

IBN BĀBŠHĀD : A GRAMMARIAN

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This essay is an attempt to give an account of Ibn Bābshād's background which includes his origin, birth and intellectual activity. This will be followed by a discussion of his grammatical doctrine as observed in his book "*Sharḥ al-Jumal of al-Zajjājī*."

IBN BĀBŠHAD'S ORIGIN AND BIRTH

Ibn Bābshād whose full name was Abū al-Ḥasan Ṭāhir b. Aḥmad b. Bābshād (d.469/1077),¹ was not an Arab by racial origin. His father and grandfather appear to have emigrated from ^ᶜIrāq to Egypt to pursue their business, and Brockelmann suggests that they were Parsians² from Daylam.³

Although we have much information on the middle and later years of his life, owing to his great contemporary fame as a grammarian in Egypt, our knowledge about the earlier period of his life is very scanty. Neither the place nor the date of Ibn Bābshād's birthday appears to be recorded. We incline, however, to agree with the view expressed by Muḥammad al-Ṭanṭāwī that Ibn Bābshād was probably born in Egypt.⁴ Our conclusion is based, firstly, on a statement by Jalāl al-Dīn Abū al-Ḥasan b. Yūsuf al-Qiftī to the effect that his father and grandfather emigrated from ^ᶜIrāq to Egypt to pursue their business.⁵ (we have been unable to ascertain whether or not they ever left Egypt subsequently). Secondly, his nisbah "the Egyptian" (^ᶜالمصري)⁶ tends to indicate that he was born

¹ Abu al-^ᶜAbbas Shams al-Din Ahmad b. Muhammad b. ^ᶜAbi Bahr b. Khallikan (Ibn Khallikān). *Wafayāt al-^ᶜA^ᶜyān Wa Anba' Abnā' al-Zamān* (ed. Iḥsān Abbās), Dār Ṣādīr, Beirut, 1868–1972, Vol. 2, p. 516.

² C. Brockelmann, *GAL*, Berlin 1898–1902, Vol. 1, p. 301.

³ C. Brockelmann, *GAL*, *Sup. 1*, E.J. Brill, Leiden, 1937–1942, p. 529.

⁴ Muḥammad al-Ṭanṭāwī, *Nash'at al-Naḥwī wa Tārikh Ashbar al-Nuḥāb*, Dār al-Ma^ᶜarif, Cairo, 1939/1973, p. 214.

⁵ Jamāl al-Dīn Abū al-Ḥasan ^ᶜAlī b. Yūsuf al-Qiftī, *Indāb al-Ruwāb ^ᶜalā Anbāh al-Nuḥāb*, (ed. Muḥammad Abū al-Faḍl Ibrāhīm), Dār al-Kutub al-Miṣriyyah, Cairo, 1950–1955, Vol. 2, p. 95.

⁶ Jalāl al-Dīn ^ᶜAbd. Raḥmān al-Suyuti, *Bughyat al-Wu^ᶜāh fi Ṭabaqāt al-Nuḥāb* (ed. Muḥammad Abū al-Faḍl Ibrāhīm), Maṭba^ᶜat ^ᶜIsa al-Bābī al-Ḥalabī, Cairo, 1964–1965, Vol. 2, p. 17.

in Egypt, since the *nisbab* is often referred to a person's birthplace as well as his origin, family, trade or sect.⁷

It is likely, too, that he was born not later than the year 400 A.H., for his biographers⁸ tell us that Abū Ya^cqūb Yūsuf b. Ya^cqūb b. Ismā^cīl b. Khurrazād al-Najīramī al-Sa^ctari, (one of Ibn Bābshād's teachers)⁹ died in the year 432 A.H. It is possible, therefore, that he was born between the years 390 and 400 A.H.

SCHOLARSHIP AND INTELLECTUAL ACTIVITY

It is particularly difficult to estimate the scope of Ibn Bābshād's intellectual background for the data that are recorded are both diffuse and given in very general terms. The following account may serve as an example:

ورد العراق تاجرا في اللؤلؤ وأخذ عن علمائها ورجع الى مصر
واستخدم في ديوان الرسائل .

“He went to ^cIrāq as a trader in pearls, and there applied himself to study under the supervision of the scholars of ^cIrāq. On his return to Egypt, he was employed in the chancery office”.

