Morphological reasoning in the explanation of the complement of Abi Ali Al-Farsi to Abi Al-Baqaa Al-Akbari Died in the year (616) AH

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Abstract---This thesis is entitled (The morphological explanation in the explanation of the complement of Abi Ali Al-Farsi to Abu Al-Baqa Al-Akbari 616 AH) and aims to collect and study the types of morphological causes for a prominent scientist of the sixth century AH, and to identify the characteristics of the explanation that he showed in explaining the issues of his book, and this research acquires its importance Since he is researching a book of morphological heritage, as this thesis is considered the first study on this book after its investigation, and the nature of the research necessitated dividing it into three chapters, followed by an introduction, an introduction, a conclusion and a prelude.

Keywords---morphological reasoning, explanation complement, prominent scientist.

Introduction

As for the introduction: I spoke in it about the reasons for choosing the topic, its importance, and its difficulties, and as for the preface: it contains two paragraphs. On the biography of Abu al-Baqa' al-Akbari, his birth, biography, his writings...etc. I presented in it a definition of his book, with an explanation of the reason and date of its composition, and in the second paragraph I talked about the morphological disease, its definition, the date of its inception, stages of development, and its divisions and divisions. The title of the first chapter was: The morphological industry evidence according to Abu Al-Baqa', and it included three sections preceded by a preface for each topic: I spoke in the first: about listening, in the second: about analogy, and in the third: about consensus..

And I made the second chapter on the types of illness according to Abi Al-Baqa', and it included four topics with an introduction to each topic: I spoke in the first: about use causes, and in the second: about transformational causes, and in the third: about standard causes: about signifiers, and in the fourth.

The third chapter: It contains: three topics: In the first topic, I talked about the characteristics of the reasoning of Abu al-Baqa', and in the second topic: I talked about his objections, and in the third topic: I concluded the chapter by talking about the shortcomings of Abu al-Baqa', and then the conclusion.

Occupational ailments

By using usages, he means: those ails that explain the usages of the Arabs, and they are among the most linguistic ailments It is not based on the assumption and imagine, but is heading to explain the direct use of A thousand in native speakers, such as their foul and demand for light (Shaaban Awad al-Obeidi / 247) that these ills are related to the Arab pronunciation for words and couplings.

Weight bug

This is one of the ills that revolve around the most in the language books, especially in the descriptive books. (Khadija al-Hadithi: 373). What is meant by it is to gain lightness in speaking and to stay away from what weighs him down. This is because Arabic is what it strives for most is to facilitate in its rules and ease of pronunciation. This illness in its content is a mitigating one. Because both of them aim to seek lightness in speech, and this is supported by the words of Dr. (Khadija al-Hadithi) - may God Almighty have mercy on her: "And this reason is in terms of lightness in speech: the result is lightness in speech" (Hadith 20).

Most of the language scientists have been initiated by Seboue, who mentioned in many citizens, and from its representative. And I have done. If the other character is moving, the wars are gathered on abdomen. What they say: Reject it and take it easy." (Sibawayh: 3/530

And al-Mubarrad justified it by the weight of the noun and kasr on the yaa if what came before it was broken, such as: (This is my boy) by saying: "and the broken ya'a is what came before it. The son of Al-Sarraj stated in its assets in an exhibition that accidentally questioned the meeting of Hamzatin in: (Akram) by saying: "The measurement was to say in a prostitution of Akram, such as (rolled) and threaten it because he was necessary from him to say: I am honored to say, Ikram So, they omitted the hamzah to make the two hamzahs come together." (Ibn Al-Siraj: 3/333).

Al-Akbari explained with it many issues in his book, (Sharh al-Takmilah by al-Akbari 1/120121130131), and it is one of the most recurrent defects in his view, and examples of it are: Weight of movements :Including what was mentioned in the issue of replacing the hamza with the waw as a continuous permissibility in the form of: (ajwah) and (aqat), (prepare), and the original: (wajuh) is the plural of (wajuh) and jouh'uh, (wih'uh: wa'uhu'), and (wajuh): Rather, it was replaced by a

hamza for the weight of the damma on the waw, (Sharh al-Tikmaelah by al-Akbari: 1/1061), (for al-Mubarrad: 1/63), (by Ibn Yaish: 3/404) (Al-Maluki: 27)
The burden of the two hamzats:

