



PNU University

English for students of Arabic Language and Literature (E.S.P)

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«امروزه کتاب‌خوانی و علم‌آموزی، نه تنها یک وظیفه‌ی ملی، که یک واجب دینی است.»^۱

در عصر حاضر یکی از شاخصه‌های ارزیابی رشد، توسعه و پیشرفت فرهنگی هر کشوری میزان تولید کتاب، مطالعه و کتاب‌خوانی مردم آن مرز و بوم است. ایران اسلامی نیز از دیرباز تاکنون با داشتن تمدنی چند هزارساله و مراکز متعدد علمی، فرهنگی، کتابخانه‌های معتبر، علما و دانشمندان بزرگ با آثار ارزشمند تاریخی، سرآمد دولت‌ها و ملت‌های دیگر بوده و در عرصه‌ی فرهنگ و تمدن جهانی به‌سان خورشیدی تابناک همچنان می‌درخشد و با فرزندان نیک‌نهاد خویش هنرنمایی می‌کند. چه کسی است که در دنیا با دانشمندان فرزانه و نام‌آور ایرانی همچون ابوعلی سینا، ابوریحان بیرونی، فارابی، خوارزمی و ... همچنین شاعران برجسته‌ای نظیر فردوسی، سعدی، مولوی، حافظ و ... آشنا نباشد و در مقابل عظمت آنها سر تعظیم فرود نیاورد. تمامی این افتخارات ارزشمند، برگرفته از میزان عشق و علاقه فراوان ملت ما به فراگیری علم و دانش از طریق خواندن و مطالعه منابع و کتاب‌های گوناگون است. به شکرانه‌ی الهی، تاریخ و گذشته ما، همیشه درخشان و پربار است. ولی اکنون در این زمینه در چه جایگاهی قرار داریم؟ آمار و ارقام ارائه‌شده از سوی مجامع و سازمان‌های فرهنگی در مورد سرانه‌ی مطالعه‌ی هر ایرانی، برایمان چندان امیدوارکننده نمی‌باشد.

کتاب، دروازه‌ای به سوی گستره‌ی دانش و معرفت است و کتاب خوب، یکی از بهترین ابزارهای کمال بشری است. همه‌ی دستاوردهای بشر در سراسر عمر جهان، تا آنجا که قابل کتابت بوده است، در میان دست‌نوشته‌هایی است که انسان‌ها پدید آورده و می‌آورند. در این مجموعه‌ی بی‌نظیر، تعالیم الهی، درس‌های پیامبران به بشر، و همچنین علوم مختلفی است که سعادت بشر بدون آگاهی از آنها امکان‌پذیر نیست. کسی که با دنیای زیبا و زندگی‌بخش کتاب ارتباط ندارد بی‌شک از مهم‌ترین دستاورد انسانی و نیز از بیشترین معارف الهی و بشری محروم است. با این دیدگاه، به‌روشنی می‌توان ارزش و مفهوم رمزی عمیق در این حقیقت تاریخی را دریافت که اولین خطاب خداوند متعال به پیامبر گرامی اسلام (ص) این است که «بخوان!» و در اولین

۱. پیام مقام معظم رهبری به مناسبت آغاز هفته کتاب ۷۲/۱۰/۴

سوره‌ای که بر آن فرستاده‌ی عظیم‌الشان خداوند، فرود آمده، نام «قلم» به تجلیل یاد شده‌است: «اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ» در اهمیت عنصر کتاب برای تکامل جامعه‌ی انسانی، همین بس که تمامی ادیان آسمانی و رجال بزرگ تاریخ بشری، از طریق کتاب جاودانه مانده‌اند.

