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The Linguistic Efforts of Ibn Hisham al-Ansari in his Book “Qatr al-Nada wa Ball al-Sada”

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Abstract:

This study sheds light on the position of Ibn Hisham al-Ansari, one of the eminent figures of grammar, who was known for his precision in verification and his innovativeness in analysis, until he became a prominent reference for the scholars of the Arabic language. His book “Qatr al-Nada wa Ball al-Sada” is considered among the most important instructional texts, and its value increased by the author’s own commentary, through which he clarified the subtle issues and determined the points of disagreement, so it became relied upon in linguistic study in the East and the West; scholars, ancient and modern, have unanimously agreed on his uniqueness, the strength of his aptitude, and the breadth of his knowledge, and his influence continued in the curricula of grammar until our present day, because of what characterizes his books of depth and firm methodological construction. The study aims to show the features of his scholarly personality, and to analyze his method in Qatr al-Nada, and to present the opinions of scholars about him, through posing a number of questions, most notably: the secret of the distinction of his grammatical method, the extent of the contribution of Qatr al-Nada in developing the methods of teaching grammar, and the reason for the spread of his works and the continued interest in them across the ages.

Keywords: Ibn Hisham al-Ansari, Qatr al-Nada wa Ball al-Sada, grammatical contributions,

scientific admiration and acknowledgment of grammar, opinions of ancient and modern scholars.

Introduction:

The eminent Imam Jamal al-Din Ibn Hisham al-Ansari is considered one of the most prominent Imams of the Arabic language in the eighth Hijri century, and among the great influencers in grammatical study across the ages. He is regarded as a leading figure of Arabic, and a reference for the people of the grammatical craft. He devoted his life to the service of the sciences of language, preferring verification and precision, and presenting to the Ummah a grammatical heritage that remained the subject of care by students and researchers.

Among his many works, the book “Qatr al-Nada wa Ball al-Sada” stands out as one of the most important educational texts in grammar. Its value increased by what Ibn Hisham added to it in his commentary, in which he uncovered the subtleties of issues and clarified the places of disagreement. Thus this commentary became relied upon in circles of knowledge, and its fame spread east and west, for building the rules and directing the expressions, alongside a precise critical method that combines authenticity and creativity. For this reason, it became common among scholars to say that Ibn Hisham was distinguished by rare benefits, delicate discussions, and profound verification, so he truly became one of the renewers of grammar in

his era. This study addresses highlighting the features of Ibn Hisham's scholarly personality, introducing his book *Qatr al-Nada wa Ball al-Sada*, and explaining his method and style in authorship and grammatical analysis, as well as the opinions of scholars about him in a way that contributes to showing his position in the history of Arabic, and reveals his renewed impact on the approaches of linguistic study up to our present day.

Ibn Hisham al-Ansari occupies a distinctive position in the history of Arabic, as scholars, both ancient and modern, have unanimously agreed on his singularity in the craft of grammar and his reaching a rank that only few of the Imams of this art attained. The great figures among his contemporaries, such as al-Subki, Ibn Khaldun, and Ibn Hajar, testified to his elevated competence, precision in verification, and breadth of knowledge; and the later encyclopedists and linguists also praised him, affirming his deep effect in developing grammatical study and renewing its methods. His books are still the subject of attention by researchers and students of knowledge, for what they contain of delicate issues, good arrangement, and depth of view. This study comes to present the testimonies of scholars regarding his scholarly position, and to uncover the aspects of his distinction that made him an Imam in Arabic through the ages. So how was Ibn Hisham able to form a distinguished grammatical methodology that differs from the approaches of grammarians before him? And to what extent does the book *Qatr al-Nada wa Ball al-Sada* represent an educational shift in the ways of presenting grammatical rules compared to the texts of other grammarians in his time? And what is the secret of the wide scholarly consensus on his superiority? And does the spread of his books and the students' turning to them return to the ease of their presentation, or to the depth of their content, or to the method of their author and his style in grammatical analysis?