He mentioned it in the course of his hadith on the origin of (Akram) by saying: The original: (Akram) is with two hums, one of which has been omitted to make it heavy (Sharh Al-Takmilah Al-Akbari: 2/8838841120 Bin Al-Warraq: 1223: 18 No. And following all the letters of the present tense, the omitted is the second hamza; It is not permissible to delete the first compensation because it is the character of the reflection, which: It is a sign of the counter, and the tag does not delete it. It is a trust, and its origin is made from the trust, so the word fa'a is a hamzah, the hamzat al-wasl was brought together with a plural for the third plural, so it replaced the fa'a of the word wawa, meaning that the two hamzahs are 1/2 when they meet and the sukuk of the second is sukun (the takbir of the n. : 2/448), (by Ibn al-Hajeb: 1/88), (by al-Azhari: 2/705.

Homogeneous vowel heavyweight

Among the issues that the Arabs took into consideration in their speech: the meeting of homogeneous groups, and getting rid of this meeting is by inserting or omitting. And among them are those who open it seeking lightness, and among them are those who break it on the basis of the meeting of the dwellers .)Sibawayh: 3/529), (for Al-Mubarrad: 1/320), (by Ibn Jinni: 3/37), (by Ibn Al-Hajeb: 2/235) (Al-Malouki: 455), (Al-Suyuti: 6/179).

Among the second is what he mentioned in the context of his talk about the permissibility of omitting one of the homogeneous ones if it is not possible to combine it because the first letter is still the first letter by saying: that when he saw at the beginning of this verb two examples, and he did not need to explain the first: (Surat Al-An'am from verse 8), and three answers were said about him:
One of them: that it is not required in every place, as many of the two and close ones are not mitigated.

The second: that mitigation by assimilation is not specified, but there is another way of mitigation, which is deletion .The third: that mitigation is permissible unless something prevents it, and it was said that the second ta' is more appropriate for deletion because the change is dominant over it, towards: mention, and sometimes it changes to a denotative: remember, and sometimes it changes to denotes: remember, because the first t is indicative of discourse, and that is the subject of the present or the present. The word is a place that is immune to change, and is stronger than the second because of its primacy and its indication of meaning, (Sharh al-Takmila by al-Akbari: 2/12521253 his is the opinion of the Basrians, and Hisham al-Darir went, and attributed to the Kufis that the omitted ta' was the first, and al-Fara' held that it is permissible to omit one of them. 648), (Al-Zubaidi: 131), (Al-Ashmouni: 4/594)

The weight of the waw between the open yaa and the kasra

It is also a citizen of the Arabs, the wave of open and crusher, and this is in the false example of the for example: (prepared and sisters), and mentioned by the

rejoicity in his speech by the ugliness of the deletion of the Wawa in about: (preparing, preparing) saying: " Its origin is: (promising, and they promise, and they promise), so the waw was omitted because it was located between the open yaa and kasra... and the like of this is heavy for the Arabs. 433

Al-Mubarrad also mentions, and this is one of the places that the waw is prohibited from entering." (Al-Mubarrad: 1/88. Al-Sabban (d. 1206 AH) said - (They are two opposites of waw, and what is between two opposites is independent) (Al-Sabban: 4/256). Ibn Yaish explained the reasons for this reduction by saying: "This is because the waw itself is slack, and it was surrounded by two heavy weights: the ya and the kasra" (Ibn Ya'ish: 5/424)).

And the Kufics held that the omission of the waw in the form of: (Yad) is only for the difference between the imperative and the transitive in the present tense of the example Wawi, so the waw is proven in the imperative, towards: The Basuris rejected the statement of the Kufics that omitting the waw for the difference between the imperative and the transitive is invalid. Many imperative verbs have been omitted from the waw, such as: (and the house stops) and (and the flies slept) and (found in sadness they find) and the origin of (and they find) and other than that .There is), and all of them are necessary, and if the matter was as they claimed, the waw should not have been omitted from it.

Illah al-Takhweef: (seeking lightness)

Among the usage reasons that Al-Ukbari justified are some morphological phenomena in his book, they are (the reason for lightness or lightening), and what is meant by the morphological reduction: which is in the exchange of movements, and it is known that (Al-Fath and Al-Fath and Al-Sukoon are all four movements): The movements over others are in the level of weight and lightness, and the ancients believed in the lightness of the movement of conquest and the weight of the movements of damm and kasr, and the weight of the movement of damm over breaking, (Sibawayh: 4/411), (Al-Mubarrad: 1/184), (Ibn Yaish: 4/124)).

