EVIDENCE OF FORMATION ACCORDING TO MUHAMMAD BIN MUSTAFA AL-TAUSKARI IN HIS BOOK (BADAH AL-MUKTAFI IN SHARH KIFAYA AL-MUBTADI)

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ABSTRACT

The one immortalized in the tradition does not know the wrong side of the right, and from here my research was called (evidence of industry according to Muhammad bin Mustafa Al-Tauskari in his book Bada'a Al-Muktafi in Sharh Kifaya Al-Mubtadi), and it included three sections and was previously translated by the author. When the second topic included measurement, and the third topic included consensus, and the research concluded with a set of findings, and I relied in this research on a number of Arabic sources, the most important of which are: characteristics, authenticity, language standards, definitions, and other sources. Praise be to God, who was pleased with His grace and grace and help to complete this research, and through the topics mentioned and which were previously discussed, we reached the most important results: Sheikh Al-Tauskari, may God have mercy on him, used to cite few references to the Noble Qur'an. Sheikh Al-Tauskari never invoked in his book the noble hadith, other than what he mentioned in the introduction to the book. This book is devoid of philosophical and complex expressions, and it has been presented in a smooth and clear manner that matches the understanding and awareness of beginners.

INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad, his family, companions, followers, and those who followed them in goodness until the Day of Judgment.

Scholars have begun to compete since the inception of grammatical and linguistic studies for the care and service of the language, relying on the foundations on which they built their rules and rulings. Guide; The one

immortalized in the tradition does not know the wrong side of the right, and from here my research was called (evidence of industry according to Muhammad bin Mustafa Al-Tauskari in his book Bada'a Al-Muktafi in Sharh Kifaya Al-Mubtadi), and it included three sections and was previously translated by the author. When the second topic included measurement, and the third topic included consensus, and the research concluded with a set of findings, and I relied in this research on a number of Arabic sources, the most important of which are: characteristics, authenticity, language standards, definitions, and other sources.

The first study is listening:

Through the semi-extensive reading to get acquainted with the linguistic and idiomatic definitions of hearing, I stopped on some of these definitions mentioned by the scholars specializing in this field, and that hearing is the original presented of these principles according to the scholars:

 Listening language: is Inas thing earloop, the son of Knight: "Seine Almim eye out one, a Inas thing ear, people all of a ear. He says: I heard they heard the thing," said Zubaidi: "hearing the sense of the ear, a force which, by the voices are understood, and in the dear download: Or he gave ear while he is a martyr.

And in the terminology: Al-Anbari defined it by saying: "Know that the transmission is the eloquent Arabic speech that is transmitted, the correct transmission, outside the limit of few to the limit of abundance." Also, hearing is "a title for what the witness declares on the basis of his testimony to hear from an unspecified one."

Hearing is the first and most important asset, and the basic foundation upon which the morphological rules and rulings are built, and listening takes precedence over analogy according to Abu Ali al-Farsi, including his saying: Hearing is so pervasive and abundant that it is indispensable to mention it, and if analogy does not support the hearing until the hearing comes with something outside the analogy, the analogy and the fate must be dropped to what the hearing brought; do you not see that being attached to analogy without taking into account listening with it leads to a departure from their language and pronunciation? What is wrong with their words, if you justify it towards "acquisition", and do not take into account listening in it, and say: that its entire chapter came in the form of "restored" and "benefited", so I am using this example by analogy with this common a lot, I would be speaking in a language other than theirs, and entering It involves hearing. As for abandoning listening for analogy, it is a gross mistake." Because listening invalidates analogy. Abu Ali said: Because the purpose in what we write down from these books, and prove it from these laws, is only to catch those who are not from the people of the language with its people, and those who are not eloquent and those who are eloquent, so if the hearing comes with something, there is no desired purpose, and it is abandoned from Measurement to hearing.

Hearing according to Ibn Jinni is also one of the most important morphological principles in collecting the language, as he gives priority to listening over analogy and gives it precedence over it, as he said: "Know that if analogy leads you to something and then you heard the Arabs utter something else in relation to the analogy of others, so leave what you were upon. to what they are upon, and if you hear from another person what I have permitted, then you have the choice: to use whichever you wish."

And from what Sheikh Muhammad bin Mustafa Al-Tauskari brought in his book (Bud'a Al-Muktafi fi Sharh Kifaya Al-Mubtadi) of this origin, he mentioned hearing in several forms, including his mention of hearing with his explicit wording, (hearing), and some words indicate its meaning such as (non-standard, deviant from analogy). , contrary to scale):

First / What is mentioned from this origin in the Holy Qur'an:

1. What came in the issue of the transitive multiplier that it does not come except from the first, and what came in the Almighty's saying is interpreted, as he said: "This is except that the transitive plural does not come except from the first [sic in the healer].