دانشگاه پیام‌نور با گستره‌ی جغرافیایی ایران‌شمول خود با هدف آموزش برای همه، همه‌جا و همه‌وقت، به‌عنوان دانشگاهی کتاب‌محور در نظام آموزش عالی کشورمان، افتخار دارد جایگاه اندیشه‌سازی و خردورزی بخش عظیمی از جوانان جویای علم این مرز و بوم باشد. تلاش فراوانی در ایام طولانی فعالیت این دانشگاه انجام پذیرفته تا با بهره‌گیری از تجربه‌های گرانقدر استادان و صاحب‌نظران برجسته کشورمان، کتاب‌ها و منابع آموزشی درسی شاخص و خودآموز تولید شود. در آینده هم، این مهم با هدف ارتقای سطح علمی، روزآمدی و توجه بیشتر به نیازهای مخاطبان دانشگاه پیام‌نور با جدیت ادامه خواهد داشت. به‌طور قطع استفاده از نظرات استادان، صاحب‌نظران و دانشجویان محترم، ما را در انجام این وظیفه‌ی مهم و خطیر یاری‌رسان خواهد بود. پیشاپیش از تمامی عزیزانی که با نقد، تصحیح و پیشنهادهای خود ما را در انجام این وظیفه‌ی خطیر یاری می‌رسانند، سپاسگزاری می‌نماییم. لازم است از تمامی اندیشمندانی که تاکنون دانشگاه پیام‌نور را منزلگاه اندیشه‌سازی خود دانسته و ما را در تولید کتاب و محتوای آموزشی درسی یاری نموده‌اند، صمیمانه قدردانی گردد. موفقیت و بهروزی تمامی دانشجویان و دانش‌پژوهان عزیز آرزوی همیشگی ما است.

دانشگاه پیام‌نور

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Preface

This volume is designed on the basis of the demands of Language and Literature of Arabic majors for reading English textbook on the field. The reading selections acquaint the student with a variety of topics on the issue of contribution of Iran to Arabic language and literature without any bias. The purpose of the book is to increase the student's reading comprehension ability by raising his / her vocabulary, knowledge of translation, and by learning the skills involved in using context clues. Besides, each chapter introduces new words and the related exercises before the texts. One of the strong points of present edition is its comprehensive English-Persian word list at the end of the book, Appendix I.

Unit One

The Contribution of Iranian Scholars To Arabic Grammar

Lesson one

Vocabulary in use

Acute	(adj.) keen, sharp, quick He is an acute observer.
Advent (n.)	Coming or arrival Since the advent of atomic power, there have been great changes in industry.
Alien (n.)	a foreigner or foreign national Aliens are required to register with the police on arrival in this country.
Amalgamate (v.)	mix; combine; Unit The two companies were amalgamated .
Compile (v.)	Collect information and arrange in a book, list, report. During these last ten years he compiled few guide-books.
Contribute (v.)	to give sth, especially money or goods, to help sb/sth Would you like to contribute to our charity institution?

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Crystallize (v.)	become or cause to be clear and definite His vague ideas crystallized into a definite plan.
Descent (n.)	ancestry He traces his descent from the Zand dynasty.
Dignitary (n.)	High or honorable rank, post and title, V.I.P.
Enthusiasm (n.)	strong feeling of admiration or interest She never lost her enthusiasm for teaching.
Err (v.)	make mistake; do or be wrong To err is human, to forgive divine (saying).
Extract (v.)	Removal; drawing out This article is extracted from his new book.
Extraordinary (adj.)	unusual; strange; odd; out of ordinary. She was a girl of extraordinary beauty.
Fault (n.)	Mistake; error Her only fault is excessive shyness.
Indulgence (n.)	sth in which a person overlooks the faults; lack of responsibility Constant indulgence in bad habits brought about his ruin.
Interaction (n.)	communication; contact; relationship Families, teachers and students should have interaction with each other.
Intermingle (v.)	mix together; fuse The conference delegates intermingled over coffee.

