

## **Al Jandy's Citing with the Word of Arab Prose in an Explanation of Qala'id Al-Ta'rif in Morphology**

**Umer Zahid Muheisein Hamdan Al-Kubeisy**

Ome19h2047@uoanbar.edu.iq

**Prof . Dr. Jasim Muhammad Suheil Al-Any**

Jasem.mohammed@uoanbar.edu.iq

University of Anbar

College of Education for Humanities

Department of Arabic language

### **Abstract**

This research aims to study the inference of Explanation of the Religion Sharaf al-Din Al-Jandi in the words of the Arabs Al-Manthur in his book, Explanation of the Qala'id Al-Definition in the science of morphology, and to clarify the importance of the words of the Arabs to the compilers, and the most important controls that the scholars set to accept their words, from sayings, languages, and the third, as well as clarifying the percentage of the explanation's inference in the words of the Arabs And the highest of these inferences and the extent of their interest in this way.

### **Introduction:**

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers, our Master Muhammad and all his family and companions.

Then:

The speech of the Arabs in poetry or prose is one of the most important sources that the grammarians relied on in building the rules of the Arabic language. Of the non-Arabs, and among these tribes were Qais, Tamim, Asad, some Kinana and some of the Tayis.

Prose is speech that is neither weighted nor rhymed, and prose is of great importance in that it meets the requirements of life from technical writing, from letters, contracts, speeches and dialogues, and Sharaf al-Din Ahmed bin Mahmoud bin Omar al-Jandi (T. Al-Tasrif, in prose, so he cited the sayings of the Arabs, their dialects, and their likes, although he had little luck in citing balanced speech, and I thought that he should prove his inference with the words of the Arabs scattered through this research and shed light on the most important evidence that he relied on.

The nature of the study necessitated dividing this research into an introduction and four chapters:

The title of the first topic: Controls of inference in the words of the Arabs according to the scholars of Arabic

And the title of the second topic: Inference from the sayings of the Arabs

And the title of the third topic: Inference in the dialects of the Arabs

And the title of the fourth topic: Inference by proverbs.

### **\*The first topic: Controls of inference in prose according to Arabic scholars**

In setting its rules, Arabic scholars relied on the words of the eloquent Arabs in poetry and prose. Poetry prevailed over prose in that, but they did not neglect to cite what his narration

was true from the slander, from the likes of Arabs, their sayings and dialects. However, linguists set spatial and temporal rules and regulations for martyrdom. In terms of the place, Al-Suyuti quoted Al-Farabi as saying in this regard: "The Quraish were the most generous Arabs in criticizing the most eloquent of words, the easiest on the tongue when pronouncing, the best of them audible, and the clearest in terms of what is in the soul. Among the words of the Arabs are: Qays, Tamim, and Asad, for these are the ones from whom he took the most and most of it, and on them he relied on the stranger, the Bedouins, the morphology, then Huhail, some Kinana, and some of the Tayis, and it was not taken from others from all their tribes. He used to live in the outskirts of their countries, which are adjacent to all the nations around them.

In terms of time, the end of the period cited was marked at the end of the second century AH for the Arabs of Al-Amsar (1). As for the Arabs of the desert, at the end of the fourth century. The place is associated with the idea of Bedouin and civilization; The more Bedouin or close to the tribe, the more eloquent its language and the greater the trust in it. Therefore, they avoided taking it; This is because the tribe's isolation in the belly of the desert preserves its language from any external influence, and the mixing of a tribe spoils its language and distorts its tongue(2). As for the prose evidence, it includes two types of language:

The first: What came in the form of a sermon, a will, a proverb, a wisdom or a rarity, and this type of Arab etiquette is of importance and takes in martyrdom the position of poetry, and conditions such as its conditions(3).

The second: What was reported from some of the Bedouins and those who cite their words in their hadith without achieving its popularity and spread, as was achieved by the first (4).