As for sukoon, it is the lightest of signs, and according to some hadith scholars, the fatha is the lightest of signs, even from sukoon (Ibrahim Mustafa: 81).
This vow has been received at Sibuya in many citizens. than they become to what they weigh, then make it lighter." (Sibawayh: 4/411)
Including an explanation of the deletion of the collection (desert), by saying: "If I collected Sohar, and the origin was deserts, and if you want to say I said, and if you want to delete it," (radiator: 2/231)
As Ibn Yaish mentions by saying: "Rise up, there is no movement lighter than the Ibn Ya'ish: 3/163.
As for Al-Akbari, he justified many issues with this reason, and the explanations for them varied in his book, including:

Reducing the heart

Al-Akbari mentioned that the afflicted is from the waw in (he said says), the origin is a saying, the source is from it and the place and time are one, in his saying: (the article the denominator), and the reason is in the inversion of waw

alpha because it moves in the same way and openness, and the predicate of what was mentioned before it, In the issue of if the waw is broken first, like: (Asada and vessel), and the original (cushion vessel), it is permissible to turn it into a hamza for the weight of the kasrah on it, except that it is less than replacing the folded one, and even if it was open, it was not changed due to the lightness of the opening of the opening: (/1062), (Sibawayh: 4/331), (Al-Mubarrad: 1/94), (Ibn Jani: 2/242) (Ibn Al-Sikt: 1/122).

Dilution by substitution

And from what he mentioned in his talk about the substitution of the Z: Because Z is lighter than others. Why is it soft ?Towards: the diminutive of (Kirtas) and its plural (Karatis) and (Quraytees), due to the impossibility of the pronunciation with a thousand after the kasrah, and its example as well, while yah was replaced by the waw in the form of: (wind), (Explanation of the complement to Al-Akbari: 2/1074), (Al-Suyut). : 1/215), (Al-Mubarrad: 2/282), (Al-Akbri: 21/166) And the original (they will go as a soul), and they said in its plural: (winds) and they said: (spirits), and from it is the Almighty's saying (And We sent the winds to fertilize), Surah Al-Hijr from verse 22.

Mitigating by sedation

Al-Akbari mentioned this type of mitigation, in the context of his talk about the reason for sakening the waw in (invading) and its origin: (invading), and he mentioned that it is the sukoon of the waw in (invading). (Explanation of the complement to al-Akbri: 2/12021203), (Ibn al-Hajib: 1/93),Al-Akbri: 2/28

Reducing by omission and substitution

And from it what he mentioned in his hadith about the omission of the Ya'a in (Yaman) and its origin, (Yamani) attributed to Yemen with the wording of lineage, not in its true form, except that they deleted one of the Ya's and replaced it with the alif, (Sharh al-Takmilah by al-Akbari: 1/25:32/31).), (Ibn Jinni: 2/307).

Excessive use

It is one of the usage ills that have been frequently used by scholars, and the reason for use, or omission due to frequent use in the words of the Arabs, and it is a frequent circulation among Arab scholars, and it is one of the ills that revolve frequently in the books of disposal, and whoever reads Sibawayh's book finds this reason has been mentioned in places There are many, and Sibawayh said: "They need to reduce what they use more often" (Sibawayh: 1/163.

And Imam Al-Suyuti mentioned that it was: "It was adopted in many chapters of Arabic" (Al-Suyuti: 1/573). And they said: "I don't know." So they changed these things from their meaning, to make it lighter when it was used a lot." (Ibn Ya'ish: 3/130), and from that what Abu Hayyan mentioned: A brother, a fetus, a son, a year, a bite (Abu Hayyan: 1/250). Al-Mubarrad and Ibn Al-Warraq justified some of the morphological manifestations related to the omission, including what was mentioned in the case of the omission of the yaa from Ibn: (Ibn Ya'an) Uncle), and

their origin is: (O son of my mother) and (Oh, my cousin), but the ya' has been omitted from them due to the frequent use. Al-Jurjani, (1/595)

Towards: the Almighty's saying: (Indeed, they are among them Ammon), (Surat Al-Naml from verse: 66) (They were blind people), (Surat Al-A'raf from verse: 64) and His saying: (Judges and judges, and buyers and buyers), and the reason for it is if the Z is proven, for its movement by annexation and fracture, and they did not do that; Because of its heaviness after the kasrah, so when you moved what was before it with its movement, the dammah belongs to the waw and the sukkarah to the yaa, (Sharh al-Tikmaah al-Akbari: 1/262), (Ibn al-Hajib: 1/89), (Al-Jurjani:1/267).