Although Jalāl al-Dīn ^cAbd al-Raḥmān al-Sūyūṭī, ^cUmar Riḍā Kḥḥālah and some other biographers¹¹ state that Ibn Bābshād travelled to ^cIrāq and studied there, none of them mentions any particular ^cIraqi scholar as his mentor. We are therefore restricted to examining the data available on his teachers in Egypt. These scholars include:

(a) Abū Ya^cqūb b. Ismā^cīl b. Khurrazād al-Najīramī al-Sa^ctari, who died in Egypt in the year 432 A.H.¹² He was a native of Baṣrah and later settled in Egypt where Ibn Bābshād learned from him hadīths¹³ which Abu Ya^cqūb taught on the authority of Abū Yaḥyā Zakariyyā b. Yaḥyā b. Khallād al-Sājī (d.307/919).¹⁴

⁷W. Wright, *A Grammar of the Arabic Language*, 2nd edition, London & Edinburgh, 1874–1875, Vol. 1, p. 169.

⁸Ibn Khallikān, *Op. Cit.*, Vol. 7, p. 76, al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 364.

⁹al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 364.

¹⁰*Ibid.*, Vol. 2, p. 17.

¹¹*Ibid.*, Vol. 2, p. 17.

¹²See above p. 1.

¹³al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 364.

¹⁴al-Suyūṭī, *Ibid.*, Vol. 2., p. 364; Ibn Khallikān, *Op. Cit.*, Vol. 7, p. 75.

Abu Ya^cqūb was not only a traditionist, but also an eminent philologist. Abu al-^cAbbas Shams al-Din Aḥmad b. Muḥammad. Ibn Khallikān, describes him as coming from a family of linguistic scholars, all of whom were gifted with outstanding ability and possessed reliable information on the subject of philology. Abu Ya^cqūb was reckoned to be the most excellent in his family of scholars.¹⁵

Ibn Khallikān also states that in Egypt most of the existing works in philology, Arabic poetry and the battle – epics of the pagan Arabs were handed down by Abū Ya^cqūb, who was an authoritative transmitter.¹⁶

On account of the excellence of his works on these subjects, the people of Fuṣṭāṭ were anxious to obtain his books, and a copy of the poetical works of Jarīr made by Abū Ya^cqūb is reported to have commanded a price of ten dinars.¹⁷

This information leads us to suppose that Ibn Bābshāḍ probably also studied philology and Arabic poetry from Abū Ya^cqūb.

(b) Al-Qāsim al-Wāsiṭī

Remarkably little is known about the life of al-Qāsim b. Muḥammad b. Mubāshir (Brockelmann mentions Munāzīr)¹⁸ al-Wāsiṭī al-Nahwī al-Darīr, Abū Naṣr, and we do not know the date of his birth or death, though the biographers tell us that he died in Egypt.¹⁹

In a brief article of him, Yāqūt states that, before settling permanently in Egypt, al-Qāsim had travelled to several countries, and his visits included one to Baghdād where he met disciples of Abū^cAlī al-Fārisī,²⁰ (among them, probably, ^cAlī b. ^cIsā b. al-Faraj b. Sālīh al-Rab^cī who died in Baghdād in the year 420 A.H.²¹, and Aḥmad b. Bakr al-^cAbdī, Abū Ṭālib, who died in the year 406 A.H.²²

In Egypt, where he married Ibn Bābshāḍ's sister²³ and settled, al-Qāsim devoted himself to teaching. Many Egyptians studied under him, including

¹⁵ Ibn Khallikān, *Op. Cit.*, Vol. 7, p. 75.

¹⁶ *Ibid.*, Vol. 7, p. 75.

¹⁷ *Ibid.*, Vol. 7, p. 75.

¹⁸ C. Brockelmann, *GAL*, Vol. 2, p. 126, *Sup.* 1, 192.

¹⁹ al-Suḥūṭī, *Op. Cit.*, Vol. 2, p. 262.

²⁰ Yāqūt b. ^cAbdullāh al-Ḥamawī al-Rūmī, *Irsbād al-Arīb ilā Ma^crifat al-^cAdīb al-Ma^crūf bi Mu^cjam al-Udabā' aw Tabāqāt al-Udabā'*, London & Cairo 1907–1927, Vol. 6, p. 199.

²¹ Yāqūt, *Ibid.*, Vol. 5, p. 283.

