

Riddles of Andalusian grammar to the grammarians

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Abstract

This research dealt with an important aspect of the Arab heritage, which is the role of the Andalusian school in Arabic grammar. It showed some of what the Andalusians added to the Arabic linguistic lesson, especially what emerged from their comments and inquiries on the views of the school and Kufic pioneers of the school, which contributed to the manifestation of some of the problems that the visions stood And Kufic.

The research required mentioning some of the examples of Al-Andalus grammarians, and it was based on three models of those challenges that show the contribution of Andalusians and their role in the Arab grammar lesson, then mentioned some Andalusian names that had the most prominent role in the Andalusian school. The first model showed the role of Ibn Malik to resolve the dispute contained by the scholars of visual and Kufic grammar in the entry of the thousand and the lam over the sentence, where the opinion of Ibn Malik on his permissibility and popularity in Arabic grammar. As for the second model, it dealt with the controversial issue of preventing dismissal of the disbursed, as a dispute arose between it being banned by the Basraians and its specialization in poetry for the Kofi's, but Al-Suhaili, one of the pioneers of the Andalusian school, said that it is permissible with poetry and other than poetry and stipulating it with flags.

The third model dealt with the issue of disagreement regarding the permissibility of removing the pronoun referring to the beginner, as that was permitted by the visions and prohibited by Al-Shanmari; Because the pronoun represents the connection within the sentence and its deletion deludes separation.

Keywords: Riddles, Andalusian and grammarians.

I. Introduction

The Arabic grammar is one of the most fertile lessons that occupied scholars in the Arab and Islamic world in particular because it has a direct prejudice to the Quranic text, as understanding the sacred text is one of the most important reasons for that interest, so religious life cannot be organized without resorting to understanding that text until it is completed Thus knowing the laws stipulated in the Noble Qur'an.

If the Qur'an was formulated by the Arabic tongue to select its words and expressions appropriate to the station or choose the morphological structure of the words in order to be consistent with the significance of the place or formulate the syntactic bonding in a tight form, then it is worthy of society to study the Arabic grammar

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and reflect upon it ¹, if that importance is evident to the community that lives in the middle The Islamic and the Arabic do not lose sight of that interconnection between grammar and the Qur'an. The Arabic grammar still does not cease to know the Qur'anic significance, and there is no doubt that the access to these indications is represented by the knowledge of the Arabic methods and languages spoken by the Arabs and the Holy Qur'an was revealed. Grammatical studies branched in solidarity with the branching of the Islamic state east and west, especially since that expansion brought in misleading people from the earth who were not proficient in the Arabic language, so the melody entered the Arabic language, which called grammar scholars to join forces to care for grammar so that the heritage of their religion is not lost, and as a result Interest has arisen a group of schools interested in Arabic grammar ((and talking about grammar schools goes on, because it is a research into the history of Arabic grammar that extends from the middle of the first century AH to the fourteenth century, and includes different environments such as Basra, Kufa, Baghdad, Egypt, the Levant and Andalusia)) ².

If Andalusia represented the gateway to communication between Arabs and the European continent, then it is worth us to browse that travel that changed the face of the world and made Europeans more exposed to Arab heritage, in those difficult moments that Arab thought went through due to political conflicts, which were called at that time in the dark ages of the European world We find in that period many episodes that must be known in order to understand the role played by the Basra School and the Kufa School in Andalusian culture.

From here comes the interest in the Andalusian grammar school, to know the origins that contributed to the emergence of that school and the nature that the Andalusian school left in the Arabic grammar, as the Andalus school had grammatical methods and gestures worthy of consideration and creation of attention, especially exposure in this field to the most prominent pioneers of that school, including Al-Shanmitri Al-Suhaili, Abu Ali Al-Shalobin, and Ibn Malik, who added to the Andalusian School its special luster. Hence the hypothesis of this research arose from two reasons:

First: the validity of Andalusian grammar and the determinants that contributed to the emergence of that grammar and the pillars on which it relied in establishing its hypotheses.

Second: To show the effect of Andalusian grammar in the study of Arabic grammar with their invocations that they added to grammar.