2. What was stated about the obligation to merge the two proverbs if they are in two words, he said: "Because of the combination of the two proverbs and the shortness of the distance in the combination, know that this type is also obligatory if they are in two words.

Second: What he said explicitly:

1. His saying in presenting the suspicious adjective over the noun of preference when he reviewed the types of the etymological word, as he said: "The first is a participle noun that was named with it because it indicates the subject, the second is an object noun named with it because it indicates the effect, and the third is a suspicious adjective named for its similarity to the participle in disposition and the fourth is I do a preference. It was called by it because it indicates the preference of its signifier over others and because it is based on the weight of do and not over others as it will come. The presenter is different from the noun of the accusative as it has passed and is more frequent than the rest of it all, and he presented the noun of the accusative to the last two because it fits the noun of the participle because each of them is indicative of the verb in the sense of the event and its frequent occurrence unlike the latter. conditional upon what is conditional upon its construction, as will come."

2. His saying in the forms of the suspicious adjective that it is many and it is not easy to control it for the beginner, it depends on hearing, as he said: "The situation is as we referred to it also. It does not respond to its plural form: (Rahim) nor to its prohibition towards: (Ta'if) and its forms are many that are not easy to control for the novice All of its knowledge depends on hearing from the Arabs, so it does not have a frequency, as well as leaving its statement.

There are other examples

Third, He Referred to The Hearing with Words That Indicate Its Meaning:

1. His saying in the ratio of the verb consisting of three letters and calling it the triple, as he said: "And the abstract, that is, each one of it, if its past, that is, the abstract, the absent masculine singular, and if he had said his replacement as well, it would have been shorter based on three letters, that is, only otherwise it would not be defective, but rather a legacy depending on the indication of his And the fact that the letters are based on them for the abstract requires explicitly that those letters should be originals, so there is no need to estimate the registration of assets until he apologizes for leaving it as he did. His mention is not harsh, indicating that he heard me.

2. His saying: "Except for what is deviated, excluding it from the meaning of his saying, a condition in which it means that it does not come from this section without the mentioned universe. What is deviant and is outside the analogy when you know its meaning."

3. His saying: "And towards: (what I abhor), that is, what is most abhorrent, is abnormal, contrary to analogy." There are many examples elsewhere.

THE SECOND MEASUREMENT:

Measurement Language:

It is measured by thing.

Al-Khalil said: Qays: "Al-Qays is the source of the measure, and the measure is the same as the measure, and the measure of a finger is the measure of a finger. And from it is analogy, which is the estimation of a thing by thing, and the measure is a measure.

As for idiomatically: Al-Ramani defined it by saying: "The combination of analogy between the first and the second requires that in the validity of the first the validity of the second, and in the corruption of the second, the corruption of the first."

Al-Anbari defined it by saying: (It is in the knowledge of the scholars an expression of appreciating the branch by virtue of the origin, and it was said: it is carrying a branch on the origin of a fault, and applying the rule of the origin to the branch, and it was said: it is appending the branch to the original with a collector, and it was said that it is to consider the thing with the thing as a collector, and these limits are all convergent ".

No one can deny analogy in the language, especially its morphology. Al-Anbari said: "Know that the denial of analogy in grammar is not achieved, because all grammar is analogy, and that is why it was said in its own right, grammar is knowledge of the criteria deduced from the extrapolation of the

words of the Arabs, so whoever denies analogy has denied it. Grammar, and we do not know of any of the scholars who denied it because it is proven by conclusive evidence and shining proofs.

The pillars of analogy are four. Anbari said: "Every analogy must consist of four things: an origin, a branch, a cause, and a ruling."

The Original:

It is the measure against it, and there are three issues in it: The first: One of its conditions is that it is not abnormal and is outside the norms of analogy. The second: Just as the perverted speech is not measured by the omission, Ibn Jinni said: "If something is abnormal in hearing, it is steady in analogy, then the Arabs collide with that and run-in comparison with the duty in the likes of it. They say them." The third: It is not a condition of the measure on which abundance is measured, for it may be measured against a few because it agrees with the analogy, and it is abstained from a large number because it is inconsistent with it.

The Branch: Which Is the Measure.