²² Yāqūt, *Ibid.*, Vol. 1, p. 381.

²³ Yāqūt, *Ibid.*, Vol. 6, p. 199.

Ibn Bābshād, who respected him not only as a teacher but also as a master to whom he offered his services.²⁴

As an author, al-Qāsim wrote some books on grammar and Arabic literature including *sharḥ al-Luma*²⁵ (probably that of Ibn-Jinnī), *sharḥ al-Jumal of al-Zajjājī*²⁶, *sharḥ Kitāb al-Ḥamāsab of Abū Tammām*,²⁷ and another book on grammar, the title of which appears to be unknown.²⁸

The list of al-Qāsim's works shows us that he was interested in grammar and Arabic literature in general, and in the works of Ibn Jinnī, al-Zajjājī and Abū Tammām in particular.

It is noteworthy that both the *Jumal* and *Luma'* enjoyed a high reputation among students of Arabic grammar,²⁹ and it is probable that al-Qāsim, who was himself very interested in these books, taught them to his disciples and drew attention to their importance. Al-Qāsim's commentary on the *Jumal* by al-Zajjājī may well have been one of the factors that led Ibn Bābshād to write a commentary on the same work.

(c) Yaḥyā b. ʿAlī al-Khatīb al-Tibrizī

Another scholar, who was a younger contemporary of Ibn Bābshād but nevertheless contributed to his education, was Abū Zakariyyā Yaḥyā b. ʿAlī b. Muḥammad b. Ḥasan b. Bistām al-Shaibānī al-Khatīb al-Tibrizī (al-Suyūṭī calls him Ibn al-Khatīb al-Tibrizī).³⁰

He was born in the year 421 A.H., and died in 502 A.H.³¹ His nisbah indicates that he was a native of Tibriz in Azerbaijan which Yāqūt describes as a place producing many scholars and literary men,³² among whom al-Khatīb al-Tibrizī was regarded as an authority on philology and Arabic grammar.³³

Al-Khatīb al-Tibrizī not only enjoyed a high reputation as a scholar but was also a prolific author, writing works³⁴ on Arabic grammar, Arabic literature and prosody. These include *Sharḥ al-Ḥamasab of Abū Tammām*,

²⁴ Yāqūt, *Ibid.*, Vol. 6, p. 199.

²⁵ al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 262; Yaqut, *Op. Cit.*, Vol. 6, p. 199.

²⁶ al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 262.

²⁷ Mustafa b. ʿAbdullāh, Ḥajī Khalīfah, *Kashf al-Zunūn ʿan Asmā' al-Kutub wa al-Funūn*, (ed. Gustavus Fluegel), Leipzig, 1835–1858, Vol. 3, p. 114.

²⁸ Yāqūt, *Op. Cit.*, Vol. 6, p. 199.

²⁹ Jamāl al-Dīn al-Qiftī, *Op. Cit.*, Vol. 2, p. 161.

³⁰ al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 338.

³¹ Ibn Khallikān, *Op. Cit.*, Vol. 6, p. 196.

³² Yāqūt, *Op. Cit.*, Vol. 1, p. 823.

³³ Yāqūt, *Ibid.*, Vol. 6, p. 192.

³⁴ Ibn Khallikān, *Op. Cit.*, Vol. 6, p. 192.

*Sharḥ siqt al-Zand of Abū al-ʿAla al-Maʿarri, Sharḥ al-Mufaḍḍaliyyāt, Sharḥ al-Muʿallaqāt al-Sabʿ*³⁵ (al-Suyūṭī says *al-Qasaʿid al-ʿAshar*)³⁶ *Tabḍīb Gharīb al-Hadīth, al-Mulakḥḥas fī l-ʿrāb al-Qurʿān*³⁷ (al-Anbari says *fī Gharīb al-Qurʿān*)³⁸ *Muqaddimah Ḥasanah fī al-Nahwi, Sharḥ al-Lumaʿ* (probably that of Ibn Jinni), *Sharḥ al-Duraidiyyah*³⁹ (al-Anbari says *al-Maqsurab li Ibn Duraid*)⁴⁰ and *al-Kaḥfī fī ʿilm al-ʿArud wa al-Qawāfī*.