Omission of frequent use of verbs

Abu Al-Baqa' mentioned the origin of the verbs towards: (eat), (take), (pass) and (to eat), (to take) and (to command) with two pronouns: the first is a plural, plural, qawsah, and the second: qawsah and qawsah. He was taken) (Explanation of the complement to Al-Akbari: 1/11352/353), (Al-Mubarrad: 2/98), (Al-Akbari: 2/362), (Rukn Al-Din: 2/699) .and (Omr), but they omitted the second hamza, and dispensed with the hamzat al-wasl, so they said: (Eat), (Khuth) and (Murr). for frequent use. (Explanation of the complement to Al-Akbari: 1/11352/353), (Al-Jurjani: 54), (Al-Surayhi: 88).

Dispensation

In order to dispense with the defects that were mentioned a lot by the scholars of Arabic, and the reason for dispensing with the morphological defects that the ancient grammarians gave the ancients, and Al-Mazini reasoned with it in his conjugation, followed by most of the authors in that, and it is important to explain it in his elaboration. And he called it: (Al-Kifa'a), (Khadija Al-Hadithi: 378), and he referred to her by saying: "Because among their words is the dispensation of the thing with the thing." (Sibawayh: 2/158), and Al-Mubarrad said: "And among those who uttered the sufficiency of the word were six. Wasted." (Al-Mubarrad: 2/201). Ibn Jinni singled out a chapter for it that he called "Chapter on the need for something to be dispensed with over something." They are self-sufficient with the naked, because they are among the things that are independent of the thing so that they do not include it in their speech, (Sibawayh: 3/646) and Ibn Hisham, like other scholars of the Arabic language, more than the reasoning for this reason when he said: "It is not permissible to The whole or the whole intention is to dispense with both, just as they dispensed with the same Deuteronomy Sei from the same Deuteronomy (Ibn Hisham: 3/298).

Illness of the will of the statement

And it is one of the ills that abound in the studies of the Arabic language, especially the conjugation of it, and it is known necessarily that the Arabs demand in their speech two things that are not third: eloquence and lightness. The reasoning is sometimes by eloquence, in order to receive the movement, and at other times to denote a letter omitted from it, and thirdly by placing a letter in place of a letter. Because it is clearer than it, and that is in matters of

substitution, (Ibn Jani: 1/9104046), (by Al-Farsi: 213214), and it revolves around a lot in language books, and Sibawayh attributed it to a number of questions (Al-Masa'il 467) Modernity: 387), the example says: "This is a door to what he is distracting to see the movement without what we mentioned by the daughters of the Wu and the late, but it turns out the movement of the late letters that did not go after it." (Sibawayh: 1/161)

The eighties explained his saying: towards: (lived) may be (live), (live), so he transferred from it the z'ah to the eye, so the ya lived and accepted it, then turned the damma as a crumb to receive the z, as it was close to the edge of (as they broke the ya').) To prove the ya in it, (Al-80mani: 467), and the use of this defect was mentioned by Ibn Al-Sarraj in his explanation, adding the alif to (hayyal) in the case of endowment by saying: and his reckoning." (Ibn Al-Siraj: 1/145))

A- Explanation of the origin of the word's zany, not the repeated letter

Abu Al-Baqa mentioned that if the letter is replaced by ta' al-iftaal, if the fa is one of the occlusal letters, then it is not expressed by its pronunciation in the weight towards: The weight of them is (fa'aa') and (fa'a'), and it is only said: they are on the weight of (fa'a'); Because his weight is intended to indicate the origin of the zina, not the repeated letter, (Sharh al-Tikmaelah al-Akbari: 2/111112), (Sibawayh: 4/239), (Ibn al-Siraj: 3/217), (Ibn Jani: 2/142), (Al-Radi: 3/29).