The soldier - may God have mercy on him - followed the example of his predecessors and cited the sayings of the Arabs, their languages, and their likes, but in general they are less than the evidence from the Holy Qur'an and poetry.

**\*The second topic: Inference with the words of the Arabs:**

Al jendy - may God have mercy on him - mentioned the sayings of the Arabs to cite them and to clarify the rules, and examples of this are his saying: "And the prohibition, and the neighbor: the front of the camel's neck from the galaxy of its altar to its beak, and the gathering is a jar, and their saying: So-and-so threw his neighbour, and he struck the two of them, and Islam became stable if it was permissible. The camel threw its neighbour, and hit its neighbour, if he was blessed, and it is a metaphor for "(5).

And from it also his saying: "And the past tense is filled with the eye of nature, and the epithets such as (generous) and (good), and nothing comes in it except the imperative, and the plural of an eye in the past and the past, and their saying: (The abode welcomes you), according to the appreciation: (They welcomed the specialty of it) bitter"(6).

It also includes his saying: "And their saying: This place is more desolate than others, because it is desolate." (7)

And from that also what the explainer mentioned about the measurement of the most effective preference, as he said: "The above was in proving the addition of the described over others. Because by the will of affirming the whole of it, no one after him was estimated, and the likeness of the verb, which is a noun, did not envelop around it, and the principle in the nouns is that these changes are known by them, so the original is not left without a cause.

And from it also his saying: “And if after the thousand of the combination there are three letters, there is no heart; for the demise of similar (clothing) and this is towards: (peacocks) and this includes the eal (sawm), for proximity to the end, and the correction (sawwam), for the distance, and the purpose of mentioning this question is tanning. (8) That the proximity of the limb has an effect on the pronunciation, because the pronouncing in the form of: (choices) is obligatory and in the manner of: (fasted) is permissible, and their saying: So and so is from the righteousness of his people, that is: of their choice, abnormal;

It also includes his saying: “The Shariah: Sharia, and the words of perpetuity, and it is like their saying: No star appeared, and no east appeared.” (9)

And from it also what the soldier - may God have mercy on him - mentioned about a verb source, when he said: “And (active), with a broken fa’a, and a hardened eye, on the authority of people from the Arabs, it is as if they were cursive with the infinitive from: (verb) towards: measuring the verbs sources more in it where they came from With the letters of the verb, and the addition of a thousand before the other, they said in (liar), (liar), as they said in: (honor), (honor), so the scout companion: effective in the words of the clear Arabs, they do not say other than him. : You have interpreted it to explain what was heard of the like of it. (10)

And from it also his saying: “The infinitive may respond to the weight of the subject and the object noun, as well as responding to its weight in their saying: (a just man) that is: just, and (this dirham struck the prince), that is: its multiplier (11).

### **\*The third topic: Inference in Arabic dialects**

The scholars took great care of the Arabic dialects, as they relied on them in their morphological and grammatical evidence. Ahmad bin Faris said: “Our scholars have combined the words of the Arabs, the narrators of their poems, and the scholars in their languages, their days and their places, that Quraysh spoke the Arabs’ eloquent tongues, and God chose them from the language of all the Arabs.” And He chose them and chose from them the Prophet of Mercy, Muhammad - may God’s prayers and peace be upon him - and he made the Quraysh Qattan his sanctuary, the neighbors of his sacred house, and his guardians.” (12)

The scholars have specified conditions for the tribes from which the language is taken. They are Qais, Tamim, Asad, Hudhail, some Kinana and some of the Tayis. Because these tribes are among the most known tribes, which are known to be the most eloquent, the most eloquent, and the best, and Al-Farisi summarized them, as Al-Suyuti narrated from him: What he took, most of it, and on them he relied on the Gharib, the Bedouins, the morphology, then Hudhayl, some Kinana, and some of the Tayis, and it was not taken on behalf of others from all their tribes. (13)

