

COMPARATIVE ANALYSIS OF QASIM AL-KHWARAZMI AND UMAR AL-JANDI'S COMMENTARY METHODS (ON THE EXAMPLE OF KALIMA (WORD) DEFINITION)

<https://doi.org/10.5281/zenodo.20703541>

Samariddin Ahmedova

aLecturer of the "Languages" department
of Tashkent Islamic institute named after Imam Bukhari
email:samariddin2023@gmail.com

Annotation

This article presents a comparative analysis of the methodologies found in Ahmad ibn Mahmud ibn Umar al-Jandi (d. 700/1300)'s "*Al-Iqlid* ", the commentary on Mahmud al-Zamakhshari's "*Al-Mufassal* ", and Qasim ibn al-Husayn ibn Ahmad al-Khwarazmi (d. 617/1220)'s "*At-Takhmir*". These works were among the masterpieces of their time in the sphere of Arabic studies. Within the framework of the study, the methods of Umar al-Jandi and Qasim al-Khwarazmi in interpreting the text of "*Al-Mufassal* " -regarding the definition of the word, which has been one of the controversial themes among scholars of Arabic grammar-were analyzed on the basis of their distinctive scientific and methodological approach.

Key words

Arabic linguistics, Qasim al-Khwarazmi, Umar al-Jandi, comparative analysis, definition methods, classical grammar, "*At-Takhmir*", "*Al-Iqlid*", kalima (word) definition, linguistic commentary.

In Arabic linguistics, the concept of *kalima* (word) is one of the most important theoretical issues of *nahw* (syntax), and scholars have proposed various approaches to defining its meaning and boundaries. For this reason, the explainers of "*Al-Mufassal*" also paid special attention to this matter. First of all, it is appropriate to present the definition of *kalima* given by Mahmud Zamakhshari himself. In discussing the themes of *kalima* and *kalam*(sentence) Mahmud Zamakhshari provides the following definition of *kalima*:

"الكلمة هي اللفظة الدالة على معنى مفرد بالوضع" "*Kalima* is a single word that denotes only one meaning in this terminological designation"²¹.

²¹ Zamakhshariy, Abu al-Qosim Mahmud ibn Umar. *Al-Mufassal fi al-'ulum al-'arabiyya*. Amman: Doru Ammor, 2004. — B.32.

Qasim al-Khwarazmi adopts a critical and analytical approach in explaining Zamakhshari's definition of *kalima*. He evaluates certain components of the definition given by the author of "*Al-Mufassal*" as redundant and seeks to make the definition more concise. This demonstrates his inclination toward logical minimalism. Specifically, he emphasizes that the inclusion of the phrase "بالوضع" (by terminological designation) in the definition of *kalima* is not necessary. He explains the reason as follows: "The author included the phrase "بالوضع" so that distorted utterances (words that lack meaning due to incorrect pronunciation) would not fall under the definition of *kalima*. However, such distorted utterances are already excluded from the definition by the condition "بالوضع" (denoting the meaning). Therefore, the inclusion of "اللفظة" in the definition is not essential". Because the letter "ta" functions as a personal-number suffix and is used to indicate singularity, while the notion of singularity is already expressed by the term "مفرد"²². In this way, Qasim al-Khwarazmi noted that Mahmud Zamakhshari employed two redundant words in the phrase he used to define *kalima*.

Based on the above analysis, the commentator believes that the most concise and logically perfect definition of the concept of "kalima" should be expressed as follows:

"لكلمة لفظ له دلالة مفردة"

"A word is a word with a single sign²³." Because the redundant "in terms of" (terminological designation) and the concepts of unity in the word "اللفظة" have been removed from this definition, it fully meets the logical criteria of the theory of definition.

Al-Khwarazmi covers a wider semantic range in his interpretation of the relationship between word and meaning. He argues that the concept of "word" is not limited to pronounced units, but also includes units that exist theoretically. This approach is consistent with modern linguistic theories, which show the need to evaluate language units not only formally, but also functionally.

Qasim al-Khwarazmi interprets the concept of "لفظ" within a broad semantic scope. That is, *lafz* (pronounced word) is not limited only to an actually pronounced unit, but also encompasses hypothetically (conceptually) pronounced units whose existence within the language system and grammatical function are taken into

²² Qosim ibn Husayn al-Xorazmiy. At-Taxmir. – J. 1. – Bayrut: Dor al-G'arb al-Islomiy, 1990. – B.155.

²³ Tojuddin Ahmad ibn Mahmud ibn Umar al-Jandiy. Al-Iqlid fi sharh al-Mufassal. – Riyod: Maktabat al-Malik Fahd al-Vataniyya, 2002. – B. 550.

account. On this basis, even though the hidden subject (*fa'il*) in a verb is not explicitly pronounced, it is still evaluated as a *lafz* in a hypothetical sense²⁴.