Al-Mazini said: "What is measured against the speech of the Arabs is from their speech." Al-Khalil and Sibawayh used to deny that and say: What is measured against the words of the Arabs is from their words, and if it is not in the words of the Arabs, it has no meaning in their words. How can you make an example of the words of a people that have no meaning in their examples? And this is the analogy, don't you see that if you heard, Zaid stood up, you accepted the circumstance of Khalid, and the foolishness of human beings, and what you measured was Arab as you measured against him; Because you did not hear from the Arabs, you nor anyone else, the name of each subject and object, but you heard some of them, so you made them an original and measured them unless you heard, this is proven and measured, God willing, and Ibn Jinni said: "And know that from the strength of analogy they have the belief of the grammarians that what was measured on words The Arabs have it from the words of the Arabs like your saying in his saying: How do you build from the words of Jafar: this is from the words of the Arabs, and if you build the like of it, Dhirub, or Dhurub, or Dhurub, or the like, it is not believed from the words of the Arabs; because it is an analogy at least in use. and weakest in comparison.

Judgment: Al-Suyuti mentioned two issues:

The first: It is measured according to a rule whose use has been proven from the Arabs, and is it permissible to measure it according to what is proven by analogy and deduction? The apparent meaning of their words: Yes... The firm ruling for the one against whom it is measured is by deduction and analogy with the causal that raises the apparent since the signs do not follow it.

The second: Al-Suyuti relied on Al-Anbari's saying: "The analogy differed in the principle that differed in its ruling. For another thing, the noun of the

subject is a branch of the verb and the origin of the suspicious adjective.

The Universal Cause:

Ibn Jinni said: "Know that the ills of the grammarians, and by that, I mean their perfect skill, not their weak understanding, are closer to the ills of the speakers than they are to the ills of the pious ones, and that is because they refer to the sense and argue in it the weight of the situation or its lightness on the soul, and not likewise the hadith of the ills of jurisprudence. They are flags and signs for the occurrence of judgments.

As for the sections of the illness, what Al-Suyuti said, quoting from the book Themar Al-Sina'ah, he said: "The defects of grammarians are of two types: a bug that expels the words of the Arabs and is drawn into the law of their language, and an illness that shows their wisdom and reveals the correctness of their purposes and intentions in their subjects, and they are for the first more widely used, more widely used and broad. The people, except that the well-known orbit of them is of twenty-four types, and they are: the cause of hearing, the reason for simile, the reason for dispensation, the reason for the burden, the reason for the difference, the reason for the emphasis, the reason for compensation, the reason for the analogy, the reason for the opposite, the reason for carrying on the meaning, the problem with the problem, the problem with the equation, the reason for closeness and contiguity, the reason for necessity, the reason for permissibility, the reason for predominance, the reason for abbreviation and the reason Reducing the cause of the sign of a condition, the cause of the origin, the cause of analysis, the cause of notification, the cause of the contradiction, the first cause.

As for Sheikh Muhammad Mustafa Al-Tauskari's position on the analogy in his book (Bud'a Al-Muktafi fi Sharh Kifaya Al-Mubtadi), it was mentioned a lot, with an explicit wording of analogy, and with these formulas, it is measured, then the analogy is measured by it, and it is measured by the examples that are similar to them, and the analogy is based on these verbs, and on this is hatched, and carry the peer to the peer, the pregnancy on the original well-known.

First / Report the Word Measurement in The Explicit Wording

1. What he mentioned in mentioning the sections of the abstract triple verb, when he said: a benefit that they used to consider in the benefit and benefit about the sections of the abstract triple in the first section and the second section etc. and on the sections of more than one with their sources as we refer to it in their places, God Almighty, because it is standard unlike the sources of the abstract triple as It will come, God willing."

2. What he mentioned in the suspicious adjective formulas was not based on the weight of (do), as he said: "And if it is from it, then it is on (I do) analogously towards: black and white."

3. What he mentioned in the chapter on the statement of sources, in (actor of

interaction), as he said: "And in (actor of interaction) by adding the meem and opening the eye, as for the change being an increase, because the ambiguity is repelled by it is stronger, and as for it being a meme, it is more increase in the first, and as for the increase The ta in the other, lest it be confused with a plural reactant, even an image as a combatant, and as for the meem being inclusive, then the plural is also verbal, and as for not changing the rest, it is because the continuation is an original, and this mentioned for control in the source other than the abstract triple is the steady analogy, nothing differs from it.

4. What he mentioned regarding the permissibility of assimilation of what the second dwells in by an accident, his saying: "Towards: (not extended) he presented the example of assimilation because what is meant first is its origin (not extended) (as aided) to transfer the movement of the first signifier to the meme because it is a valid consonant and the incorporation is required. So the two occupants met, the two signifiers, so the second signifier moved its active d rather than the first and without deleting one of them so as not to miss the purpose, either by opening it because of its lightness and it is required, or by breaking because it is a principle in moving the consonant because it is lower than the one and the consonant is like a dead person who moves from under it or by joining to follow the second and it is his mother, the same in the inclusion, so he mixed the first In the second, it became (not extended) with the three second indicative movements in succession, and it is permissible (not extended) by showing.