Some scholars of Arabic have expanded and did not differentiate between one tribe and another in the permissibility of taking from them and invoking their words and languages. At the head of these scholars was Ibn Jinni, who held a chapter in his book al-Khassas, which he called: The difference in languages and all of them are an argument, and not all of them are meant as an argument, all of what the Arabs uttered; Rather, what is meant by languages is the languages of the tribes whose eloquence is taken from them, and their eloquence is taken into account. The Arab scholars did not take from all the tribes; Rather, they took from each other and turned away from each other. So they took from the tribes whose people were safe from mixing with the non-Arabs, and they turned away from the tribes that were not safe

from mixing with the non-Arabs, so that melody and error in the structure or structure leaked into their tongues. (14)

As for Imam al-Jandi - may God have mercy on him - he moved away from the approach of those who preceded him from among the scholars in narrating from these and other tribes, and he was sometimes declaring the dialects from which he was quoted, and sometimes he did not state the name of the tribe, rather he was satisfied with saying that it is a language, or there are languages and from the tribes from which he was quoted explicitly by their names. They are:

1- Asad: It was narrated from them and stated in their language in the chapter on meeting the inhabitants, as he said: "They moved towards: (pleasure), and (not pleased) with the three movements of what happened during the above, and they adhered to the combination with the pronoun of the third person, and the conquest for the absent pronoun. They said: (His secret) is in embracing, (and her secret in) in conquest, because the distraction of its concealment is attached to its existence by its non-existence. And among them were those who conquered, so that the sweetness of the conquest eased the weight of weakness, and they built Asad." (15)

2- Hanzala: He stated them in one place as well, as he said: "The jim has been replaced by the toughened yaa in the endowment. He said: Abu Amr. I said: To a man from Banu Handala who are you, and he said: So he was judged. The mushtaqdah is hidden and the endowment increases its invisibility, so they changed a letter that was more apparent." (16)

3- Ta'i: He declared them in one place as well, when he said: "The meem was replaced by the nun in the form of: (ambar), which means the n has fallen into a consonant before the ba, because the ba is from the lip and the nun is sung in the nostrils, so the pronunciation with it is sonic before the ba is heavy for what It includes the exit from the gills to the lip, unlike if the nun moves, such as (the mustache), which is the coldness of the mouth and the teeth. This is what Al-Asma'i said, as with the movement the ghana went away, so he separated the weight, and who blamed the definition in the language of Tai' (17).

4- Hudhayl: He stated them in one place, when he said: "If the end of it is a thousand, then its ruling when adding: (My sticks), and (my Muslim), in adding (a stick), and (two Muslims), because the thousand is not It can be moved with a shard or something else, so it must remain an alpha, and in the Hudhayl language, an alif is inverted if it is not an alif deuteronomy and it is combined (18)

One of the features of his approach to dialects is that he does not state the name of the tribe, and he suffices with the word "language" or "his language." Among these places is his saying: "The (I) has its origin: (that) without a thousand after the open nun, as evidenced by their saying in the common language: (I did) Likewise without the alif in wording, and the alif in the endowment, to indicate the fath al-nun. (19)

He also says: "and with Sena and tailoring; it is contrary to the Seine in the intensity, and agree at near the director, the Sein is also concerned about: (listener), which is on the language of those who keep the fabrication, and the Seine is not in T. The directors converged, lest it be necessary to waste what is in the year of the virtue of whistling"(20).

And from it also his saying: "And towards: (healed) and (to straighten) and (to straighten) in that position, I mean that there is no slurring in this way, because the refusal of slurring in the form of: (to eat) was for the sukoon after the ta' in this grammar and beyond The stillness, as the original: (to resort to) and (to stretch), and (to wash himself), and its movement is accidental with the turning of the eye into an alpha, so it is not appreciated for its

presentations, and if it is necessary to display (to make it) and to make it appear (to make it clear) then we will hurry when the second man hurries. The second opinion of its presentations, although they are similar, is because the accidental movement is not considered in what we are first in it”(21).

