Al-Kalil by mentioning evidence from the recitations in order to set him free from the charge of considering the recitations wrong; he replied on Dr, Ahmed Mekki Al-Ansarri referring to the book of Al-Anssari (Abu Zakeria Al-Feraa and his approach in grammar and language) is one of the researchers who jude Al-Khalil and accused him of attacking the Holy Qur'an through the Qur'anic seven recitations. Al-Abanah used the book of Sibuyeh as evidence to absolved him from charges stuck with (AlKalil Bin Ahmed).

Al-Ansarri has another book that I was tricked by its title thinking that he may changed his opinion, but indeed I found him considering Al-Khalil the first one who opened the gate before challenging the recitations (If we want to be accurate, we would say that Al-Khalil Bin Ahmed was the first one who opened the gate before challenging the recitations, and then Sibuyeh followed him). (AhMEDMekki) After Al- Abanah had set the evidence of recitations that Sibuyeh claimed for Al Kalil, (AlKalil Bin Ahmed) he said: “These places, where the recitations of Al-Khalil were mentioned, he was mentioned, too. They speak of the incorrectness of considering the recitations wrong and refusing them”. (the same reference)

Dr. Mohammed Khair al-Helwani has an opinion of both Al-Khalil and Sibuyeh, as he thought they did not prevent claiming any recitations as he said: “Sibuyeh and Al-Khalil claimed Al-Basraa's recitation meaning Abi Omar Bin Al-Alaa's recitation, but they didn't prevent Maseoud's recitation or other countries' recitations”. (Mohammed KhairHalawani)

We found that Dr. Ibrahim Mustafa said everyone who claims the noun of “indeed” is subjunctive, is wrong; Al-Khalil also had this opinion and said in the recitation of “indeed”: “Arabs have two opinions about ‘indeed: lighten or Strengthen’. Those who lighten, use the Nominative mood, however, some Hejazs lighten and use the subjunctive mood thinking that they strengthen, and he recited: "And indeed, each [of the believers and disbelievers] ( Hud:111), they lighten (each) and use the subjunctive mood; but in “Indeed, these are two magicians) (TaaHaa: 63), those who lighten follow the people that lighten and use the nominative mood. In explaining (Indeed, these are two magicians), (The book of Al-Ain) some of them use "are" to mean "but" and deny "indeed". Ibrahim Mustafa's opinion about diversity of declension: Al-Khalil said the noun of "indeed" is an efficient example of diversity of declension to be compatible with the grammatical rule.

But Ibrahim Al-Samerrai mentioned a text of Al-Khalil that was not similar to the text in the book of Sibuyeh. The original text of Al-Khalil said: “Al-Khalil said : I swear by Allah, it's a great thing to separate ‘they are’ as if you say "something" as any vain talk”. (The book of Sibuyeh) Al-Khalil did not consider the recitation wrong and meant the implicit not "they are". Sibuyeh also mentioned Al-Khalil's saying to claim it for not separating the pronoun of the defined noun.



***Those who considered the recitations wrong may be***

According to what we thought, Ibrahim Mustafa tried to prove his theory about considering every noun deserves to be nominative, by all means, even by his recitation of the Qur'an. He may be not aware of the recitation mentioned by Al-Khalil in his book "Al- Ain".

Also, Ibrahim Al-Samerrai had the same opinion that may be due to understanding the text from the book of Sibuyeh, which may deceive him into thinking that Al-Khalil considered the recitation wrong; we clarified that before.

Thus, we come to the conclusion that Al-Khalil did not consider the Qur'anic recitations wrong, but he considered them as Holy things and as a law that cannot be violated, and if they are counter to the grammatical rule, it should be then subjected to interpretation.



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