First: The Biography of Imam Ibn Hisham al-Ansari:

The eminent Imam Jamal al-Din Abu Muhammad Abd Allah ibn Yusuf ibn Ahmad ibn Abd Allah ibn Hisham al-Ansari al-Misri was born in Cairo, in Dhu al-Qadah in the year 708 AH, and he grew up there loving knowledge, turning toward seeking it from his early age. He studied under a number of scholars and men of letters; he read with Shams al-Din Ibn al-Siraj and Shihab al-Din Ibn al-Marhal, and he heard the *Diwan* of Zuhayr ibn Abi Sulma from Abu Hayyan al-Andalusi without constant staying with him. He also attended the lessons of Taj al-Din al-Tabrizi, and read with Taj al-Din al-Fakahani his book *Sharh al-Isharah* except the last folio, and he heard al-Shatibiyyah from Ibn Jamaah. He first followed in fiqh the Shafii madhhab, then he moved to the Hanbali madhhab, to the extent that he memorized *Mukhtasar al-Khiraqi* five years before his death. (Ibn Hisham al-Ansari, 2021)

Ibn Hisham was characterized by strong patience in seeking knowledge, and continuity upon it until the end of his life, and he used to repeat his saying: ()(Ibn Hisham al-Ansari, 2021)

*And whoever is patient for knowledge will attain its attainment ... And whoever seeks the fair lady must be patient upon spending
And whoever does not humble the self in seeking highness ... a little he lives a long time as brother of humiliation*

Ibn Hisham became prominent in Arabic until he surpassed the peers, and advanced over many of the shuyukh, and his fame spread in his lifetime, so students came to him from every direction, benefiting from his precision in research, the strength of his deduction, and the abundance of his verifications. He was known for the frequency of his disagreement with Abu Hayyan, and his turning away from him, together with what he was described of righteousness, wara, humility, and gentleness of character. Ibn Hajar al-Asqalani praised him in *al-Durar al-Kaminah*, saying: *Ibn Hisham was singled out with rare benefits, delicate discussions, wondrous rectifications, profound verification, excessive acquaintance, and the ability to dispose in

speech, and to express what he intends in length and in brevity, together with humility, compassion, and good character. (Al-Najjar, 1999, p. 1)

Abd Allah ibn Hisham was among the great scholars of grammar and language, and he had participation in fiqh. He resided for a period in Mecca, then he returned to Egypt and died there in the year 761 AH after a life scientific full. Among his most famous works is *Qatr al-Nada wa Ball al-Sada*, and he explained it himself, and it was printed many times in Egypt and Tunisia, and Kogiyar translated it into French and it was printed in Leiden in 1887. He also has the book *Mughni al-Labib an Kutub al-Aarib*, and it is from the most important books of grammar, and he has a commentary on *al-Jami al-Saghir* by Muhammad ibn al-Hasan al-Shaybani in Hanafi fiqh, and in the beginning of his matter he was Hanafi then he became Hanbali .(Al-Wafai, 2005, p. 33)

A number of poets elegized him, among them Ibn Nubata al-Misri who said:(Ibn Nubata, 1440 AH, p. 1)

*May the raincloud of mercy water Ibn Hisham in the earth ... dragging over his resting place the hem of cloud
I shall narrate for him from the chain of praise a biography ... and I have not ceased narrating the biography of Ibn Hisham*

He was also elegized by Badr al-Din Ibn al-Sahib in his saying (Al-Wafai, 2005, p. 33) ():

Rejoice, O Jamal al-Din, in eternity for indeed I ... by your loss my life is sorrow and calamity

Ibn Hisham says about himself (Ibn Hisham al-Ansari, 2021, p. 11):

*And whoever is patient for knowledge will attain its attainment ... And whoever seeks the fair lady must be patient upon spending
And whoever does not humble the self in seeking highness ... little he lives a long time disgraced*

Second: Introduction to the Book *Qatr al-Nada wa Ball al-Sada*:

It is among the most important books of grammar, upon which the author himself wrote a commentary. It was printed in Egypt and Tunisia many times, and the Europeans showed interest in it, so Kogiyar translated it into French, and it was printed in Leiden in the year 1887, and upon it are many commentaries (Suleiman, 2008, Vol. 1, p. 87). After Ibn Hisham composed his book "*Qatr al-Nada wa Ball al-Sada*" he saw to explain it, so he wrote this book saying in its introduction: And after; these are notes which I have set down upon my introduction named "*Qatr al-Nada wa Ball al-Sada*", lifting its veil, uncovering its face-cover, completing its evidences, perfecting its benefits, sufficient for whoever confines himself to it, fulfilling the aim of those who incline among the students of the science of Arabic toward it. The content of this book resembles much, in presentation and in subject, his book "*Sharh Shudhur al-Dhahab*", and they gather upon the following subjects (Ibn Hisham al-Ansari, 2004, p. 23):