Movement statement

Among the issues that Abu al-Baqa' justified with this reason was the addition of the ha' of the endowment or the ha' of the suktah in adding the alif to (hayhal) in the case of the endowment. hello); To clarify the movement, (Explanation of the complement to Al-Akbri: 1/209), (Ibn Asfour: 2/436), (Ibn Al-Siraj: 1/145). And his example is also, (here): here, and in (ana): that, and the reason for that is the difference between the alif and the ha' of softness. 173-207), (Ibn Ya'ish: 5/231), (Al-Jurjani: 1/274.

Door kicking off

What is meant by expulsion of the door according to linguists: it is the generalization of a ruling for a defect in some members of the door, over the rest of the door with the absence of the reason for which the ruling was established; To be the whole door on one way.) And (weight) was deleted from it because it fell between ya and kasra like: (to count), then it was deleted with the rest of the present tense letters without a vowel, likon: 8 and one

Imam al-Siwati who has been singled out: (expulsion of the door), (Sioty: 1/497), we can say that the bug of the door expulsion on a large contact with pregnancy measurement if the mobile and mobile it from one door, with the appropriate loss in vow, and Sibui, the bug, building the proper act on the sleep, if she contacted her. In it - if it is she and he does one thing - who does it do, since it is permissible for them to express it when the nouns are singular and not a noun" (Sibawayh: 1/20), and al-Mubarrad mentioned it under the title of the three), and (this is the chapter) I know that these Wuo if the act on (he does) fell in the

present and so you said: (Promise and find finds, and he will find, and will fall because they have signed a site It is the wawat, and that is that it is between a yaa and a kasra, and the letters of the other present tense were made successive to the yaa so that the door would not be different" (Al-Mubarrad/1/188).

Expel the door in verbs

Among his justification is the omission of the hamza from (Akram) by saying: The original (Akram) is with two hamzahs, one of which is omitted; for the weight of the plural between the two hamzats; So they omitted the second hamzah for weight and in order to make it lighter, then stick this omission with the rest of the present tense letters with the absence of the omission in order to keep the omission from al-Bab al-Kubr 2/1120, Ali: 54 (Ibn Ya'ish: 5/425), (Ibn Aqil: 1/37), (Al-Hamdani: 1/20), from it also by saying

And some of them say (permit me), and the original is (permit), so the second hamza turned ya into an imperative heart; So that two hamzahs do not come together, so that the door remains on the same Sunnah, (Sharh al-Takmilah by al-'Akbari: 1/232), (Al-Jurjani: 32) (Ibn Ya'ish: 9/108), and from it he omitted the waw in the form of: (to promise) and (to promise) and (to promise)), and if the waw is not located between the ya' open and kasra; And that's to agree (prepare); So that the door remains on the same Sunnah, (Sharh al-Tikla al-Akbari: 2/1271129), (Ibn Yaish: 5/425), (Al-Mubarrad: 1/74)

Expel the door in the names

He mentioned it in the course of his talk about the reason for replacing the hamza with the alif, as it was replaced by the feminine alif to say: (hamra and desert) The heart of the hamza waw in the plural of the sound feminine and genealogy is disliked to combine the two known signs of what the two signs of the masculine and what they say are feminine. (Hamrawan and two deserts) and turning it over in Al-Muthanna to expel the door according to one Sunnah, (Sharh Al-Takmilah Al-Akbari: 4/1064), (Ibn Yaish: 3/202), (Al-Quraishi: 798/15 Number25 Shawwal 1423), Ibn Yaish explained that the Arabs They turned the hamza in (desert) and waw in the peaceful feminine plural, and they said: (deserts); Because if they had not been converted, they would have said: (Deserts), and they hated the meeting of the two signs of femininity in the plural and for the same reason they turned the hamza waw in the lineage, so they said (Hamrawi and Sahrawi), and they turned the hamza waw in the second, and they said (Hamrawan and Saharawan) with the absence of the vowel, that it turned the hamza waw in the plural deserts. Between the two signs of femininity, and I turned in the deuteronomy to expel the door on one tooth. And the meaning of his saying: (so that the door remains on one Sunnah), i.e.: so that the present tense remains in the same frequency and its pronunciation does not change .These were some of the usage faults from which Abi Al-Baqa' used as a means to justify the morphological issues of his book, and the intention was not to include them exclusively; To clarify how Abu Al-Akbari used to explain the various linguistic uses and morphological problems in his book.

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