Jurisprudence (n.)	science and philosophy of human law He is a professor of Jurisprudence .
Lethal (adj.)	dangerous; deadly She took a lethal amount of poison and died.
Lexicography (n.)	Dictionary compiling
Magisterial (adj.)	having or showing authority Their magisterial manners crystallized their status.
Morphology (n.)	Study of the morphemes of a language and of how they are combined to make words.
Oratory (n.)	Art of making speeches; rhetoric
Ordain (v.)	Make sb a priest or minister He was ordained in 1960.
Passion (n.)	great emotion of love, hate or anger She had a passion for chocolates.
Preacher (n.)	Priest; one who urges sermons The preacher told them to give up their evil ways and ask for God's forgiveness.
Prosody (n.)	Science of verse forms and poetic meters
Sedentary (adj.)	inactive He tries to lead a sedentary life.
Syntax (n.)	The rules of grammar which are used for ordering and relating words to one another in a sentence.

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Unanimous (adj.)	showing complete agreement The country is unanimous in support of the Government's policy.
Verse (n.)	one of the short numbered divisions of a chapter in a Holy Book like Qur'an or the Bible
Virility (n.)	Strength and energy Iran has a great economic Virility .

New Words Exercise

Fill in the blanks with the given words and make the probable necessary changes. There are some words more than needed.

Intermingle, dignitary, passion, enthusiastic, alienate, ordain, unanimous, extract, fault, indulge, amalgamate, verse, lethal, preach.

1. He was elected by a(n)1..... vote.
2. His2..... for her made him unhappy, because she did not love him in return.
3. Can you3..... the necessary information from these reports by this time next week?
4. He was4..... a priest in 1980.
5.5... means "a person holding a high office."
6. There is a(n)6... in the electrical system.
7. The Prime Minister's policy7..... many of his followers.
8. People are not permitted to carry8..... weapons here.
9. Writing arranged in regular lines, with a pattern of repeated beats and words of matching sound at the end of some lines9.....
10. It is sometimes necessary to10..... the fancies of a sick child.

Pre-reading Task

1. Who were the most distinguished Grammarian Scholars in Second century A.H.?
2. Who initiated the science of Bayan and separated it from science of Ma'ani?
3. In which era did the science of lexicography (Ilm Al-Lughah) reach perfection?
4. What is considered as the second primary source of the Islamic Shari'ah?

Section I

The Contribution of Iranian Scholars to Arabic Grammar

The most important aspect of Arabic literature which reached perfection through the expansion of Riwāyah (narrative) are: 'Ilm Al-Nahw' (syntax), 'Ilm Al-Ṣarf' (morphology), 'Ilm Al-Lughah' (lexicography), 'Ilm Al-Balāghah' (rhetorics) 'Ilm Al-Bayān' (expression) and 'Ilm Al-Arūd' (prosody) etc. During the Jāhilīyyah period in Arabia, the Arabs did not feel the need of research and compilation of the sciences of syntax, lexicography, grammar etc. but in the Islamic era, the necessity for the compilation of their rules and regulations became necessary. The most important of these causes are as follows:

1. Requirement of the non-Arab Muslims to understand the Arabic Language for understanding the Holy Qur'ān and the Holy Prophet's traditions and relevant information.
2. Need of some non-Arabs, particularly the Iranians, for learning the Arabic language and entering the political, social and public services in the courts of the Caliphs, Amīrs, and other dignitaries.
3. Migration of the Arabs to big cities and their interaction with non-Arabs and the spread of the accent and faults in the pronunciation of the Quranic verses, commandments, etc.

Due to these reasons, the attention of the Muslims was drawn towards the extraction and compilation of grammar and its rules.

Martyr Muṭahharī says:

“The contribution of Iranians in this sphere (grammar) is greater than that of the Arabs themselves. The Iranians have served the Arabic language as a holy duty to Islām. The Iranians like all other pure-hearted Muslims, never thought that Arabic was the language of the Arabs alone. They recognized Arabic as the language of the Holy Qur’ān and as the international Islamic medium. That is why, without any kind of prejudice, they learnt, taught and engaged themselves in the compilation of the grammar rules of this language with extraordinary enthusiasm, interest and passion.”