Yāqūt and Ibn Khallikān report that al-Khatīb al-Tibrizī travelled to Egypt when he was still very young.⁴¹ (فى عقوان متبايه) soon returning to Baghdad, where he spent most of his time in academic pursuits at the Niẓāmiyyah school.⁴²

We are informed that Ibn Bābshāḍ, who seems to have had an insatiable passion for knowledge, studied Arabic language (اللغة)⁴³ under the much younger al-Khatīb al-Tibrizī during the latter's stay in Egypt.

(d) Ismāʿīl al-Ḥaddād

His full name was Ismāʿīl b. ʿAmr b. Ismāʿīl b. Rashid al-Ḥaddād, and he was known as Muḥammad al-Miṣrī. He died in Egypt in the year 429 A.H.⁴⁴

Many Egyptians are reported to have studied the *qirāʿat* under him, among them Abu al-Qāsim Yūsuf al-Ḥudālī,⁴⁵ and although the biographers appear not to have indicated whether or not Ibn Bābshāḍ ever

³⁵ *Ibid.*

³⁶ al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 338.

³⁷ Ibn Khallikān, *Op. Cit.*, Vol. 6, p. 192.

³⁸ Abū al-Barakāt Kamāl al-Dīn ʿAbd. al-Raḥmān b. Muḥammad al-Anḅārī, *Nuzhat al-Alibbaʿ fī Ṭabaqāt al-Udabāʿ* (ed. Muḥammad Abū al-Faḍl Ibrāhīm) Dar al-Nahḍah, Cairo [n.d.], p. 372.

³⁹ al-Suyūṭī, *Op. Cit.*, Vol. 2, p. 338.

⁴⁰ al-Anbarī, *Nuzhat al-Alibbaʿ fī Ṭabaqāt al-Udabāʿ*, p. 372.

⁴¹ Yāqūt, *Op. Cit.*, Vol. 7, p. 286; Ibn Khallikān, *Op. Cit.*, Vol. 6, p. 193.

⁴² Khair al-Dīn al-Zirkilī, al-Aʿlām, (2nd edition) Matbaʿah Kustatumas, Cairo, 1954–1959, Vol. 9, p. 197.

⁴³ Ibn Khallikan, *Op. Cit.*, Vol. 6, p. 193.

⁴⁴ Shams al-Dīn Abū Khair Muḥammad b. Muḥammad b. al-Jazarī, *Ghāyat al-Nibayāh fī Ṭabaqāt al-Qurrāʿ*, Cairo 1932–1933, reprinted by al-Muthannā Library (offset printing) [n.d.], Vol. 1, p. 167.

⁴⁵ *Ibid.*

studied this subject under Ismā'īl al-Ḥaddād, we may assume that he did so, on the basis of his own statement:

وهي (أى قراءة الصلاة والزكاة والحياة بالتفخيم) قراءة ورش عن
نافع من طريق ابن عزوان التي قرأناها على شيخنا اسماعيل
الحداد .

We may infer from the above examination of his mentors in Egypt and their chosen subjects that Ibn Bābshād was educated in the linguistic and literary sciences (علم الأديب) and was also interested in the *ḥādīth* and *qirā'āt*.

Perhaps the most celebrated grammarian and traditionist of his time in Egypt, Ibn Bābshād appears to have spent much of his life in academic pursuits. He held a tutorial circle in the ^cAmr b. al-^cAṣ mosque where he gave lectures on Arabic grammar and transmitted *ḥādīth*.⁴⁷

Many Egyptians studied Arabic grammar under him until the number of his students declines as a result of the Egyptian famine of 459–465 A.H. He says:

”لأن لهذه المقدمة منذ أملت نيفا وثلاثين سنة (أى
تقريباً في سنة ٤٣٠ هـ) على جماعة يزيدون على الكثرة . والأمر
اليوم (عندما أملت شرح المقدمة على أبى القاسم خلف ابن
ابراهيم، وذلك في سنة ٣٦٧ هـ تقريباً) على ما هو معلوم
ومشاهد من القلة .

⁴⁶ Abū al-Hasan Ṭāhir b. Aḥmad b. Bābshād, *Sharḥ al-Jumal li al-Zajjājī*, Zāhiriyyah Manuscript, No. 1687 (^cAm), Vol. 2, Fol. 195a.