#### **\*The fourth topic:Proverbs**

Scholars paid great attention to Arabic proverbs, and it was one of the transmission aspects from which they derived the rules of grammar and inflection, and hardly a linguistic book or a morphological work is devoid of them. Because the Arabs excelled in striking proverbs in various situations and events. Proverbs are related to human life, as they are a mirror of political, social, religious and linguistic life, and some consider them stronger than poetry in semantics; Because poetry is the language of a particular sect, but proverbs are a language for all classes, and for this reason scholars have found in proverbs a pure source to cite them in linguistic and morphological phenomena (22), Ahmed bin Faris said: “For example: M, Tha and Lam is a valid origin that indicates the opposition of something to something. Like this, i.e. its counterpart, proverb and example in one meaning.

Al-Kafwi defined it by saying: “And the proverb, with two language openings, is a name for a type of speech, which is what the public and the particular agree to define a thing without what it was established for in the pronunciation”(23).

And the Imam al-Jandi - may God have mercy on him - had a share of explicating the proverb in his explanation in the invocation of it. Complete, and once mentioned without explanation or statement. (24)

Among the proverbs that he mentioned and then mentioned their story is his saying: “And my saying: What appeared to be abnormal means what appeared to be abnormal in this chapter towards their saying: (Is more preoccupied than Dhat al-Nahyan), and (An idiot than Habnaqa), because they are both preoccupied with faults, and they are both preoccupied with faults. Sugar, a woman, I attended Okaz market and with her, we live in. When he and she said, I did not congratulate them, because he was filled with the ideal. (25)

He also says: "And say: Hamdwa secret in Sabah, a sign of saying: In the morning, he is praising the secret, and he is: like hits in the sense of practicing the patience, and resettlement of the soul until he praised his punishment, and origin: The people if they measure the cry After all, they boasted about it, and they praised what they had done.” (26)

And from it also his saying: “And al-Kisa’i: the parable of regret” (27).

And from it also: The soul of Issam is an example of someone who honors himself ... and he is the external Issam, but the Arabs called him externally. Because he came out by himself without any priority he had.” (28).

Examples of what he cited from the proverbs without explanation or statement is his saying: “And not to omit the thousand from the moving proverb, which is their saying: (The two rings of the bellows met) with the dwellers; (29)

And from it also: “The difference between (the utterance) and (the iqama) is that the verbs in the chapter act as if (it is suspended from the chameleon), unlike the verb in the three abstract, it is not necessary from the eloquent. (30)

#### **Conclusion:**

Through my study of this topic, I show the most important results that I have reached, which are:

1- The scholars of the Arabic language set spatial and temporal rules and regulations for citing the sayings of Arabs, their proverbs, and their dialects.

2- The study showed that the soldier built his morphological material on evidence, some of which were based on listening and others on analogy, and that the highest of these evidence is the speech of the Arabs.

3- The soldier was cited in the languages of the Arabs, and included among his sources that he relied on in his book, and among these tribes: Asad, Hanzala, Tai, and Hudhayl.

4- The highest evidence on which the soldier relied in constructing his book, Sharh al-Qala'id from the words of the scattered Arabs, are the proverbs.

5- In his martyrdom, the soldier did not deal with the words of the Arabs at a single pace, but you may find him mentioning the saying or proverb and then explaining it, or he mentions it without explanation or explanation.

### **Margins:**

1- The Suggestion in the Origins of Grammar: (90-91).

2- Linguistic research among the Arabs: (50).

3- Al-Mizhar in the sciences of language and its types: (1-211).

4- Preface the rules with an explanation of facilitating the benefits: (1-75)

5- An Explanation of Qala'id Al-Ta'rif: (46-a).

6- An Explanation of Qala'id Al-Ta'rif: (17-b).

7- An Explanation of Qala'id Al-Ta'rif: (59-b).