Morphology and Syntax

The Arabs did follow the I‘rāb (signs representing sounds of vowels in Arabic pronunciation) to some extent at the time of the advent of Islām as they are now seen in the text of the Holy Qur’ān. But the Mawālīs (non-Arab moslems) and other aliens even during the days of the Holy Prophet (PBUH), used to make mistakes in the pronunciation of the I‘rāb of Arabic words.

Once a man had made such an error in the presence of the Holy Prophet (PBUH), he had ordained, "enlighten your brother who has erred". This problem of incorrect pronunciation became more acute after the conquests when Islām had spread to other territories. So the preachers, guides, and other Quranic scholars were worried about the correct recitation of the Holy Qur’ān. This resulted in an urgent need of making rules for the Arabic language.

There is a lot of disagreement regarding the personalities who compiled the rules of grammar (‘Ilm Al-Nahw). However, the Islamic historians are unanimous on the point that the compiler of the ‘Ilm Al-Nahw was Abū Al-Aswad Al-Du‘alī who was from the Sādāt (descendants of the Holy Prophet) and the friend of Hadrat ‘Alī (A.S.). The narrators differ as far as the reason of their indulgence in this work of building grammar is concerned. Even Abū Aswad Al-Du‘alī himself

says that “he learnt ‘Ilm Al-Nahw from Hadrat ‘Alī (A.S.) (Zaidān).” But the rules framed by Abū Al-Aswad Al-Du’alī were not adequate as they were only distinguishing the Manṣūb (erected) from the Marfū‘ (elevated), and similarly differentiated the noun from the verb etc. Therefore, Abū Al-Aswad Al-Du’alī founded the premise of grammar with the help of other scholars from Baṣrah and Kūfah in this compilation and all of them did their best in perfecting this science. In a way, Abū Al-Aswad Al-Du’alī is the lawmaker of ‘Ilm Al-Nahw.

“Abdullāh Ibn Abī Ishaq Al-Khadramī is the first man who presented Hurūf Al-‘Illah (letters of causes)”, “Īsā Ibn ‘Umar Al-Thaqafī (d. 149 A.H.) is also the first scholar who wrote a book entitled Al-Jāmi‘ wa Al-Ikmāl”. And Hārūn Ibn Mūsā was the first who registered the rules of ‘Ilm Al-Nahw, and Sībawaih Fārsī is the first man who made separate chapters of this subject and authored a complete book named Al-Kitāb.

Up to the ‘Abbāsīd period, Arabic grammar was taught in the mosques of Baṣrah and Kūfah. The scholars of these two cities used to engage themselves in research of the rules and regulations of this science and record them in books. Though the people of Kūfah had learnt grammar from the people of Baṣrah they differed with them in some matters. Those from Baṣrah believed in Tawātur (frequency) and Qiyās (inference), whereas the people of Kūfah relied on the way the Arabs spoke. Lengthy discussions and dialogues used to be held between the two schools and both became the owners of their own paths. In this connection the dialogue between Sībawaih and Kasā’ī (both were Iranians) in the matter of Zunbūrīyah has become very famous.

The great scholars of ‘Ilm Al-Nahw were mostly from the Mawālīs of Iran or they were from the ‘Arab stock who were brought up in the Iranian atmosphere of Baṣrah and Kūfah.

R. N. Frye (Professor of Iranian history at Harvard University) says: “Apart from the influence of the Persians on the contents of Arabic letters, both prose and poetry, mention must be made of their decisive contributions in both Arabic grammar and lexicography. When

one considers that the greatest name in Arabic grammar belongs to Sībawaih (d. 180 A.H. / 796 A. D.), the Persian Muslim whose work entitled Al-Kitāb occupies a unique place even to the present day, and that he is the first of a long list of Persians over the centuries who have left their mark on Arabic grammar, the question arises why a Persian, and not an 'Arab, was so instrumental in crystallizing Arabic grammar in such a magisterial fashion".