The word and its divisions, the inflection of the noun and its construction, the types of the verb and its rulings, the reality of the particle and the doctrines of the scholars concerning it, speech, the kinds of inflection and their signs, the indefinite and the definite, the subject and the predicate, the abrogating elements, the doer, the deputy of the doer, the construction of preoccupation, the construction of competition, the objects, the circumstantial accusative, specification, the excepted element, the genitives, what resembles the verb, the dependents, number, the preventions of declension, exclamation, pause, the orthography of letters, and the connecting hamza.

This book was printed several times; and many marginal glosses and commentaries were written upon it; and perhaps among the most well-known of its editions is that which was verified by Muhyi al-Din Abd al-Hamid. The abundance of the printings of this book with its different verifications indicates two matters: the first of them is the importance of the book and the strong demand of readers for it; and the second is the wide extent of the scholars service to this book. Ibn Hisham says in the introduction

of this book: And after; these are notes which I have set down upon my introduction named "Qatr al-Nada wa Ball al-Sada", lifting its veil, uncovering its face-cover, completing its evidences, perfecting its benefits, sufficient for whoever confines himself to it, fulfilling the aim of those who incline among the students of the science of Arabic toward it. And Allah is the One asked that He benefit by it as He benefited by its origin, and that He make easy for us the paths of good and its ways; indeed He is Generous, Noble, Kind, Merciful. And my success is only by Allah; upon Him I relied and to Him I turn* (Ibn Hisham al-Ansari, 2004, p. 23)

Third: The Method and Style of Ibn Hisham al-Ansari

1/ His Method:

The careful researcher in the books of Ibn Hisham finds that his grammatical method was founded upon the following bases (Ibn Hisham al-Ansari, 2004, p. 23):

He made the Noble Quran the first and fundamental source in building grammatical rules and correcting Arabic expressions, sometimes making the Quranic verses a central axis of parsing, a field of training, and an area of interpretation and grammatical explanation. What is noticeable in his grammatical works generally, and in his book *Mughni al-Labib* in particular, is the abundance of citing verses of the Noble Book, to the extent that he included in this book nearly one thousand nine hundred and eighty verses, or part of a verse, and his book *Sharh Qatr al-Nada wa Ball al-Sada* also contains that.

It is observed that Ibn Hisham reliance upon the Noble Quran was not in one direction; rather he relied on a group of verses to establish an agreed rule, and he took other verses as evidences for a specific rule, and in a third group of verses he clarified what revolved around them of discussion and debate.

He relied upon some variant readings in order to build certain grammatical rules, and he gave grammatical explanation to other readings upon aspects approved by the language.

He cited the noble Prophetic hadith; thus in this matter Ibn Hisham opposed some

grammarians who did not permit citing hadith, arguing that it may be narrated by meaning and not by its wording. In his book *Qatr al-Nada wa Ball al-Sada* he cited seventeen hadiths.

He frequently cited poetic evidences; in his book *Awdah al-Masalik* there are five hundred and eighty three poetic witnesses, and in *Shudhur al-Dhahab* two hundred and thirty nine, and in *Sharh Qatr al-Nada* one hundred and fifty. His poetic evidences are from the language of the age of authoritative citation, yet in rare cases he mentions some verses of those whose poetry is not used as proof, and that by way of example, or to show the grammatical error of their authors (Ibn Hisham al-Ansari, 2004, p. 19).

He cited proverbs and Arabic sayings, but in a proportion much less than his citation of Quranic verses and poetic evidences; he cited in *Sharh Shudhur al-Dhahab* six of them in seven places, and in *Sharh Qatr al-Nada wa Ball al-Sada* three.

He did not commit himself to a specific grammatical school; although Ibn Hisham inclined generally toward the Basran school, he adopted the opinion of the Kufis or others if he saw that their evidences were stronger than those of the Basrans.

He presented the opinions of scholars in the same grammatical issue, then he gave his own view in it without harshness or partisanship, following the principle that no researcher is infallible.

