

THE GRAMMATICAL DEFECTS IN THE SYNTACTIC OF VERBS IN THE BOOK (DIVINE GRANTS OF AL-JLOUTI (D. 1164 AH)

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Abstract:

The research deals with the ills that were mentioned in the Arabized verbs in (The Book of Divine Grants of the Gloti, the study and discussion of that cause, and who said it and followed it, and the preponderance of the cause and the reason for its weighting, and the research includes two issues, preceded by an introduction and followed by a conclusion with the most important results reached by the researcher, and the researcher dealt with this Find two issues:

The first issue: the reason in the present tense expression.

The second issue: the reason for raising the present tense verb.

Introduction:

Arabic is the key to understanding the words of the All-Knowing the Conqueror, and knowing grammar is a cornerstone for understanding this language⁽¹⁾. The grammatical cause because of its profound impact on the understanding of Arabic, and the statement of the intelligence and acumen of our scholars, the topic was the study of the cause in a book recently achieved, and no study has touched on it, which is the book (Divine Grants of Al-Juluti (T 1164)⁽²⁾.

After that, we can show the most important contents of this research, and its methodology in the division, which are as follows:

First: Two issues of grammatical ills in the syntactic verbs, the first issue: the cause in the parsing of the present verb, and the second issue: the illicit in the present tense verb.

Second: These two issues are preceded by an introduction to this research, followed by a conclusion with the most important results reached by the researcher.

First, the defect in the present tense verb:

Grammaticalists from Basrain and Kufic agreed that the present tense is expressive, provided that it is stripped of the definitive and definitive , and that it is stripped of the feminine noun ⁽³⁾.

Al-Jalouti said: ((The present tense is only Arabicized if the noun bears a strong resemblance)).

It is clear from the words of Al-Jalouti that he sees that the present tense is expressed; Because it is similar to the noun, but it is noted in Al-Jalouti's explanation that he did not touch upon the similarities between the present verb and the noun, but rather merely mentioning the reason for its inflection, so he made it clear that it is similar to the noun with a strong resemblance⁽⁴⁾.

This illness that the glute has aggravated is called a similar illness.

The grammarians who preceded Al-Jalouti have a difference of opinion regarding the reason for his expression of sayings, and their explanation is in the following detail:

Sibawayh , followed by al-Mubarrad , Ibn al-Siraj , al-Siraafi , Abu Ali al-Farsi , and Ibn Babshadh , Al-Baqouli , Abu Al-Barakat Al-Anbari , Al-Ukbari , Ibn Al-Khabbaz , Ibn Ya'ish , Ibn Al-Sayegh , Al-Ashmouni , Al-Suyuti , that the present tense verbs are expressed; Because they are similar to the names⁽⁵⁾.

It appears that this is the doctrine of the opticians

Sibawayh said: "The accusative in the present tense is from the verbs: (he will not do), the nominative: (he will do), and the assertiveness: (he did not do)... Rather, the nouns of the participles mean that you say: (Indeed, Abdullah will do), and he agrees with your saying: the subject , even as if you said: (Zayd is a doer) with what you want from the meaning: (He will do that) and (He will do that), then you append it these two letters for a meaning, just as (Alif and Laam) are attached to the nouns for knowledge⁽⁶⁾.

This means that the similarity between the present verb and the noun made the present verb expressive, not structured⁽⁷⁾.

The grammarians explained the similarities between the present tense verb and the noun, which are as follows:

The first aspect: to be common, so it is specified, just as the noun is common and is specialized, when we say: (sitting), this is suitable for the situation and the reception, so if you enter (sin), or (will), the verb is specialized for reception, and this is the same in nouns, so you say : (man), it is suitable for all men, so if you enter (alif and lam) it is specific to a specific man, just as the verb is specialized after its popularity, so is the noun after its commonness, so it is similar in this way⁽⁸⁾.