Then he continued: "Ibn Al-Khaldūn is quite right when he credits the Persians with the foremost role in the development of the philological, grammatical and other Islamic disciplines, while reserving for the early Arabs a sort of political eminence. The implications, here, are in accordance with his well-known theories about the interplay of sedentary and nomadic cultures, the former possessed all the trappings of civilization, the latter having none but the characteristic nomadic virility. The Persians were the cultivated city-dwellers, with the arts and sciences at their disposal; the early Arabs the virile, nomadic group without the refinements of learning at their disposal."

On the other hand the people of Kūfah also succeeded in compiling grammar. "It is believed that the compiler of grammar in Kūfah was Ma'ādh Ibn Al-Harrā'(d.187A.H.)". Many more grammarians and lexicographers rose thereafter under the shade of teachings of Ma'ādh Ibn Al-Harrā'on top of whose list is 'Alī Ibn Hamzat Al-Kasā'ī who is the leader of the Kūfis and one of the world famous Seven Recitors.

A) Do the following statements agree with the information given in the text?

TRUE	if the statement agrees with the information
False	if the statement contradicts the information
Not Given	if there is no information on this

1. After Arabs moved to other countries for living, the attention of the Muslims was drawn towards compilation and regulation of their language rules.

2. War victories against other nations caused more pronunciation errors made while reading Holy Quran.
3. The main motivation of Iranians for improving Arabic language was literature.
4. There is a doubt as to whether Abu Al-Aswad Al-Du' ali framed the rules of Arabic grammar.
5. Famous experts of 'Ilm Al-Nahw were engaged with Iran's culture.
6. Intellectuals from Kufah and Basrah made a contribution towards compiling complex rules.

B) Complete the summary below with the suggested words.

Learning, twatur, qiyas, lexicography, grammar, masters

While People of Kufah adhered to normal speaking rules, people of Basrah applied1..... and2..... Iranian.....3..... were very famous for their knowledge about Ilm Al- Nahv.Frye admires them for their contributions to4 and5..... along with letters. Unlike Persians, he added, Arabs suffered from lack of good6 opportunities due to their nomadic lifestyle.

C) Multiple choice Questions

1. Arabs did not feel the need of research and compilationof the sciences of syntax."Compilation" means ...
 - a) collection
 - b) analysis
 - c) review
 - d) correction
2. The early Arabs were the virile, nomadic group without the refinements of learning at their disposal." Nomadic"means ...
 - a) uneducated in terms of grammar
 - b) moving from one place to another
 - c) angry with newcomers
 - d) impolite to their kings

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3. Without any kind of prejudice, they learnt and taught the grammar rules of this language." Prejudice " means ...
- a) an illogical understanding of basics
 - b) background knowledge
 - c) an unreasonable feeling of dislike
 - d) a supported training course
4. It is claimed the great scholars of Ilm Al-Nahw were mostly from
- a) nomadic groups affected by Arab culture
 - b) Arab stock who were influenced by their own culture
 - c) Arab groups who were influenced by Iranian culture
 - d) muslims who know Arab literature
5. The Islamic historians are on the point that the compiler of Ilm Al- Nahw was Abu Al-Aswad Al- Du' Ali.
- a) agreed
 - b) disagreed
 - c) in conflict
 - d) indifferent
6. Which one is NOT among the important reasons for compilation of syntax and lexicography by Arabs in the Islamic era?
- a) Iranians' need for learning Arabic language
 - b) Arabs migration
 - c) Understanding the Holy Quran
 - d) military ominance over poor countries

Section II

Most Distinguished Grammarian Scholars

1. **Sībawaih Abū Bushr ‘Amr Ibn Al-‘Uthmān** Well-known as Sībawaih, “he was born in the year (140 A.H.) in Baidā near Shīrāz. He was of Iranian descent. He was brought up in Baṣrah. He had acquired the knowledge of ‘Ilm Al-Nahw from Khalīl Ibn Ahmad Al-Farāhidī (d. 170 A.H.) and Yūnus Ibn Al-Habīb (d. 183 A.H.) and ‘Isā Ibn ‘Umar

Al-Thaqafī (d. 149 A.H.) and became prominent in Baṣrah. In the days of Hārūn Al-Rashīd, he had gone to Baghdād and had a dialogue with Kasā'ī (from Kūfah).