Accordingly, this research will rise to fulfill these two principles to verify the role of Andalusians in this field.

II. Riddles of Andalusian grammarians to grammarians

Firstly - Thousand and LAM connections.

Alif and Alam have entered the noun name for the purpose of allocating it; That is, the name is transferred from the public to the private domain, and it entered the name of the verb or verb name, and in its entry on the adjective similar to the view, because the similar adjective is returned to the proof and does not actually pass, and the grammatical audience promised it to connect it with the envelope; The noun sentence; The present tense is one of the necessities of poetry, and it was approved by some Kufic ³. It was mentioned when the poet said:

And he says, "The betrayal and the most hated rhetoric speaking ... To our Lord, the voice of the red ass

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Al-Baghdadi reported on the authority of Ibn Malik that he said: ((And to me that such a thing is not necessarily specific; the poet can say: (The voice of the donkey grieves, ...). If they do not do this with his ability, then a notice of choice and not being forced)) ⁵.

Ibn Malik did not put the witness in the context of the misfortunes; For the poet to be unable to do so, it turns out that the poet was intending not to do so; Because the thousand and the lam are connected to what connects the nominal, actual and circumstantial sentences, so the reason for the prohibition was the burden of identification. Because it is like it in the word, its link is made, and it is a sentence in the meaning and singular in the word until it is valid for knowledge to enter on it, so it relates to the name of the subject and the verb and the suspicious adjective, so they assumed that the alphabet and the word are known and there is no related name, so they entered the opposite, so enter the verb, the verb, the subject So this shows their destination ⁶.

Al-Damamini indicated to the literal (the) if it was to the era towards (a striking came to me and honored the striker), so they made her connection with the name of the subject and the verb to be similar to the verbal and meaning of (literally) literally defined towards (the man), and in it a look; Because (the) entering the singular and connected name is based on this knowledge of what is in it from the covenant, and if (the) remaining in its letter when entering the sentence it is necessary not to implement it and to erect the actor who after the subject's name or the object of the verb towards (the striking prince Zaid came) With an estimated verb ⁷.

Al-Shaloubini stated: ((Alif and Alam are only connected to the adjectives, and they are connected to the sentences

Scarcely). Sibawayh did not cite the words of the poet (he says the betrayal ... the house) despite his mentioning that the thousand and the lame entered the name of the subject as he mentioned it under the section ((The subject became in it the position of what he did in the meaning and what he works in it by your saying: this hitter is increased, so it became in the meaning This is what struck Zaid, and he did his work, because the Alpha and the Lamb prevented the addition and became like the Dragon.)) ⁸.

Ibn Hisham indicated that the thousand and the lam had already reached the present tense that it is poetry, and he inferred that it did not translate it by saying: ((I arrived with an adverb or a nominal or actual sentence that the present tense did, and that is evidence that it is not a letter ..., and everyone is poetry.))) Al-Afakhsh mentioned that the alphabet and the lame in his saying (Al-Jada'a) is the meaning of your saying which is a curse ⁹, and despite that it is at the slightest letter of identification ¹⁰, so he did not suggest the name of the thousand and the lame included in the present tense or something else. Al-Shatby did not agree with Al-Akhfash and Ibn Malik, in the name of the thousand and the lam related to the sentence, so he made it a tool for identifying (as for the ... then ... it is also concerned with the names in all its aspects as being to define the covenant or gender or superfluous ... as well as it is connected to it for the definition also, and if it took place with That being connected ...)) ¹¹.

And Al-Shaloubini inferred the literalism of Alif and lam, that if it had not been a letter ((it would have been reduced). And what was mentioned and raised in your saying: The Qa'im came to me, and I saw the Qa'im, and I passed the Qa'im, expressions without meaning