The second aspect: the entry of (Lam Al-Ibtada') on it as you enter the noun, when you say: (Zayd is to rise), as you say: (Zaid is standing), and when you entered the present tense verb (Lam Al-Ibtada), which is specific to the noun, it indicated the similarity between them⁽⁹⁾.

The third aspect: The present verb has both the present and the reception, so it is similar to the common nouns. And this is towards: (the eye), it is called: (the eye of the eye), (the spring of water), and so on⁽¹⁰⁾.

The fourth aspect: that it occurs as an adjective, and the noun falls as well, and this is like your saying: (I saw a man striking), as you say: (I saw a man striking), so the verb (hit) took place in the place of (dareb)⁽¹¹⁾.

The fifth aspect: that the present verb is continuous on the noun of the subject in its movements and its sukoons, so (to strike) on the weight of (drib) in the movements and sukoons.

When the verb resembled the present noun in these aspects, it was expressed, and left the circle of construction, which is the root of the verbs, to the circle of parsing⁽¹²⁾.

The seraphic added two other aspects: ((equality in the number and rank, and the thousand was does not enter the present as it entered the past and the order)).

The second saying:

Which is attributed to the Kufics⁽¹³⁾, that the present tense is expressed for two things:

The first: the introduction of different meanings to it.

The second: its occurrence over long and continuous times, because your saying: “Zayd will rise” is probable for the meaning of “standing,” and probable for the meaning of “he will rise” in the future.

He resembles the names; Because of the different meanings it has, it is necessary to dispense for them⁽¹⁴⁾.

This was stated in two ways:

One of them is that the letters also have different meanings that indicate them, and with the presence of these meanings, the Arabic language did not enter the letters, and this is towards: (No), it indicates the offer, the question, as well as the wish,

And (from) comes to begin with the purpose, and to clarify, and to deviate, and other letters that denote more than one meaning, yet the syntax did not include them.

The second: that its indications for long periods of time are counterproductive; That the past verb denotes a time that is longer than the future tense, yet none of the grammarians said that the past tense was parsed with this reasoning⁽¹⁵⁾.

The third saying:

This is what Ibn al-Hajeb said. The one who raised the verb present tense is active, and this factor is intangible, and it is the equivalent of the subject and predicate factor, and the accusative factor in the verb (that) ... and (that) the accusative, is similar to (that) the accusative of the noun in word and meaning ((when they shared the nominative factors, And the accusation is a polytheism between them.” (Al-Bukhari).

Ibn al-Hajib sees that their participation in the factors involved in the nominative and accusative is what necessitates the present tense verb to be expressive of the partnership between them.

Fourth saying:

This is what Ibn Malik held, that the present verb and the noun are similar in two respects:

The first matter: the acceptance of combinations, such as effectiveness, effect, and so on.

The second matter: the present tense verb is commanded, sympathetic, or resumed. When this similarity occurred between them, they participated in the parsing ⁽¹⁶⁾.

And this aspect that Ibn Malik chose in his view, as he said: It is more appropriate to combine them with “lam al-ibtiada,” ambiguity, specificity, and keeping pace with the present tense verb in vowels and sukoon. Because the past tense if it came abstract from (may), it was ambiguous from the past and its proximity, and (lam of the beginning) enters the noun, and the past tense as well.

As for the updaters:

Al-Makhzumi went against the previous grammarians and saw that the similarity of the present tense to the noun, and the difference of its endings, does not indicate its syntax; Because this difference came to refer to non-grammatical meanings that followed it, and the movements follow the end of the present tense, like their succession to the last of the past tense, the end of which opens towards: (written), and includes: (they wrote), and dwells towards: (why I wrote), One of the grammarians says that the past is Arabised ⁽¹⁷⁾.

It seems that this saying has a view. Because the change of the end of the present tense only came due to the change of the factor, not because of the occasion in the other, unlike the change of the latter with the past, it came for the occasion, and the homonym, so its connection with (waw) necessitates the inclusion of the homonym, and its connection with (nun women, and ta' of the subject) requires it.