He adopted the educational method in presenting subjects, arranging them, and detailing them; Ibn Hisham directs his books to students of Arabic in general and learners of grammar in particular. He says at the end of the introduction to his book *Shudhur al-Dhahab*: *Whenever I finished an issue I concluded it with a verse related to it from the verses of revelation, and I followed it with what it requires of parsing, explanation, and interpretation, and my aim in that is training the student and acquainting him with the way to such demands* (Ibn Hisham al-Ansari, 2004, p. 19).

2/ His Style:

Ibn Hisham adopted a style easy in wording, clear in expressions, evident in structures, sequential in ideas with some digressions at times, all that with a clear division of the chapters of grammar, which he adhered to in the book before us and in others. He begins with speaking about the word and its divisions, then the declinable and the indeclinable, then the nominatives, then the accusatives, then the genitives, then some various chapters of grammar. This division and arrangement is what prevails today in most grammatical books (Ibn Hisham al-Ansari, 2004, p. 21).

The adoption by Ibn Hisham of the easy and simplified style led some researchers to accuse him that he was somewhat lenient in linguistic usage and expression. If that was in accordance with the Bedouins and others whom he mixed with and from whom he took language, it becomes easy to conclude that most of those were from the common people who did not concern themselves with developing the level of their language, and did not restrain themselves in their expressive words, and that such as them were those who opened the door before deviations of the eloquent language into its many colloquial dialects.

Another researcher said: that he used words, expressions, and constructions that were weak, though permitted by the language, and it would have been more appropriate for him to go beyond them to what is stronger than them, or to adopt the preponderant opinion not the less preferred one so long as he was a scholar among the scholars of language. If we follow what was taken against him in style, we find that it returns to the following matters* (Ibn Hisham al-Ansari, 2004, p. 20):

He used the preposition lam between the governing element and its object; as in his saying in the introduction of his book Sharh Shudhur al-Dhabab “and those who raise the foundations of religion,” and his saying in defining the adjective: “the derived follower or that interpreted as such which is distinct in wording from its followed noun.”

- He used the word i‘tabarna in the meaning of we counted.

- He used emphasis before the emphasized, as he would say “the very issue” instead of saying “the issue itself.”

As for his use of the additional lam with the direct object, it is a correct usage proceeding upon the way of the Arabs in their speech and upon the agreed grammatical rules. The grammarians have said that the prepositional lam may be added with the direct object on two conditions: the first is that the governing element be transitive to one object, and the second that it has become weakened by delay, as in the verse O assembly, advise me in my vision if you should interpret the vision, or by its being a secondary derivative, as in the verse Doer of whatever He intends. Both delay and derivation are combined in the verse And We were to their judgment witnesses. The saying of Ibn Hisham “and those who raise the foundations of religion” and “distinct in wording from its followed noun” is correct because the two conditions are fulfilled; each of “those who raise” and “distinct” is an active participle and thus a secondary governing element, and each of “foundations” and “wording” is a direct object.

As for his use of the word i‘tibar in the meaning of counting and reckoning, it is a generated usage, and by generated forms which scholars approve the language grows. This usage has been approved by the Arabic Language Academy in Egypt and by our modern scholars. As for the use of emphasis before the emphasized in his saying “the very issue,” this style has been used by many linguists and permitted by others.

Fourth: The Opinions of the Ancient and Modern Scholars Regarding Ibn Hisham al-Ansari:

A/ The Opinions of the Ancient Scholars:

The scholars looked at Ibn Hisham with a view full of admiration and appreciation. His contemporary al-Subki, Abd al-Wahhab ibn Ali, said about him: *He was the grammarian of his time.* Ibn Khaldun, Abd al-Rahman ibn Muhammad, said about him: *There has reached us in the Maghrib, in this era, among the compositions of a man from the people of the*

Arabic craft from Egypt, known as Ibn Hisham, and it appeared from his speech therein that he had attained an utmost degree of mastery in that craft, which was not attained except by Sibawayh, Ibn Jinni, and those of their rank, due to the greatness of his faculty and what he encompassed of the principles of that art and its branches and the excellence of his handling of it (Ibn Khaldun, 1981, Vol. 1, p. 728; Al-Zubalawi, 1431 AH, p. 38).

