

Homonyms in Ibn al-Abar's book 'Etab Al-Kottab'

Intazar Abdali Mohie^a,^a Department of Arabic Language, College of Education, Mustansiriyah University, Baghdad. Email: ajnatj6316@gmail.com

The title of the book summarises its subject, as the research is allowed to show an important aspect of the poetry of a good number of writers about seventy-five writers, distributed to Andalusia, Morocco and Eastern Arabia. As for the rhetorical artistic characteristics, homonyms were the most important rhetorical feature I could observe. This research indicates the purpose to which it was intended. It is not enough that rhetoric be matched with appropriate eloquence, or to come up with two similar words that are yet different in their meaning, but elevated with beauty and rhetoric, including what they include, or complementing or encapsulating other arts, such as repetition, metaphor, analogy and metonymy.

Key words: *Homonyms, Etab Al-Kottab, Ibn Al-Abar.*

Introduction

Words must match the condition of their hearers. Therefore a saying is not as eloquent as it fits the place in which it was said; every saying has its context. In the late sixth century AH ([anno hegirae, 'in the year of the Hijrah'](#)), Al-Andalus witnessed the birth of a public intellectual and Muslim scholar, Ibn Al-Abar, i.e. Abū Abd Allāh Muḥammad ibn 'Abdullah ibn Abū Bakr al-Qudā'ī al-Balansī, known as Ibn al-Abar (also 'Ibn al-Abbar'). He was born in 595 and died in 658 AH. He is a well-known modern historian. His life divides into two stages; the first in Al-Andalus, the second in Tunisia. Ibn al-Abar did not feel that he had learnt sufficiently from the scientists of Valencia ('Balansiya'); however, he made a long trip through Al-Andalus (Fierro, 2000; Pérez, 2019). He combined besides his efficacy in Hadith, knowledge of the science of his era, and finally returned to Valencia by the age of 30, to be taken by its Prince, Abu Abdullah Muhammad bin Abi Hafs bin Abdul Momen bin Ali, as his writer. He became a writer for his son, Abizaid after him (Cambra, 2015). Nevertheless, after the downfall of Valencia, Ibn al-Abar realised that the Christians would carry out attacks on the remaining Muslim cities in Al-Andalus. He decided to emigrate with his family to Tunisia, a refugee to the Hafsidsultan of Tunis, where he received patronage and honour. In

fact, he was once again welcomed, by Abū Zakariyā who appreciated his talents and entrusted him to write in his office, and then assigned him to head his chancery and be his panegyrist (Zimonyi, 2015).

However, Ibn al-Abar failed in his work in Tunisia. That was due to some envious people in Tunisia, unhappy to see an Andalusian immigrant occupying the highest position in the Hafsid state, and compete with their culture and talents! Al-Abar quickly felt the enormity of his mistake and tried to avoid it (Jamila, et al., 2013). He sought refuge with the Prince, a man described as courageous and experienced, who was the king of the Hafsid state after the death of the Sultan and his heir, the father of Yahya. Further, Ibn al-Abar went to the son of the Sultan, Prince Abi Abdullah Muhammad, asking him to intercede with his father. Ibn al-Abar organised apologetic poems seeking the forgiveness of the Sultan (Rahman, 2017).

During the period in which he was threatened with the negation of Al-Andalus, Ibn al-Abar worked on a letter to the Sultan, in which he gave examples for kings and princes forgiving their writers, and accepting their apologies, called "Etab Al-Kottab", and the efforts of Prince Abi Abdullah Mohammed Mukalla were successful (Turner, 2001)

The book can be divided into three sections: the first section contains the introduction and the life of Ibn al-Abar, his age, his purpose in writing the book, and the effects of matters including the manuscript, without mentioning his guilt in raising the anger of the Hafsid Sultan; Abu Zakaria. The second section reviews the book's 75 translations (Mohd Roslan Mohd, 2011). The third section is the conclusion that explains the purpose of presenting the book "Etab", which shows the possibility and permissibility of the kings of their writers. It ends with several poems in praise of the Sultan and his Crown Prince. Ibn al-Abar uses about 30 sources; Eastern, Moroccan and Andalusian (Asmae, et al., 2017).

Literature review

a) *Homonyms*

Homonyms are a verbal art. "Badi" suffered several problems because of the large number of his problems and definitions and subdivisions. Some scholars disagree in determining his homonyms. Therefore, they mixed up evidence and some other terms such as Conformity (Al-Mutabaka) and others. 'Homonyms' is literally as 'type of all things, gender of a kind, of which homogeneity and naturalisation'. This is said to be homogenous. As a concept: "It is defined as the agreement of two words with different meanings in one aspect". Al-Askary defines it as 'Al-taattof': "to mention the word and then repeat, while the meaning of the two words is different". So that homonyms are an agreement or similarity of words yet a difference in meaning, or a homogeneity in the formation of letters without meaning. "It is not required to be similar in all characters, but enough in the similarity of what we know

homogeneity". Homonyms are two types: complete and incomplete (Kerrie E. and Angela, 2005).

b) Complete Homonyms (*al-jinaas at-taam*)