After presenting the grammarians' opinions and arguments, and explaining their sayings, what the researcher tends to is what al-Jalouti went for in his reasoning, which Sibawayh followed, and the majority of grammarians from Basra, and others; that the present tense is expressed; Because of its strong resemblance to the noun, and this resemblance is represented in ambiguity, specification, and the flow of the present verb to the subject's noun in vowels and sukoon ⁽¹⁸⁾.

Secondly, the reason for raising (the present tense):

Grammarians from Basseen and Kufic agreed that the present tense verb is raised, provided that it is stripped of the accusative and assertive, and its safety from non-emphatic, and female.

Al-Jalouti said: ((And its denotation is as nominative as long as a nasib or assertive person does not enter upon it, and its denotation is by detachment from them, which is the doctrine of the Kufics and it is Al-Mansur.

It can be derived from Al-Jalouti's words that he mentioned two reasons for raising the present verb:

The first: stripping him of the nasib and the assertive, and this is the reason that the fur has afflicted.

The second: its occurrence in the position of the noun, and this is the fault of the Basrain and a group of grammarians, and he mentioned it in the form of weakness.

The grammarians differed before al-Jalouti about the reason for the present tense verb, and they are of three schools of thought, and in the following detail:

The first doctrine:

Sibawayh , al-Mubarradd , Ibn al-Siraj , and al-Zajji (which is apparent in his saying), seraphic , Abu Ali al-Farsi , and al-Ramani ⁽¹⁹⁾.

And Ibn Jinni , and they were followed by Ibn Babshadh , Al-Baqouli , Al-Akbari , and Ibn Ya'ish , that the present tense verb is raised, and the reason for its rise is; Its occurrence in the position of the name, and this is the view of the majority of Basra, and differed in that among them Al-Akhfash and Al-Zajaj ⁽²⁰⁾.

Sibawayh said: ((Chapter on the reason for entering the nominative in these nouns present tense verbs: know that if they are in the place of a predicate noun, or the place of a noun that is built on a predicate, or in the place of a nominative noun that is not a predicate, nor is it based on a predicate, or in the place of a dative or accusative noun, it is elevated, and its being in these places necessitated the nominative, and it is the reason for the entry of the nominative into it. its cause; That what is done in the nouns does not work in these verbs to the extent of its action in the nouns, just as what is done in the verbs, accusing them, or asserting them does not work in the nouns, and its being in the place of the nouns raises it just as the noun raises its being in the beginning)) ⁽²¹⁾.

So the verbs of the present tense if they occur in the position of the nouns if they are in a position of nominative, towards: (Zaid hits), then (beat) in the position of: (Zaid hits), or in the position of a noun that is set, towards: (Zaid was striking), then they are in the position of (Kan). Zaid standing), or dragged, towards: (I passed by a man hitting), and (beat) in the position of: (I passed by a man striking), because these verbs rise, and their being is what compelled them to raise in these places, which is the reason for their rise ⁽²²⁾.

The eligibility of the nominative for the present verb for its occurrence in the noun's position is from the aspects of its clarification as follows:

The first aspect: The present verb is devoid of verbal factors, that is: it is moral, it is similar to the novice, so where the subject was given the nominative, the verb in this position deserves the nominative as well.

The second aspect: It is located in the position of the noun towards: (Zayd is going), it is in the position of (going), and its occurrence in the position of the noun gives it the strength that the noun is similar to in terms of the first cases of the noun is nominative, so the verb was given the nominative ⁽²³⁾.

It was objected to the statement of the Basrien: that it is interrupted by (hela) and (if), because the verb after them is nominative, and it is not in the place of the noun; Because the noun does not occur after the letters (al-Tahdeed), or the letters (al-tanfees), these letters are not followed by the noun ⁽²⁴⁾.