He said in another place: *This craft, that is the science of grammar, had nearly given notice of disappearance, when we saw deficiency in the rest of the sciences and crafts due to the decline of civilization. There reached us in the Maghrib in these eras a volume from Egypt attributed to Jamal al-Din Ibn Hisham among its scholars, in which he comprehensively treated the rulings of inflection in summary and detail, and spoke about particles, single words, and sentences, and omitted what is repeated in the craft in most of its chapters. He named it al-Mughni in inflection, and he indicated all the subtleties of the parsing of the Quran, organizing them into chapters, sections, and rules that encompassed all of them. We found therein abundant knowledge testifying to his high rank in this craft and the abundance of his provision therein. It is as though he follows in his method the path of the people of Mosul who followed the trace of Ibn Jinni and adopted the terminology of his teaching; thus he brought forth something remarkable indicating the strength of his faculty and his wide knowledge* (Ibn Hisham al-Ansari, 1440 AH, Vol. 1, p. 18).

Ibn Hajar al-Asqalani, Ahmad ibn Ali, said about him: *He was distinguished with rare benefits, delicate discussions, wondrous rectifications, profound verification, excessive acquaintance, and the ability to dispose of speech and the faculty by which he was able to express his intended meaning as he wished, at length and briefly, together with humility, righteousness, compassion, gentleness of character, and softness of heart* (Al-Shabrawi, 2021, p. 13).

Al-Damamini, Muhammad ibn Abi Bakr, said to the son of Ibn Hisham: *If Sibawayh had*

lived, he would not have been able except to become a student of your father and read under him (Al-Afghani, 1431 AH, p. 190). Abu al-Mahasin Yusuf ibn Taghri Bardi said about him: *He was outstanding in several sciences, especially Arabic, for he was its knight and the possessor of its reins. He is the author of the commentary on the Alfiyyah of Ibn Malik in grammar, called al-Tawdih, and of Sharh al-Burdah and Sharh Banat Suad, and the book al-Mughni, and other than that* (Group of Authors, 1432 AH, Vol. 6, p. 387).

Al-Shawkani, Muhammad ibn Ali, said about him: *The subject of this biography assumed the position of teaching, was distinguished in this art, encompassed its subtleties and realities, and attained a faculty not possessed by others. His fame spread in the regions, and his works flew across most lands* (Siddiq Hasan Khan, 2007, p. 379; Al-Uthaymeen, 2001, Vol. 2, p. 1127).

Ibn Khaldun said: *We have continued, while we were in the Maghrib, to hear that there appeared in Egypt a scholar in Arabic called Ibn Hisham, more grammarian than Sibawayh, and it is a truthful testimony from a just Imam* (Al-Suyuti, 1966, Vol. 1, p. 6; Al-Dasuqi, 1440 AH, Vol. 1, p. 96; Siddiq Hasan Khan, 2002, p. 550).

Yusuf ibn al-Hasan al-Salihi al-Hanbali, may Allah have mercy on him, said about him: *The eloquent one of his time, the Sibawayh of his days, the possessor of complete knowledge in grammar, language, parsing, variant readings, hadith, jurisprudence, and other than that. He was an Imam in Arabic, none like him was seen, and he authored the book al-Mughni, the like of which was not authored in grammar* (Al-Suyuti, 1966, Vol. 1, p. 6; Al-Dasuqi, 1440 AH, Vol. 1, p. 96; Siddiq Hasan Khan, 2002).

Al-Safadi, may Allah have mercy on him, said: *The shaykh, the Imam, the scholar, the great learned authority, the proof of the Arabs, the best of the later scholars, Jamal al-Din Abu Muhammad al-Ansari al-Hanbali al-Misri, the master of grammar, the one who undertook its affirmation and effacement, manifested creativity in it and authored, delighted the ears and adorned them, examined and scrutinized,*

deliberately sought to deepen and verify, opposed our shaykh Athir al-Din and refuted his arguments, turned with his doctrines away from the clear path, and almost caused the mention of Abu Hayyan to fade and cast down everyone who came from Jayan. Had Sibawayh been his contemporary, al-Kisai would have sought judgment before him, and he would have settled the matter of the Zunburiyyah issue in his presence (Al-Shabrawi, 2021, p. 13).