Complete homonyms (*al-jinaas at-taam*) occur when two words are agreed in four features: types of letters, numbers, and pronunciation of the word vowels or consonants and its arrangement. "This is the most complete type of creative genetics and its name and rank." It is also called *Igabjinaas*, as it is agreed in four features. Further, it is stated in the science of *al-Badi* that the sections of complete homonyms (*al-jinaas at-taam*) are three sections: *almumathilu*, *walmustufiubifathalfa'i*, *wajinasaltarkib*. What we found in the book of "Itab" are *almumathilu* and *walmustufiubifath alfa'*. However, a question may come to mind; if two words are agreed in all the above, how can we distinguish between complete homonyms (*al-jinaas at-taam*), and verbal repetition? To answer this question: "what distinguishes homonyms from verbal repetition is that the meaning of the two homogeneous words is different, whereas in verbal repetition the meaning of the two words is identical". To return to complete homonyms (*al-jinaas at-taam*), we find in the saying of Abdul Samad bin al-Maathl in his funeral, between the words (*alriyah*, *riah*) as he mentions the word (*alriyah*), but it has two different meanings; the word (*alriyah*) in the first time is meant to be *Diwan*; it means that he has left his house after being isolated, while the second time it refers to the name of his father in the saying (Manna and Nicoletta, 2001; Steven, et al., 2006).

Furthermore, the saying of Ali bin Issa, who was suffered; a homily in it between the words "*aljrrah* , *jrht*":

The first word "*aljrrah*" is a name that refers to his family nickname. For the purpose of illustration and customisation, by the proof of the entry of "*al'alfwaal'umi*" before the word, but the word "*jarahat*" is an act and is meant to leave a bad effect in the heart. That means that the two words are similar but differ in meaning. In the foregoing examples, two words are identical in pronunciation due to their homogeneity in letters, i.e. the two words are different in the meaning. Typical homonyms (*jinasalmimathala*): they are the two words that are the same part of speech, i.e. two nouns, two verbs and two prepositions. As in the saying of Aeshaa Hamdan; as he mentioned the verb "*tazyd*" twice (Manna, and Nicoletta, 2001).

Ibn Al-Abar used a typical homonym (*jinasalmimathala*) when he repeats the verb "*akhtatu*" twice in his saying (David L., and Frank, 2017).

Similarly, we find the typical homonyms (*jinasalmimathala*) of Ibrahim ibn Abbas al-Suli between the words " *alhuan* and *alhuan*" in his saying:

As for Yusuf ibn al-Hajjaj al-Suqayl al-Kufi (about 200 AH), he has used a typical homonym (jinasalmimathala) in his poetry, repeating the verb "tahml" twice in his question about Harun, saying (Mizhir, and Ali, 2019).

Furthermore, Abdul Hamid Al-Laqiqi (200 AH) called Baramekka, praised them greatly, he said in them the monologue of the word "zani" twice, saying:

Full homonyms: The structure with main two bases; i.e. two different parts of speech, one of them is noun while the other is verb (22). As in the saying of Abu Obeid Allah Muawiya bin Ubaidullah bin Yasar Al-sherry, as he used homonyms between the name and the verb in the words " " almoayen"; noun, and the verb " ueintu" in saying (David L., and Frank, 2017).

c) Incomplete Homonyms

They occur when two words differ, in one of the four previous conditions available in the Complete Homonyms (al-jinaas at-taam), namely; types and number of letters as well as the body of the pronunciation of the word vowels or consonants and its arrangement. In addition, they are called incomplete homonyms (al-jinaasa-naqess) for the reduction of one of the words on the other in the letters (Tatiana A., and Alexey, 2017). As in the saying of Abu Bakr bin Issa ibn al-Wakil, where he used homonyms between the words "Amani, Umniah" noting the homonyms between the two words "Amani, Umniah", have a difference in the number of letters as in the saying:

It is also known as the full homonyms, which refers to the occurrence of a difference in one of the four previous features; al-Jarjani said in his book " the definitions", that homonyms has four sections, and he called it "naturalization"; which are tajnisalmudariei, tajnisaltasrifi, tajnisaltahrifi, and tajnisaltashif.¹ It is the difference in one point in a letter such as "anqaw'atqa" (27) If there is a decrease or an increase in the number of letters, at the beginning of the word or in the middle or at the end of the word, if the increase is a single letter, the homonyms is called an "extinct". As in the homonyms made by Al-Mamon in his poetry to Ahmad bin Abi Khalid Al Ahwal at his funeral and prayer in the words dhubatl, batlal"(Žyško,2011; Tatiana A., and Alexey,2017).

Similarly, Omran bin Hatan al-Khorani (84) has made homonyms between the words "jar , jart".

Ibn al-Abar mentions two verses of Al-Thebiani dangling from Al-Bahr Al-Taweel, which was mentioned in one of them (Tra) and the verb (Tara) in the saying (Peeler, 2017). But if the increase was of more than one letter, the homonyms shall be called Mudthail (32) as homonyms made by Aban bin Abdul Hamid Al-Lahqi in the words "min dunina, min duni" in saying:

The present homonyms occur when two words are not different except in the convergence letter (34). As Abu al-Ataheya says between the words "ydayh, ldayh" (Peeler, 2017).