To her, and that is not permissible, ... what is required in that is a letter of definition for what comes after it, to know it ^{12,13}, and Ibn Malik punished it ((to be said: The evidence requires that the work of the connected person appear at the end of the relationship, because its proportion is from it the proportion of parts The compound of it, but it was prevented from that, because the link is a sentence, and the sentences are not affected by the factors, so when the link of the thousand and the lam in the word is not a sentence that was brought in according to the evidence of the lack of objection.)) ¹⁴. In spite of that, the apparent disagreement between the grammarians about the nomenclature of Alif and lam related to the present tense, which is evident in the witness mentioned in his saying: (the donkey is renewed). The priority in adopting the language, as Ibn Malik adopted that hearing as the advanced house, and what the poet also quoted:

You are not satisfied with the rule of his government ... nor inherent nor opinion and controversy ¹⁵

For the poet to be able to say (Al-Mardhi), and tell the other:

*What a spirit like to be and become a fun ... unparalleled funeral*¹⁶

For the poet to be able to say (no soul), and tell the other:

*And he does not see for vinegar ...the same thing as someone who sees*¹⁷

For the poet to be able to say (and who does not see).

And all of this was not one of the harms, but with the possibility of the poet, the Alif and the lam, who is competent in the names if she entered the verb, she went out of her definition as it was shown from what Ibn Malik mentioned, when he said: ((Ibn Burhan (d. 456 e)) was quoted as referring to the conduct of the Alam and lam by entering it into the verb. And his reasoning is strong, because the letter of the definition in his specialty by the name is like the letter of catharsis in his jurisdiction already, just as the letter of catharsis does not enter a name, the character does not enter the word on the verb, then it is necessary to believe the thousand and the mother in: consent, and the greed, and he sees, and the spirit is names in the sense of who, not a definition letter . ¹⁸

It turns out that the term oligarch, which was mentioned by Ibn Malik in the entry of the thousand and the lam over the sentence, was not found by Ibn Malik but preceded it to that of Al-Shaloubini, it is not from the creation of Ibn Malik, and from the literalism of the thousand and the lam or its name, which is included in the sentence, as the thousand and lam that differed to the definition differed. For the connected alpha and lam according to what Ibn Malik referred to from the conductive, the letter is released from what it was evidence of doing it, such as the exit of the letter (W) from the section being an ampersand to the oath with the indication of the conjunction; Because the letter does not enter the same ¹⁹, as the poet says:

By God, if you did not pass what you loved ... nor was it inferior to slaves and bright ²⁰

Second - leave the outlay necessary.

The Grammar mentioned that the Tanween is a sign of the names, and among these names are what is gotten and what is not gaining, so what is called gestation is called the disbursement and what is not gotten is called the prohibition of exchange ²¹, and the opposite may be mentioned in that, as the prohibition is prohibited from the exchange or the gestation of the disbelievers is left according to what the Grammers mentioned with The difference in the arguments and opinions regarding the graduation of what was mentioned in the poetry from leaving what goes away, and this was mentioned when the poet said:

And there was no fortress, no locker ... they overtook Merdas in the complex ²²

Al-Baghdadi's transmission: ((And the scientific requirement to prevent exchange is only the doctrine of Al-Suhaili, but Coffees are permissible to leave the exchange absolutely necessary, in the flags and others)) ²³.

And Al-Serafi stated: ((The Kufic and Al-Afsh have permitted leaving the exchange of what goes away, and his father Seboue and most of the Basrians, because he does not try to prevent the exchange of what goes out of the origin to which he returns)) ²⁴. The evidence for the Kofi is that it is permissible to leave the disbursement of the necessity of poetry the abundance of poetry. That is: hearing, while the second evidence is analogy, as it was permissible for the poet to say, delete "W" when he says:

So he shows his journey, he said: ...Someone who has loosed the slurry will answer ²⁵

As he removed the (W) from (Fabinah) and the original (we indicated it), then he deleted (the W) while it was moving and the dawn of the dwellers was removed, so if the permissible is removed, then the occupant is removed first, and he went on to the doctrine of the Kufi's Abu Al-Hasan Al-Akhfash, Abu Ali al-Farsi and Abu Al-Qasim bin Burhan from the Basrien, but the evidence For the Basers, by preventing the permissibility of leaving the one who is in need of poetry, that the original in the names is pure, so if it is permissible, he will return the original to the branch, and lead to confusion of what goes away with what is not going away, and removing the (W) from (it) does not lead to confusion as in deleting the Tanween .