Sībawaih returned to Shīrāz, and, apparently, did not live for long and passed away at the age of about 40 in the year (180 A.H.).

Sībawaih is one of the greatest grammarians and the first scholar who had discussed this science in an organised manner and authored a complete book **Al-Kitāb** which drew the attention of scholars from the day of its publication. Sībawaih also trained many persons, most famous of whom is Abū Al-Hasan Al-Akhfash (d.211 A.H.).

2.**Abū Al-Hasan ‘Alī Ibn Hamzah**, well-known as Kasā'ī is of Iranian lineage, who became the leader of the grammarians of Kūfah. He was born in Kūfah and was a student of Khalīl Ibn Ahmad. He learned the science of Qirā'at (recitation of the Holy Qur'ān) from Hamzat Ibn Habīb Al-Zīyāt (d. 156 A.H.). Thereafter he took up the profession of Qirā'at and became one of the seven famous recitors in the world.

“He had come to Baghdād at the time of Mahdī the ‘Abbāsīd Caliph and recited the Holy Qur'ān in his court during the Holy month of Ramadhān. Thereafter he was made the tutor of the two princes Amīn and Ma'mūn (who were sons of Hārūn Al-Rashīd). During a journey, Hārūn Al-Rashīd had taken both Kasā'ī and Qadī Muhammad Ibn Hasan with him to Khurāsān. Both of whom passed away during that journey in the year (189 A.H.) at a place called Zunbūrīyah near Ray. Hārūn Al-Rashīd wept over their demise and exclaimed: I have buried the jurisprudence (Fiqh) and literature (Adab) of the Arabs in Ray.”

Kasā'ī drew the attention of the ‘Abbāsīd Caliphs and of the Barāmīkah to the extent that in one of the dialogues, regarding the Zunbūrīyah issue, the prejudice on the part of Amīn (son of Hārūn Al-Rashīd) brought the downfall of Sībawaih. Kasā'ī has written some books most of which are not traceable. Only Lahn Al-‘Āmmah is available now.

3. **Badi'Al-Zamān Al-Hamadhānī**: Abū Al-Fadl Ahmad Ibn

Husain Hamadhānī better known famous as Badi‘Al-Zamān was born in the year (358 A.H.) in Hamadhān.

He took his education from Ahmad Ibn Al-Fāris and ‘Īsā Ibn Hishām Al-Anṣārī. Then he left Hamadhān a famous city of Iran, and joined Ṣāhib Ibn Al-‘Abbād in Ray and earned much honour and fame. But this relationship did not last long. Badi‘Al-Zamān travelled to Gurgān and Nīshābūr (cities in Iran).

“There he dictated 400 **Maqāmāt** and entered into a debate with Abū Bakr Al-Khwārazmī in that city. Then he joined Khalaf Ibn Al-Ahmad in Sīstān. Finally he went to Harāt and in the year (398 A.H.) when he was not even 40 years of age he passed away.” Badi‘Al-Zamān’s memory was very powerful. He was able to recollect lengthy Qaṣīdah (panegyrics) by hearing them only once. His translation was also so swift that when a Persian poem was read out to him, he could instantly translate it into Arabic. He could begin writing a long letter from the end and could reach its beginning swiftly. “He was proficient in both prose and poetry; but he is well-known for his prose. A volume of his verses is also available.”