Secondly, The Measurement Judgment Report

1. His saying: "The case of the contingents alif, waw, and ya, based on the fact that the two ends take precedence over the middle, and dwells in each of them at the connection of Nun, the feminine plural, as in its two faces, carrying the present in the silent lam then to the past feminine plural. In each of them there is a nun pronoun, so if he dwells in the past as it has passed, dwell in the present tense as a load for him to carry a counterpart to an analogue and raise any lam with the dammean, meaning the owner of the lam is tolerant to be in agreement with the preceding in anything other than the present tense, i.e. the conjunctions mentioned in all three cases. The isotope, this indicates the meaning of the measurement.

2. What he mentioned in the examples of the open hamza, when he said:

"Towards: (Asked a hundred deferred) These three are examples of the open hamza, (Fed up mockers were asked) and these three are examples of the broken hamza, (Raouf mockers heads) and these three are examples of the hamzah… In the three, the first, because there is no difference between them, even though the pregnancy is based on the well-known principle, and as for the other two, it is not necessary for the dammah or the kasra to be on the alif."

The Third Topic, The Consensus:

Unanimity language: the combination of something.
Ibn Faris said: "Al-Jim, Al-Meem and Al-Ain are one origin, indicating the joining of things. It is said that the thing is plural."

The consensus was originally considered by the early grammarians to prove their morphological rules. They referred to it in their books. Sibawayh said:

"The Arabs focus on this and the grammarians are all," and he also said:

"Otherwise, all Arabs and grammarians disagree." I know the Khalil is in disagreement with them." Sibawayh in these sayings indicates unanimity.
Al-Farra said: "Consensus: firmness and determination over something."

Al-Akhfash said: "It is permissible for the nominative in it, and it is the language of many, but the group agreed on accusative." In this saying, Al-Akhfash also referred to the unanimity.

Al-Mubarrad said: "The grammarians have agreed that this is not permissible, and their unanimity is a proof against those of them who disagree with it." This saying is a reference to the consensus, and Al-Mubarrad made the unanimity of the grammarians an argument against those who disagreed with them.

Ibn Jinni prepared for him a chapter, and when would it be an argument, when he said: "Chapter of saying on the consensus of the people of Arabic when it is an argument: Know that the unanimity of the people of the two countries only becomes an argument if your opponent gives you his hand not to violate the stipulated." On the authority of Ibn Jinni when he said: "The evidence for grammar is three: listening, consensus, and analogy."

Among the references of Sheikh Muhammad bin Mustafa Al-Tauskari to consensus, even if they are few, then they should not be compared to what he had of the evidence for listening and analogy, including:

1. His saying: "The one who has already entered into it is assertive, i.e. assertive, whether it is a negation, a conditional, an imperative, or a prohibition. So the prohibition is absolutely included in it, and the command is nothing but the command of the addressee, which is known to the established doctrine."

2. His saying: "Know that the vowels presented him because they are absolutely dependent on them to know the second vowels, the yaa and the alif in absolute terms."

3. What he mentioned in the section on the deficient when he spoke about suffocation, in the issue of the heart of the yaa a thousand, as he said: "The inversion of the ya is obligatory in other than the second alpha because of its movement and the openness of what precedes it, then - that is, after the heart -

he deletes the inverted alif in the masculine plural absolutely, and the one that is addressed to a meeting The two dwellers, one of them is the alif, the other is the waw and the ya, as - i.e. like the heart and the ellipsis.

CONCLUSION

Praise be to God, who was pleased with His grace and grace and help to complete this research, and through the topics mentioned and which were previously discussed, we reached the most important results:

1. Sheikh Al-Tauskari, may God have mercy on him, used to cite few references to the Noble Qur'an.

2. Sheikh Al-Tauskari never invoked in his book the noble hadith, other than what he mentioned in the introduction to the book.

3. Sheikh Al-Tauskari did not invoke in his book Arabic poetry.

4. This book is devoid of philosophical and complex expressions, and it has been presented in a smooth and clear manner that matches the understanding and awareness of beginners.

5. He cites little Arab sayings. As for proverbs, we did not find a share of them.

6. Al-Tauskari's approach the approach of the people of Basra in dealing with the second morphological principle, which is analogy, and his morphological opinions that he adopted had a share in analogy.

7. Sheikh Al-Tauskari mentioned the languages of the Arabs, and these languages are among his listening.

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