Al-Radhi stated: ((The Kufic men and some of the Basrians sanctioned the necessity of leaving the dispensed person alone, no

Absolutely, but on the condition of scientific without other reasons for its strength)) ²⁶, and this opinion has been singularly accepted by him

It is permissible to leave the disbursement of the disbursement according to the scientific condition of the Kufic, as the readers mentioned: (And the day of Haneen and Haneen valley between Makkah and Taif. And Haniyan took place) because it is the name of a masculine. And when it is named water, valley or mountain in the name of a remembrance in which its wages did not ... Wasit, Hanin and Badr, a name for his hometown in which he is, so they do not drag him)) ²⁷, so the condition of exchange in (nostalgia) at the fur is that it is a name for a male, and he was named by a male, where the name remained on its origin and it was a science for a male, but in the second (Haneen) the name moved from the original and it is Masculine to feminization, which is (the town) then prevented from spending, as the reason for moving from the original to the branch; Because the feminine is a branch of the masculine, when the poet says:

They helped their prophet and pushed his button ... while the heroes relied ²⁸

The poet Hanin made a name for his town, so she was prevented from exchange. Al-Suhaili's reason for permitting leaving the disbursed among poets is the fact that the flags are movable and immovable, so the improvised, improvised, and unmoved, which is transmitted towards: (Yazid), (red) and (three) if he is called by them, are not whining and whining. Some of the flags were not enlightened before the designation towards: (Assad) and (Ghanem), as they turn to the good meaning that was found in it, and keep it on the original guise, and what is permitted by the names towards: (Raven) and (Hedgehog), so they turned to their first meaning, they must remain. As it was from the Tanween, and for this reason the poets leave the exchange of what goes away from what was permitted by the names on the originality of the Tanween ²⁹.

Al-Suhaili's scientific requirement to leave the dismissal is based on hearing. This is due to the large number of scientific evidence received, as it was taken from the Kufic shrines. Because they made the hearing an argument for them in this section in addition to the analogy, so they called it necessary in the scientific and non-scientific, but Suhaili added to the Kufic permissibility under the condition of scientific, and this condition; It is caused by the abundance of scientific evidence, and the reason for this has been advanced by the media only, as mentioned by Al-Suhaili, and the content of the approval of the Kufic for the scientific not stated by others, so this condition was not attributed to the non-satisfied Kufic; So it is an opinion that Al-Suhaili devoted to himself, and he explained his reason as above.

Three- Deleting the returnee from the sentence.

The nominal sentence is required, if its news is a sentence of the existence of a pronoun that goes back to the beginning. Because the sentence is independent, there must be a link that links it to the first part, and this pronounced or pronoun may be deleted, as it comes in a preposition with (from), and the sentence of the primary is primary, so the deletion is permissible; Because the sentence of the news feels it's part of the sentence of the beginner, then the neighbor and the offender are deleted, so if the word that was started in the sentence of the news is an accusation, then the neighbor and the offender are an attribute of it, and the connected pronoun may be deleted if it is affixed by the object and the initiator (all) according to the difference of opinion at the grammar ³⁰, and it was mentioned When the poet said:

Three of them intentionally killed ... and God forbade a fourth, returning ³¹

Al-Baghdadi reported that Al-Shanmitri said that he said: "(Cite Sybarite to raise all with the removal of the conscience from the verb and make it like Zaid was struck, and if a monument is said: (All I did not do) and (all of them were killed) to make it reward for what is done.)" ³². It was also reported from Hebron: ((And they may conceal in the delightful verb, and they raise the verb in it as the saying of Zaid is struck, and curses the meaning of his stroke and curses him, and Zaid is raised with the caliphate, and the caliph is signed).³³ Sepoyeh mentioned that after mentioning to the witness, that: ((This is weak, and the face is the most familiar with the monument, but likened it to their saying: I saw so and so, when they did not mention distraction, and he is in this better.))) Sebuye is the best; This justifies his saying: (better); Because I saw the full name, it does not need clarification ³⁴, but the Al-Shanmitri scholar is more likely to raise in his saying (all of them), that (both) differs from Zaid struck, so each is not subordinate to the verb but is subordinate to the name, and it is confirmed to him, and the necessity is to delete the returned pronoun not Lift (each) ³⁵.