8- An Explanation of Qala'id Al-Ta'rif: (61-a).

9- An Explanation of Qala'id Al-Ta'rif: (77-a).

10- An Explanation of Qala'id Al-Ta'rif: (89-b).

11- An Explanation of Qala'id Al-Ta'rif: (53-a).

12- An Explanation of Qala'id Al-Ta'rif: (54-b).

13- Al-Sahbi in the jurisprudence of the Arabic language: (28).

14- The Suggestion in the Origins of Grammar: (91).

15- Characteristics: (2-14).

16- An Explanation of Qala'id Al-Ta'rif: (68-a).

17- An Explanation of Qala'id Al-Ta'rif: (74-a).

18- An Explanation of Qala'id Al-Ta'rif: (72-b).

19- An Explanation of Qala'id Al-Ta'rif: (80-b).

20- An Explanation of Qala'id Al-Ta'rif: (32-a).

21- An Explanation of Qala'id Al-Ta'rif: (86-b).

22- An Explanation of Qala'id Al-Ta'rif: (87-a).

23- Proverbs in Sibawayh's book, Presentation, Discussion and Evaluation: (309).

24- A Dictionary of Language Standards: (5-296).

25- Colleges: (852).

26- An Explanation of Qala'id Al-Ta'rif: (59-b).

27- An Explanation of Qala'id Al-Ta'rif: (61-b).

28- An Explanation of Qala'id Al-Ta'rif: (88-b).

29- An Explanation of Qala'id Al-Ta'rif: (68-b).

30- An Explanation of Qala'id Al-Ta'rif: (67-a).

**Sources and References:**

- 1- The Suggestion in the Origins of Grammar: Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (T.: 911 AH), investigation: Abd al-Hakim Attia, Dar al-Bayroti, Damascus, 2nd edition - 1427 AH - 2006 AD.
- 2- Preface the rules with an explanation of facilitating the benefits: Muhammad bin Youssef bin Ahmed, Moheb Al-Din Al-Halabi and then Al-Masri, known as the Nazer of the Army (T.: 778 AH), investigation: Ali Muhammad Fakher and others, Dar al-Salaam for printing, publishing, distribution and translation, i. 1-1428 AH.
- 3- Al-Sahbi in the jurisprudence of the Arabic language and its issues and the Sunnahs of the Arabs in their words: Ahmad bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (d.: 395 AH), Muhammad Ali Beydoun, i. 1-1418 AH-1997AD.
- 4- Characteristics: Abu Al-Fath Othman bin Jinni Al-Mawsili (d. 392 AH), the Egyptian General Book Organization, 4th edition.
- 5- Proverbs in Sibawayh's book, Presentation, Discussion and Evaluation: Shawqi Al-Ma'arri, Al-Turath Al-Arabi Magazine, 87th Edition, Volume 1, 1423 AH-2002 AD.
- 6- A Dictionary of Language Standards: Ahmad bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (died: 395 AH), investigation: Abd al-Salam Muhammad Harun, Dar al-Fikr, 1399 AH - 1979 AD.
- 7- Colleges: A glossary of terms and linguistic differences: Ayoub bin Musa Al-Husseini Al-Quraimi Al-Kafwi, Abu Al-Baqa Al-Hanafii (d. 1094 AH), investigation: Adnan Darwish - Muhammad Al-Masry, Al-Resala Foundation - Beirut.
- 8- Al-Mizhar in the sciences of language and its types: Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH) Investigator: Fouad Ali Mansour, Dar al-Kutub al-Ilmiyya - Beirut, 1, 1418 AH 1998 AD.
- 9- Linguistic research among the Arabs: Ahmed Mukhtar Abdel Hamid Omar, World of Books, 8th edition, 2003.
- 10-An Explanation of Qala'id Al-Ta'rif in Morphology : Sharaf Al-Din Ahmed bin Mahmoud bin Omar Al-Jandi, manuscript maintained by the Egyptian Book House under No.: (61).