Based on this interpretation, the scholar responds to the objection: "In the definition of *kalima*, the element "لفظ" is not necessary, because even the hidden subject in the verb is also called *kalima*. The reason is that when the verb is considered together with its subject (*fa'il*), the combination rises to the level of *kalam*, whereas *kalam* must be a complex unit composed of at least two *kalimas*. Therefore, if the hidden subject within the verb, though not an actual *lafz*, is nevertheless referred to as *kalima*, it becomes clear that the inclusion of "لفظ" in the definition of *kalima* is not essential."

This approach fully corresponds to the fundamental principles of the issue known in *nahw* as "hypothetical elements". That is, the existence of linguistic units may be determined not by their actual pronunciation, but by theoretical grammatical necessity. From this perspective, recognizing the assumed subject of a verb as a *kalima* does not provide sufficient grounds for excluding the element "lafz" from the definition.

Qasim al-Khwarazmi cites the following verse of a poet as evidence that *lafz* should not be restricted only to actually pronounced units:

أسد علي و في الحروب نعامة فتخاء تنفر من صفير الصافر

This couplet serves as a clear proof in explaining the distinction between *tashbih* (simile) and *isti'ara* (metaphor), which is one of the important issues in the science of *balagha* (rhetoric). Through this example, the author reveals the impact of the assumed meaning on semantic status. From the perspective of *balagha*, if in a *tashbih* the *mushabbah* (the subject being compared) is intended, then the expression remains within the domain of reality. Because the elements of comparison exist in the mind, they do not reach the level of semantic transference. In the cited couplet, through the images of the "lion" and the "ostrich," two contrasting states are depicted: a person's claim to bravery and their practical cowardice. In this verse, although the image of the "lion" is used as a symbol of courage, since the *mushabbah* (the person being compared) is intended, it does not rise to the level of a complete metaphor (*isti'ara*). Similarly, the description "like an ostrich in battles," though possessing ironic force, is evaluated rhetorically within the scope of *tashbih* (simile). Thus, this example demonstrates the decisive role of the "mental" *lafz* in semantic and rhetorical judgment. It also clearly reveals the intrinsic connection between the sciences of *nahw* and *balagha*. Just as in *balagha* the assumed *lafz* is analyzed like an actual *lafz* in determining whether an expression belongs to the

²⁴ Qosim ibn Husayn al-Xorazmiy. At-Taxmir. – J. 1. – Bayrut: Dor al-G'arb al-Islomiy, 1990. – B.156-157.

realm of reality or metaphor, in *nahw* the assumed (hypothetical) *lafz* is likewise analyzed as if it were a real *lafz* in grammatical analysis²⁵.

In his commentary methodology, Umar al-Jandi pays special attention to uncovering the internal logical structure of the text. He begins his commentary not by directly analyzing the content of the text, but by explaining why the author mentioned the issue precisely at that point and how it relates to the preceding and subsequent topics. This approach is well known in scholarly literature under the name "*bayān al-munāsaba wa-t-tartīb*" (بيان المناسبة والترتيب), that is, the method of explaining the connection and arrangement between themes.

Al-Jandi explains the reason why Zamakhshari presents the definition of *kalima* before the discussion of noun (*ism*), verb (*fi'l*), and particle (*harf*) as follows: "The concept of *kalima* serves as a general foundation for all categories of words; therefore, before moving on to the particular issues (noun, verb, and particle), it is in accordance with the requirements of scholarly order to first present the general concept (*kalima*)."²⁶ In this way, the explainer reveals the logical coherence between the themes.

While explaining the definition of *kalima*, Al-Jandi considers all of its components (*lafz*, meaning, singularity, and designation) to be essential. He analyzes them based on the criteria of logic and determines the function of each part in a question-and-answer format. For instance, he states that the pronoun "هي" in the definition was included not to serve as an adjective (*na't*) for the second element of the sentence, but rather to distinguish it as the predicate (*khobar*).

In the definition of *kalima*, the word "اللفظة" functions as the genus (general concept), encompassing both meaningless (*muhmal*) utterances and utterances that carry meaning. Therefore, in order to exclude meaningless utterances from the definition of *kalima*, the phrase "indicating meaning" was added. This is because meaningless (*muhmal*) utterances do not possess the status of *kalima*.

He raises the question: "What purpose is intended by the *tā' marbūṭa* (ة) indicating singularity in the word "اللفظة" within the definition of *kalima*?" and answers as follows: "This letter expresses that *kalima* is a single utterance; therefore, through it, compound utterances that convey singular meaning are excluded from the definition of *kalima*". For example, expressions such as "بَرَقَ نَحْرُهُ" (literally meaning "His chest shines," which in the pre-Islamic era was used as a proper name for a person) are cited. Such expressions, however, do not fall within the scope of *kalima*. The reason is that the word "بَرَقَ" is itself a *kalima* (word), and "نَحْرُهُ"

²⁵ Qosim ibn Husayn al-Xorazmiy. At-Taxmir. – J. 1. – Bayrut: Dor al-G'arb al-Islomiy, 1990. – B.156-157.