⁴⁷ Jamāl al-Dīn Abu al-Mahasin Yūsuf b. Taghrī Bardī al-Atābikī, *al-Nujūm al-Zahirah fi muluk Mīsr wa al-Qābirah*, (Photocopy of Dār al-Kutub edition) Wizārat al-Thaqāfah wa al-Irshād al-Qaumī, Cairo 1963, Vol. 5, p. 105.

⁴⁸ Ibn Bābshād, *Sharḥ al-Muqaddimah fi al-Nahwi*, (British Museum Manuscript, No. 918 or. 3955, fol. 2a.

Notable among his students were Muhammad b. Barakāt b. Hilāl al-Sa^cdī (d.520/1126), and ^cAbd al-Rahmān b ^cAtiq b. Khalaf Abū al-Qāsim b. Abī Bakr b. Abī Sa^cīd⁴⁹ b. al-Fahhām al-Saqalī (Brockelmann records al-Ṣiqillī)⁵⁰ to whom Ibn Babshad dictated a commentary on *Kitāb al-Muqaddimah fi al-Nahwi*⁵¹ in the year 466 A.H.⁵²

Ibn Bābshād not only enjoyed a high reputation as a scholar but was also a prolific author. He wrote several books on grammar, these include *Kitāb al-Muqaddimah fi al-Nahwi*,⁵³ *Sharḥ al-Muqaddimah fi al-Nahwi*,⁵⁴ *Sharḥ al-Uṣūl li Ibn Sarraj*,⁵⁵ *Sharḥ al-Nukbbah*,⁵⁶ *Ta^clīq al-Ghurfab*,⁵⁷ and *Sharḥ al-Jumal li-Zajjājī*.⁵⁸

IBN BĀBSHĀD'S GRAMMATICAL DOCTRINE

The growth of grammatical studies in Egypt began in the second/eighth century and increased remarkably in the fourth/tenth century, during the period of the Ikhshīdīd dynasty.⁵⁹ There appears to be nothing, however, to suggest that Egyptian grammarians established a grammatical school like those that apparently grew up in Baṣrah, Kūfah and Baghdād. Consequently, Egyptian grammarians tended to be classified as the followers of either the Basran, Kūfan or Baghdadian school. Al-Walīd b. Muḥammad al-Tamīmī al-Maṣadiri⁶⁰ (known as Wallad al-Maṣadiri al-Tamīmī) who, after studying Arabic grammar with a grammarian from Madīnah, completed his studies under al-Khalīl b. Ahmad al-Farahīdī (d.170/786--7) at Baṣrah, was believed to be an adherent of the Baṣran school; ^cAli b. al-Ḥasan al-Hunā'ī, known as Kura^ci al-Namli (d.320/932) was regarded by

⁴⁹ Ibn Khallikān, *Op. Cit.*, Vol. 2, p. 515.

⁵⁰ C. Brockelmann, *GAL, Sup. 1*, p. 529.

⁵¹ Ibn Bābshād, *Sharḥ al-Muqaddimah fi al-Nahwi*, (British Museum Manuscript, No. 918, or. 3955, fol. 1b).

⁵² *Ibid.*

⁵³ Ḥajī Khalīfah, *Op. Cit.*, Vol. 6, p. 70.

⁵⁴ Jamāl al-Dīn Abū al-Hasan ^cAli b. Yūsuf al-Qifrī, *Op. Cit.*, Vol. 2, p. 95.

⁵⁵ Ibn Khallikān, *Op. Cit.*, Vol. 2, p. 515.

⁵⁶ Yāqūt, *Op. Cit.*, Vol. 4, p. 274.

⁵⁷ Ibn Khallikān, *Op. Cit.*, Vol. 2, p. 515.

⁵⁸ *Ibid.*

⁵⁹ Shauqī Ḍaif (Dr.) *al-Madāris al-Nahwiyyah*, Dār al-Ma^carif, Cairo, 1968, p. 329.

⁶⁰ Abū Bakr Muḥammad b. al-Ḥasan al-Zubaidī, *Tabaqāt al-Nahwiyyīn wa al-Lughawiyyīn*, (ed. Muḥammad Abu al-Faḍl Ibrāhīm), Cairo, 1954, p. 233.