The homonyms made by the writer, Hassan ibn Zaid Ibn al-Hasan ibn Ali, between the words "laqiat, shaqit" in saying:

Furthermore, discharge homonyms, which are the difference of the two words by replacing a letter by the letter (37), but from his exit as the Almighty say "Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not". and his example on homonyms made by Abu Nawas between the words "'tadhkkar , yudhkar", (Peeler,2017).

Ibn al-Abar mentions the verses of Abi Jaafar al-Mansur's letter, narrating that he said: "alkatibun, alkatibina", in the saying presenting his apology to Abu Jaafar al-Mansur:

As for Yusuf ibn al-Hajjaj al-Suqail al-Kufi, he used homonyms in his poetry, in the words "Umm al-Dunya, Umm al-Dinah" in saying: (Isabelle and Emmanuel, 2016)

Moreover, there is distortion in homonyms where the difference occurs in the structure (burd, bardin) (41). Further, Abu Nawas has used homonyms between the words "aldurra, durri" (Isabelle, and Emmanuel, 2016; Peeler, 2017). As a distortion made by Al-Kumait in his verse between "masheab, mashabu" in saying:

For Ibn al-Abar who has used homonyms frequently in his poetry, saying between the words "alnajahwaaljinah", the difference here in the order of the letters in the saying.

Abu Bakr Issa ibn al-Wakil did similarly. He committed a mistake and wants forgiveness and to remove his sting, so he made homonyms between the two words in the number of letters "ruhmak, musthrmaan" (Peeler, 2017).

Ibn al-Abar has made Mudthail homonyms in the number of letters "aleufu, taefu" and made a contradiction between "almwaly, alabyd": (Peeler, 2017).

As well as in verse attributed to al-Hasan ibn Rajaa, in which he made in a negative homonyms in saying "al'ijjami, mujrma". Ali bin Issa was satirizing in his verses using the words "bal'iqbali, 'iiqbalikum" and contradicts between "'iiqbalukum ,iidbarukm" in saying:

The poet, Abul-Jahm, has used homonyms verses in which he addressed the success of Ibn Salma, apologising for the number of letters between the words "Taaf, Afok" because he was abusive and in need of this forgiveness (Yanjiao, and Peggy, 2018).

However, homonyms that increase in more than one letter at a time, are called "Mudthail homonyms". Ibn al-Abar has also made them (nadamy, yatanaddama).

As for the Iraqi writer Ibrahim ibn Abbas al-Suli (176-243), he lost between the words "ahqad, bhaqdk" when speaking (Yanjiao, and Peggy, 2018).

Conclusion

The meanings of homogenous words are the most effective explanations methods that disclose of the human soul, especially the writers of them, otherwise, the clarification and disclosure of other means, such as signals. Further, the pronunciation and expression of the meaning of the word differs according to the people, and their capabilities and efficiencies. It is not strange that the writers are mentioned all the time by the people say nothing other than what is going on the tongues of people in their daily lives, examined in the real or linguistic connotations because they do not differ in the clarity of meaning. In these poems, homogenous words is a broad scope for the writer's expression of his own feelings and emotions, in which he entertains the reader, because he moves him to new natures based on a pleasant and emotional participation, all of which increase the ability to influence the people for whom these poems were written. Since these words have a lot of meanings and thoughts that live in the mind of the reader and the singer in the psychological atmosphere that emanates from him. In addition, Arabs are distinguished by clarity ad eloquence, and accepted conceptions by the souls. The poets have defied the speech even close to the understanding of the listener with different rhetorical sciences and the most prominent of them is homonyms, to increase and confirm the meaning of the word.

Etab Al-Kottab has literary value including the poems and pieces, and the letters made by writers incessantly, and because of the advantages of short poetry. Since we did not find long poems however, these poems came in the letters and correspondences sent to the kings and successors. Therefore, the more rhetorical features appeared in such poems on the pretext of meaning does not invade it, the more they were the more successful was its performance in improving its meaning. The book has literary value for its contents. Homonyms improve meaning and eloquence, and make poetry which is characterised by alms, grandeur and



intransigence. It also has an important intellectual and moral value, which is intended to draw attention to the poet. The recipient is aware of the beauty of this homonym style and its importance in musical harmony. All the poems mentioned and their rhetorical characteristics achieved the desired purpose and objective. The basis of the beauty of these words in all circumstances lies on reflecting the writer's emotions, and appropriate to the idea, and consistently with other images in the subject. There is a method to the texts despite the distance between the writers because of their East, Moroccan and Andalusian origins. However, they are keen on the environmental lesson of Arabic rhetoric, especially, homonyms. Because the environment is significant in the formation of Arabic taste, which prepares to identify the good of a given saying. It also represents the taste of the writer or critic or writer, and his mood, which does not prevent the cohesion of expression, and the interdependence of sentences, as well as paying attention to the wording of the experience. That can be attributed to the basic condition in the expression, that words must conform with the meaning, full performance in terms of its value, and the expression of the situation in which it passes, because it is restricted to the limits of physical reality.

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