Figures of Speech : Ma‘ānī, Bayān and Badi‘

All the aspects of linguistic science in the Arabic language like Lughah, Ṣarf, Tafsīr, Ma‘ānī, Bayān, and Badi‘ were the result of the appearance of Islām and the Holy Qur’ān. Therefore they are considered the different aspects of Holy Qur’ān. The Holy Qur’ān which is the foundation of the religion of Islām deals with the worldly life and Hereafter. It has been revealed in the eloquent Arabic language and has earned excellence in the matter of accuracy and rhetoric.

“And [O, Messenger] verily, this [Holy Qur’ān] has been sent from the Creator of the worlds.”

“And this Qur’ān is in Arabic, simple and clear for the natives.” The Traditions of the Holy Prophet (PBUH), which are considered the second primary source of the Islamic Sharī‘ah is also in the Arabic language. Thus the entire base of the affairs of the Muslim society is on the Holy Qur’ān and Sunnah (tradition) and since both of them are in

Arabic, the Muslims had no options but to learn the Arabic language in order to carry out their duties concerning their worldly life as well as life after death. In spite of all the books written in Persian and all other languages about Islamic ordinances, the aforesaid need still persisted especially since the advent of Islām. Those speaking Persian and all others accepted Islām as their religion and even those speaking Arabic faced great difficulties in rightly pronouncing its words. The matter became worse under the influence of those who mingled native words with Arabic thus forgetting the intricacies of the original and ancient Arabic language. Because of these reasons, the rule of grammar and other subtle linguistic aspects were highlighted in different compilations in the field of Arabic philology and grammatical resolutions. Of course the Muslims of the first period of Islamic Era were not so much in need of the literary and linguistic compilations because Arabic was their own language and hence they knew it well; in case of any doubt they were able to approach the Holy Prophet (PBUH) or his reliable companions for clarification and necessary corrections.

“The sciences of Ma‘ānī, Bayān and Badī‘ came into being in the period of the Umayyads or a hundred years after the era of the rightly-guided Caliphs, between (40 A.H.) to (140 A.H.), and these sciences reached their climax and perfection during the reign of ‘Abbāsīds.”

The three important divisions of grammar which have now become separate entities viz. the sciences of Ma‘ānī, Bayān and Badī were, in the beginning, amalgamated with one another. Thereafter when the progress and expansion took place, they became independent aspects. Similarly different aspects of the Arabic language like ‘Ilm Al-Ṣarf and ‘Ilm Al-Nahw and ‘Ilm Al-Lughah did not initially have an independent existence which developed later on.

“It appears that the complete analysis of different literary disciplines is a result of researches made during the 4th and 5th centuries A.H.”

A) Do the following statements agree with the information given in the text?

TRUE	if the statement agrees with the information
False	if the statement contradicts the information
Not Given	if there is no information on this

1. Abū Al-Hasan had the knowledge of poetry.
2. Badi'Al-Zamān is famous for his poems.
3. Badi'Al-Zamān died in his late thirties.
4. Bayān and Badī had been applied before Islam.
5. The sciences of Ma'ānī, Bayān, and Badī were in their advanced phase when Umayyads ruled.
6. Different aspects of the Arabic language like 'Ilm Al-Şarf and 'Ilm Al-Nahw and 'Ilm Al-Lughah were, in the beginning, amalgamated with one another.

B) Complete the summary below with the suggested words.

discuss, quickly, long, accompanied, dictated, death

Badi'Al – Zaman ...1 ... four-hundred Maqamat and started to ...
2 ... them with Abu-Bakr. Thereafter, he ...3 ... Khalaf Ibn Al- Ahmad
in sistan. In the end, he travelled to Harat before his ...4 He was
capable of recollecting ...5 ... Qasidah and translating Persian poems
...6

C) Multiple Choice Questions

1. Which grammarian scholar was **Not** born in Iran?
 - a) Abū Al-Hasan 'Alī Ibn Hamzah
 - b) Sībawaih Abū Bushr 'Amr Ibn Al-'Uthmān
 - c) Badi'Al-Zamān
 - d) Īsā Ibn Hishām Al-Anşārī