This was answered with two things:

The first: The leve is the result of the verb before the entry of these letters, with evidence that it did not change after entering them.

Second: It is not every position in which the noun is valid, as it is valid for the occurrence of the verb, as it is impossible to enter one verb on another verb ⁽²⁵⁾.

The second doctrine:

And it is the doctrine of most of the Kufics, and they divided in justifying the raising of the present tense into two doctrines:

First: Al-Kisa'i's school of thought, which sees that the rapture for the present verb (the present letters) in its beginning .

This opinion was received from two sides:

The first: that the part of the thing does not work in it; Because (present tense letters) if you enter the verb it becomes like one of its letters.

The second: The nasib and the affirmative enter the present tense verb with the presence of (present letters), and change the verb from nominative to accusative, and assertive ⁽²⁶⁾.

Second: The doctrine of Al-Far` from the Kufic , Al-Akhfash from Al-Basri , followed by Ibn Kharouf , Ibn Al-Hajib , Ibn Malik , Ibn Al-Nazim , and Ibn Hisham , that the lifter of the present tense is its abstraction

From the definitive and assertive, the site does not fall into a name.

Al-Jalouti referred to them in this case, and favored it.

This view was contested by two things:

The first: that this leads to accusative and affirmative before the nominative, and there is no disagreement among the grammarians that the nominative takes precedence over them.

The second: that the factor of loss - which is abstraction - is weak, and if it appears the nominative does not work, then it is the first, if it is omitted, that it does not work, in addition to the fact that nudity is one of the factors of the nominative nouns, and it does not work in actions ⁽²⁷⁾.

The third doctrine:

And it is the doctrine of the glass of the Basrians, and the fox of the Kufic, that the present tense is raised with the noun; Because it is this present tense that necessitated his expression.

This view was rejected, that his consonance with the noun necessitated its parsing from the side of the sentence, then it is necessary for this that the verb to be nominative at all, and no one said that ⁽²⁸⁾ . And some of the modern grammarians held that the present tense verb is only augmented. In order to differentiate its time, to specify it, and to distinguish it, if it is intended to receive it, certain tools enter it, and if it is intended to indicate the way forward, special tools enter it as well.

After presenting the grammarians' reasons, and clarifying their opinions, what the researcher himself tends to is what Al-Jalouti went to in his reasoning, and in which Al-Farra, and other grammarians followed, for two things:

The first: It is free of cost and complexity.

The second: It is a matter mentioned by Ibn Hisham that this parsing is the current on the tongues of the Arabizers ⁽²⁹⁾.

Results and discussion:

1- The emergence of grammatical reasoning was in response to Islamic motives, without Western, non-Arab influence.

2-The grammatical defect is of great importance to grammarians as time progresses, which is evidenced by the attention of scholars to this matter, and the literature that has been written on this subject.

3-Al-Jalouti used to give a lot of grammatical and morphological explanations on the tongues of other grammarians, and sometimes he gave more than one reasoning to one issue than others.

4-Al-Jalouti was a transmitter or a collector of the ills of the grammarians who preceded him. being later than them, so we find most of his explanations based on strong evidence and a clear scientific statement

5- Al-Jalouti, in most of his explanations, uses explanation and detail, and elaborates on the reasoning, as in his mention of the reason for translating the six names into letters.

6- He was not a fanatic for one school over another, for despite his follow-up to the Basri, we find that he preferred the Kufis' opinion on the reason for raising the present tense.

7- His tendency to include more than one disagreement in one reasoning, while being accurate in attributing these opinions to their owners

8- He does not state the vowel in more than one, but rather he gives the reasoning, and leads it to the interpretation of grammatical rulings, and to clarify and clarify issues.

9-The researcher was not intolerant of the gluten as the subject of the research, sometimes he agreed with it, and sometimes he thought it wrong, indicating the reason for the violation.

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