And Sibuyeh, if the preference of the monument does not negate the lift, and not in the lift is a necessity, but rather stated: that he heard, This was raised in poetry and did not deny its permissibility ³⁶.

If it was decided, then his speech did not differ in the case of the receipt of the lift, but reduced it, and what the Shanmari scholar went to is necessary to delete the pronoun, - delete the pronoun from the news that relates to the beginner, Ugly; Because the news is different from the informant about it, as it needs something to clarify that relationship between the beginner, And the news ³⁷, because it is not desirable to delete the pronoun in the news related to the beginning and found in (the verb), to make the verb based on the name and do not mention a bad sign in order for the second to come out, which is the verb from the realization in the first, including the poet saying:

The mother of the choice has become claiming ... to all sin I did not do ³⁸

And the pronoun returning to the beginner was deleted with his weakness, but it is permissible. If the poet (the lam) erected his saying: (all) for the righteousness of the house, the necessity did not prevent him from that, and it is proof that it is permissible ³⁹. The poet wanted to deny what he claimed or the choice over him from that sin that he did not make, because (every) if I proceeded against the verbally exiled act and that verb did not fall upon each of them, the denial of each individual was added to it (each) and reported negating the origin of the verb, and raised (each) , And delete the pronoun returned to (each) so as not to negate the general claim (or option) ⁴⁰.

Another analogy is what Siboye mentioned when the poet said:

So I came crawling on the knees ... I forgot a garment ⁴¹

He did not say (his wages) and did not erect (the garment) ⁴². But Al-Shanmtari Alm is permitted ("to be forgotten" and "reward" of the attribute of the throb, so it is forbidden to work in it, because the attribute does not work in the transcribed, so the estimate is: then my dress is a forgotten garment and a sewage garment)) This witness had no necessity, weakness, or little. It was reported from the fur that he said: ((He also deletes a measure if the conscience is set up with an object in it. And the debutant (each).)). It seems that the reason for what the fur went to is that it is permissible to delete the pronoun because what was stated in the witness is a pronoun, not a pronoun, and the transmission of the yolk ((It is also the view of Al-Kisai)) ⁴³.

It is permissible to delete the pronoun that refers to the beginner Kufic doctrine, which may be compatible with the opinion of the most knowledgeable. Because the omission in this witness has a necessity and the necessity is also charged to the passport, so the passport is thus more general than the necessity; Because it includes non-hair also. AL-Baghdadi reported on the authority of Ibn Malik that it is permissible to delete it by consensus, and added to everything similar to it in general and the lack of access and others . It turns out that the Al-Shanmari scholar added to Siboye in the difference of the witness, that the witness to the opinion of Siboye deleted the pronoun and not the pronoun. And ugly in the raised conscience.⁴⁴

III. Conclusion

From looking at the statements of Andalusian scholars whose names appeared in the research, the researcher reached a set of results, which are summarized as follows:

1.The entry of the thousand and the lam on the sentence is found in the Arabic texts that preceded the era of the melody in which the language worsened. It is based on hearing of his commonness in the ancient texts and this was confirmed by Ibn Malik, but he said in his statement and he is preceded by this by Abu Ali Al-Shaloubin, as they did not make those Few in the field of the necessity the poet is forced to straighten the weight in the poetic house and the poet's ability to find alternatives.

2.The scientific requirement to prevent dismissal of the disbelief is the Suhaili doctrine, supported by that. There is a lot of what was mentioned in the hearing. Al-Suhaili corrected this grammar as a result of his follow-up of what was said by the Arabs, as it is the result of his frequent knowledge of the Arabic texts.

3.Al-Shanmari did not recognize that it is permissible to delete the pronoun that relates to the beginning.

4.Al-Andalus's grammarians depend on expressing their opinions and legislating their theories from their dependence on hearing, and they reduce interpretation and appreciation, and the reason for that is apparent as a result of their interest in the significance of the text.

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