Yāqūt as a member of the Kūfan school,⁶¹ whilst Abū Jaʿfar al-Naḥḥās⁶² Aḥmad b. Muhammad b. Ismāʿīl al-Murādī (d. 338/950) a grammarian who was described as blending the doctrines of the Baṣrans and Kūfann, was considered by Sauqī Daif to be a member of the Baghdādian school.⁶³

Sauqī Daif⁶⁴ considers that Ibn Bābshād's ideas sometimes coincided with those of the Kūfans, sometimes with the Baghdādians and at other times with the Baṣrans, but we are inclined to agree with Abū al-Barakāt Kamāl al-Dīn ʿAbd al-Raḥmān b. Muḥammad al-Anbarī who suggests that he favoured the ideas of the Baṣran school.⁶⁵

Ibn Bābshād seems to have had a critical and discerning mind and to support only those theories that he considered tenable. His acquaintance with the works of different scholars from various schools must have broadened his outlook and made him more tolerant of the views of scholars outside the Baṣran school, even when he disagreed with them. This tolerance, however, does not basically alter our conclusion that he was, on balance, an adherent of the Baṣran school. His *Sharḥ al-Jumal li al-Zajjājī*,⁶⁶ a grammatical document that in essence expounds the ideas of the Baṣran school, is the basis for our argument that he was primarily a Baṣran.

The Baṣran, whom G. Weil calls "rationalist"⁶⁷ grammarians, had affected a predilection for detecting the reason (*العلة*) for every grammatical rule or norm (*قاعدة*). This task was apparently first undertaken by ʿAbdullah b. Abi Ishāq (d. 117 A.H.), a client of the family of al-Hadramī,⁶⁸ and then continued by the Baṣran, including al-Khalīl b. Ahmad al-Farahidī (d. 170/786–7).

⁶¹ Yāqūt, *Op. Cit.*, Vol. 5, p. 112 (Shauqī Daif States that Kuḥā' al-Namli expounded in his works the ideas of both Baṣrans and Kūfans, but suggests that he readily subscribed to Baṣrans' views. See Shauqī Daif, *Op. Cit.*, p. 329).

⁶² Abu Jaʿfar al-Naḥḥās Studied Arabic under Abū Ishāq al-Zajjājī (d. 311/923), Abū al-Hasan b. Sulaimān al-Akhfash (d. 315/927), Ibn al-Anbarī (Perhaps Abū Bakr Muḥammad b. al-Qāsim b. Bashshar al-Anbarī al-Naḥwī, died in 328 A.H.), Ibrāhīm b. Muḥammad b. ʿArafah, Abū ʿAbdullāh, Known as Niftawaih, (d. 323 A.H.), Mubarrad (d. 285/898), and some others, (See Ibn Khallikan, *Op. Cit.*, Vol. 1, p. 100; al-Suyuti, *Op. Cit.*, Vol. 1, p. 362).

⁶³ Shauqī Daif, *Op. Cit.*, pp. 331–334.

⁶⁴ *Ibid.*, p. 336.

⁶⁵ al-Anbarī, *Nuzbat al-Alibbā' fi Ṭabaqāt al-Udabā'*, p. 361.

⁶⁶ See Below pp. 9–11.

⁶⁷ G. Weil, *Die Grammatischen Streitfragen der Basrer und Kufer*, Leiden, 1913, p. 23.

⁶⁸ al-Zubaidī, *Op. Cit.*, p. 25.

Sībawaihi, for instance, states that al-Khalīl explained why "الألف واللام" were not permitted to be prefixed to "المنادى"

"وزعم الخليل أن الألف واللام انما منعهما أن يدخلوا في النداء من قبل أن كل اسم في النداء مرفوع معرفة، وذلك أنه إذا قال: يا رجل ويا فاسق فمعناه كمعنى يا أيها الفاسق ويا أيها الرجل وصار معرفة لأنك أشرت إليه وقصدت قصده واكتفيت بهذا عن الألف واللام وصار كالأسماء التي هي للإشارة نحو هذا وما أشبه ذلك وصار معرفة بغير ألف ولام . لأنك إنما قصدت شيء بعينه وصار هذا بدلًا في النداء من الألف واللام واستغنى به عنهما⁶⁹

Later, this method was adopted by Ibn Bābshāḍ who also undertook in particular to establish the relationship between the reason (العلة) and the grammatical rule (القاعدة). Numerous instances of this can be found, such as when he argues that the verbal noun (المصدر) is the asl (الأصل) of the verb:

"وهو (المصدر) أصل الفعل من حيث كان المصدر يدل على العموم والفعل يدل على الخصوص والعموم قبل الخصوص"

This explanation is similar to that of the other Baṣrans on this point.⁷¹ Similarly, when dealing with recorded deviations from the grammatical norm, Ibn Bābshāḍ appears to have followed the example of the other

⁶⁹ Sībawaihi, *al-Kitāb*, Būlāq, 1316–1317, p. 310.