B/ The Opinions of the Modern Scholars:

Muhammad Muhyi al-Din Abd al-Hamid says: This is the book Sharh Qatr al-Nada wa Ball al-Sada, one of the works of the Imam Abu Muhammad Abd Allah Jamal al-Din ibn Yusuf ibn Ahmad ibn Abd Allah ibn Hisham al-Ansari, who died in Dhu al-Qadah in the year 761 AH. It is one of the books of Arabic with which I was deeply attached since childhood, and one of the books that had in my scholarly formation the most beautiful effect. Allah knows that I benefited from it in the time of youth in a benefit that had a very clear effect on my inclinations and my scholarly tendencies, and I still find within myself the traces of that early benefit until today. I have not seen a person of opinion and standing who had prior knowledge of the book except that I found him abundant in praising it, commending it, and extolling its mention, and yet, with deep regret, I found him attacking the embellishment of beginners and turning them away from benefiting from it because of what the publishers disfigured of its merits, until it appeared to people in a form that diverts the eyes away from it and distances the souls from tranquility toward it. This, with severe pain, is not something that concerns one book among the books of our predecessors alone, nor is it confined to one of their precious works; rather you scarcely cast your eye, except in rare cases, upon a book among their books whose publisher took care to produce it in a manner that pleases you when you look at it. Allah is sufficient for us and the best disposer of affairs (Ibn Hisham al-Ansari, 2004, p. 7).

One of the contemporary researchers said about him: *He is an authority, his word is the*

decisive word, and a clear path for the people of thought. His merit cannot be denied; he approaches principles and subtleties with the approach of a capable overseer, and moves within the general and the specific with the movement of a master scholar.

Jabir ibn Abd Allah ibn Sari al-Sari said: *Allah has indeed favored us by making us the best nation brought forth for mankind, and honored us with His great Book which He revealed in a clear Arabic tongue, so that understanding it became dependent upon understanding its language. That is what led our scholars to give care to the Arabic language in preservation, documentation, clarification, and explanation. Among those who participated in this field and had therein an abundant share was the eminent Imam Abd Allah ibn Yusuf ibn Hisham al-Ansari, may Allah have vast mercy upon him. His works attained wide fame, and students in ancient and modern times turned to them, drawing from their meanings, probing their obscurities, and explaining what needed explanation. In the present era, scholars and students of knowledge exerted effort in bringing the books of Ibn Hisham into the world of print in verified and authenticated editions, and their work encompassed most of his writings and the majority of his treatises, some of which were printed more than once (Ibn Hisham al-Ansari, 1440 AH, p. 3).*

Conclusion:

It becomes clear through the study of Qatr al-Nada wa Ball al-Sada of Ibn Hisham al-Ansari, by analysis and critique, that he is one of the eminent figures of Arabic who combined strength of knowledge, depth of insight, and soundness of method, which made him a pioneer in grammatical study across the centuries.

- The research has shown that his book Qatr al-Nada wa Ball al-Sada is considered among the most important educational texts upon which scholars and students relied, due to what characterized it of clarity of expression, ease of presentation, and precision of division.
- It became evident that Ibn Hisham commentary upon the book added to it great scholarly value, as he expanded the evidences, clarified the issues

of disagreement, and explained the grammatical causes in a style that combines brevity and depth.

- It is clear that the method of Ibn Hisham in grammar is founded primarily upon the Noble Quran and the variant readings, together with citing the noble hadith and Arabic poetry, which made his studies more firmly rooted and comprehensive.
- The study highlighted what distinguished Ibn Hisham of a precise analytical tendency and an ability of weighing and deduction, which made him different from many of his peers and presented important additions to grammatical study.
- From the testimonies of the early scholars it appears that Ibn Hisham reached a high rank in grammar rarely attained by others, to the extent that he was compared with Sibawayh and even considered more grammarian than him in some statements.
- The statements of Ibn Khaldun, al-Subki, Ibn Hajar, and al-Safadi demonstrated the strength of his faculty, the depth of his knowledge, and his precision in analyzing the issues of Arabic.
- The later and modern scholars affirmed the continuity of his influence, pointing to the spread of his works and the reliance of students of knowledge upon them generation after generation.
- The views of contemporary researchers revealed the value of his educational books and their influence in the scholarly formation of many students, especially Sharh Qatr al-Nada.
- From the totality of the statements it appears that Ibn Hisham was not merely a skillful grammarian, but a renewing Imam who combined verification and innovation with excellence of presentation.
- All these testimonies reflect his unique position in the history of grammatical study and the continuity of his impact in ancient and modern linguistic thought.

In conclusion, the study of Ibn Hisham and his books confirms the value and depth of the Arabic linguistic heritage, and highlights the constant need to benefit from it, preserve it, and

reread it in a way that keeps pace with the requirements of the age.

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