²⁶ Qosim ibn Husayn al-Xorazmiy. At-Taxmir. – J. 1. – Bayrut: Dor al-G'arb al-Islomiy, 1990. – B.156.

is also a *kalima* before they are combined. Once they are joined together, however, both lose their previous individual meanings and shift to a new, singular meaning (functioning as a proper name for a person). Therefore, such expressions belong to the domain of *kalām* (sentence) and do not fall under the definition of *kalima*²⁷.

In the definition, the concept of “معنى” is general, as it includes utterances that express a single meaning as well as those that convey a complex meaning. Since in this context the intended focus is specifically on single meaning, the author restricts it with the qualification “مفرد” (single). This qualification serves not only to indicate the unity of the utterance but also to emphasize the integrity of the meaning. If one asks: “Since the “*tā` marbūta*” (ة) in “*al-lafza*” already conveys singularity, is the specification ‘*mufrad*’ (single) unnecessary?” the answer is that there are many utterances which are singular in form yet contain complex meanings. For example, the word “انصر” (help) appears to be a single word in form, but its content embodies command (*amr*), address (*khiṭāb*), and the meaning of the verb itself. Thus, although it is singular in terms of utterance, it expresses a complex structure in terms of meaning²⁸.

It is well known that for any sound or utterance to convey meaning, its connection to meaning must be established through *wad`* - that is, by being assigned a specific meaning by the speakers of the language and becoming fixed on that basis. Otherwise, the connection to meaning would remain accidental or merely the product of rational inference. For example, if a person hears the utterance “ديز” from behind a wall, through rational reflection he understands that this sound belongs to the speech of a particular individual. In other words, here the sound indicates the existence of a specific person. However, this indication does not arise from linguistic *wad`* (conventional assignment), but rather from the listener’s rational perception and inference. Therefore, the qualification “بالوضع” (by conventional designation) in the definition serves to exclude such utterances from the scope of *kalima*²⁹.

The definition of *kalima* does not include the verb (*fi`l*), because from the perspective of *wad`* (conventional designation) a verb indicates not just one meaning but two: the action (الحدث) and its relation to one of the tenses. In response to this objection, al-Khwarazmi explains: “This objection would only be valid if the

²⁷ Tojuddin Ahmad ibn Mahmud ibn Umar al-Jandiy. *Al-Iqlid fi sharh al-Mufassal*. – Riyod: Maktabat al-Malik Fahd al-Vataniyya, 2002. – B.151.

²⁸ Tojuddin Ahmad ibn Mahmud ibn Umar al-Jandiy. *Al-Iqlid fi sharh al-Mufassal*. – Riyod: Maktabat al-Malik Fahd al-Vataniyya, 2002. – B.151.

²⁹ Tojuddin Ahmad ibn Mahmud ibn Umar al-Jandiy. *Al-Iqlid fi sharh al-Mufassal*. – Riyod: Maktabat al-Malik Fahd al-Vataniyya, 2002. – B.152.

action expressed by the verb and its relation to time were regarded as two separate phenomena". However, the verb (*fi'l*) was established to express both meanings simultaneously. In conclusion, the fact that a verb indicates both the action (الحدث) and a specific time is similar to how the word "دار" (house) refers to a unified building complex composed of different parts. Just as the grammarians unanimously agreed that the word "دار" conveys a single, unified meaning, so too the meaning inherent in the verb is essentially one³⁰.

Unlike Qasim al-Khwarazmi, Umar al-Jandi agreed with Zamakhshari regarding the definition of *kalima*. However, both commentators elaborated on the definition found in "Al-Mufassal" in the widely used question and answer style of Arabic grammar, addressing possible objections to the definition and providing detailed explanations.

REFERENCES:

- 1- Ahmad Hasan Ahmad Nasr. *The Noun Section in Al-Mufassal (Based on the Commentary of Imam Husayn ibn Ali ibn Hajjaj al-Sanangani): Doctoral Dissertation in Arabic Language*. Saudi Arabia: Umm Al-Qura University, 1998. 1338 p.
- 2- Abu al-Qasim Mahmud ibn Umar al-Zamakhshari. *Al-Mufassal fi al-'Ulum al-'Arabiyyah*. Amman: Dar Ammar, 2004. 565 p.
- 3- Taj al-Din Ahmad ibn Mahmud ibn Umar al-Jandi. *Al-Iqlid fi Sharh al-Mufassal*. Riyadh: King Fahd National Library, 2002. 550 p.
- 4- Qasim ibn Husayn al-Khwarizmi. *At-Takhmir*. Vol. 1. Beirut: Dar al-Gharb al-Islami, 1990. 528 p.

³⁰ Tojuddin Ahmad ibn Mahmud ibn Umar al-Jandiy. *Al-Iqlid fi sharh al-Mufassal*. – Riyod: Maktabat al-Malik Fahd al-Vataniyya, 2002. – B.152.