⁷⁰ Ibn Bābshāḍ, *Sharḥ al-Jumal li al-Zajjājī*, Ḥāhiriyyah Manuscript No. 1689 (C^{Am}), Vol. 7, fol. 296.

⁷¹ al-Anbārī, *Kitāb al-Inṣāf fi Masā'il al-Khulāf baina al-Naḥwiyyīn al-Baṣriyyīn wa al-Kufiyyīn*, (ed. G. Weil), Leiden, 1913, p. 103.

Basrans. He first endeavours to harmonize the deviation with the norm by means of *Taqdīr*.⁷² Where he fails with this method, he either declares the discrepancy to be a special case, such as an instance of poetical licence⁷³ (ضرورة الشعر) or a rarity or irregularity⁷⁴

(النادر أو الشاذ) which generates no further formations on the

same pattern. This attitude demonstrates how keen Ibn Bābshād was, like other grammarians, to impose grammatical theories on linguistic practice.

Where disputes arise between the Basrans and Kūfans, we notice that Ibn Bābshād's view usually coincides with that of the Basrans. For

example, he agrees with the Basrans that " الاسم " is derived from " السمو " and not, as the Kūfans argue, from " السمة "

واشتق (الاسم) من لقطعة السمو . وقيل (يعنى بذلك الكوفيين)
هو مشتق من السمة لأنه صار سمة للمسمى . فعلى هذا القول
المحذوف منه ناءؤه . وعلى القول الأول المحذوف منه
لامه وهو الصحيح .

He rejects the view of al-Zajjajī that " كيفما " is a word (like *لأن*) implying a conditional meaning. According to him, al-Zajjajī's view coincides with that of the Kūfans, and not that of the Basrans:

⁷²Cf. Ibn Bābshād, *Ṣarḥ al-Jumal li al-Zajjajī, Zābirīyyah* Manuscript, No. 1689 (Am), Vol. 1, fol. 58a.

⁷³Cf. *Ibid.*, fol. 96b.

⁷⁴Cf. *Ibid.*, 80b-81a.

⁷⁵Cf. *Ibid.*, foll. 1b-2a.

”وقوله (الزجاجي) أيضا في الأسماء التي تجازى بها كيفما
تسامح . لأن البصريين لا يجازون بكيف ولا بكيفما ، وإنما
يجيز ذلك طائفة من الكوفيين وليس بصحيح ”

In addition, it is notable that Ibn Bābshād, frequently refers to the
Baṣrans as “ اصحابنا ”⁷⁷

However, although Ibn Bābshād may be considered a Baṣran, he does
not entirely ignore the merits of Kūfans, and sometimes accepts their
views, albeit sparingly. For example, he agrees with the Kufans' opinion

that when “ ظرف الزمان ” is the predicate is a nominal sentence
of a subject considered to occupy the entire time referred to, it should be

in the nominative case الصيام اليوم literally “Fasting is today”
(i.e. Fasting lasts the whole day); but wherever the subject occupies less

than the full time – span, “ ظرف الزمان ” is better treated as
accusative “ الاكل اليوم ”, literally, “Eating is today” (Eating

takes place during some part of time today).⁷⁸

We may conclude that Ibn Bābshād was one of the best known
grammarians and authors on grammatical studies of fifth/eleventh century
Egypt.

We find that his linguistic doctrine and grammatical arguments coin-
cided in the main with those of the other Baṣran scholars, and we are
consequently inclined to agree with Ibn al-Anbarī in associating him with
the grammatical school of Baṣrah.⁷⁹ Nevertheless, his acquaintance with the
works of scholars from other schools made him tolerant of their differing
view, however little he may have agreed with them.

⁷⁶ *Ibid.*, fol. 11b.

⁷⁷ Cf. *Ibid.*, Vol. 2, fol. 223a.

⁷⁸ *Ibid.*, fol. 31a.

⁷⁹ See *Above*, p. 8.