RESPONSES OF THE COMMENTATORS TO SIBAWAYH'S BOOK: WAS AND ITS SISTERS AS A MODEL

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Abstract

This research revolves around the responses of the commentators of the Book of Sibawayh to those who disagree with the Book of Sibawayh. Although the book of Sibawayh is considered a great linguistic treasure, the book included all linguistic levels, phonetic, morphological, grammatical, and linguistic issues.

In this research, she (Kan and her sisters) took a field to study the commentators' responses to the book of Sibawayh.

Keywords: responses, commentaries on the book, Kahn and her sisters.

Introduction

Responses in Annulers

The Perfect Was

Sibawayh said in the chapter on the verb that goes beyond the subject's noun to the object's noun, the subject's noun, and the object in it for one thing: "And there may have been another place where the subject is limited to saying: He was the servant of God, that is, the servant of God was created. And this means that Sibawayh makes (was) the perfect in places of the speech, saying: He was Abdullah, meaning: He was created at that time, and the matter was, meaning: took place, and he cited this matter in a verse by Amr ibn Shas:

Banu Asad, do you know our affliction... if it were a day with the ugliest stars

Estimation: If today is a day with the most horrible planets, then he said: "And I heard some Arabs say: the ugliest, and he raises what preceded it, as if he said: If a day with the most horrendous planets occurred."

According to the doctrine of the majority of grammarians, it is permissible for (was) to have a subject and an object without an event; Because it is similar to the real verb in terms of the conjugation of was, is, and will be, and it is permissible in (was) and its sisters, except (not)

to suffice with the noun, so it is (was) on the meaning: signed. It has three meanings:

One of them: incomplete, indicating a total time, similar to your saying: Zaid was a scholar.

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And the second meaning: complete is in the meaning of an event and occurred, towards your saying the matter was. That is: signed. Among them is the audience's reading of his saying: (Unless it is a present trade that you manage) [Al-Baqara: From verse: 282], by raising (present-day trade). Al-Qastalani's directive was to read the audience (present trade) by raising them so that (to be) here is complete and incomplete, that is: unless trade occurs or takes place, and it does not need news, and accordingly (you run it) in the place of raising an adjective for (commerce).

And the third meaning: to be appendix to denote a time without having a noun or predicate, such as: (Zayd was standing), so here it indicated the past tense, because if you said: Zayd is standing, that would have to be immediate.

Al-Mubarrad denied Sibawayh's narration of the being raised, and he said: "There is no argument for him in this if he was raised, because the worst thing would be news, and it would be transitive." Ibn Walad replied to him that it is not news, because if it was news, it would have become a fixed matter, and it is not fixed. Because (if) has the meaning of recompense, and a time when it will happen, today it did not happen.

As Al-Zajjaj responded before Ibn Walad on the file, so he went to that it is not news; Because the news should be of some benefit, because every day with stars is worse, and he went to that it is a certain situation. And Abu Bakr bin Al-Sarraj went to that: "It is permissible to be news from where it was immediately, because the situation is also news."

Al-Sirafi and Al-Alam Al-Shantamri go to the Sibawayh school of thought, "If it is a day with worse planets, then it makes (was) the meaning of falling, and it makes (the worst) according to the situation." Because it is a virtue in speech.

As for al-Mubarrad's saying: "The case is also news," Abu Ali al-Farsi spoiled it, so the matter is not like that. Because the situation is not pure news, but rather an increase in the news, so this increase may be spent on affirmation without anything else that is useful. Because what remains of what is useful is the situation in addition to it, so if you spend

the entire news to this side, it is not valid; Because there is nothing left of what can be learned, and that becomes a departure from what the reports were developed for, and the pregnancy is not the same with them, because from the situation what is necessary and emphatic, similar to what we mentioned from His saying: (And He is the Truth confirming) and the like, and this is clear. In the sense that the situation in it is more than the news, so if we carry the house on the confirmed case, more benefit will be obtained than if we carry it on the news.

Accusative of the verb (was) with the pronoun (that) after the fa:

Sibawayh stated, "What is erected in the chapter of Fa is erected on the pronoun that, and if it is not erected, it associates the first verb with what it entered into, or is in the position of a subject, or is based on a subject, or the position of a noun other than that." And he evidenced his doctrine by the Almighty's saying: "So do not disbelieve, lest they learn." So it was lifted because he did not tell about the two angels that they said: Do not disbelieve, lest they learn, to make his disbelief a reason for teaching others, but he is on the disbelievers, so they learn, and the like of it: (He says to it, "Be," and will be It is as if he said: We commanded that, and so it will be.

Sibawayh cited the reading of Ibn Aamer, who recited (so it will be) with the accusative, and the audience read with the accusative, and directed the accusative in his view to the answer to the word: (be); Because it came with the wording of the command, so it is likened to the real command, and it is not correct to place it on the answer of the real command, because that is only on two verbs that are regulated by a condition and a penalty, towards: come to me and I will honor you, as the meaning: if you come to me I will honor you, and here that is not regulated; As the meaning becomes: If it is, then there must be a difference between the condition and the penalty: either in relation to the subject, or in relation to the verb in itself, or in something related to it.

Al-Farra' denied in its meanings the reading of the monument in this place. Because, according to his opinion, it is refuted by (he says) according to an estimate: he only says, and so it is. And al-Mubarrad followed him by saying: As for His saying, the Almighty, "He only says to Him, 'Be,' and He is." The accusative here is impossible; Because he did not make it an answer, this is contrary to the meaning; Because there is no condition here, but the meaning is that he says to him be, and he is, and be a story.

Al-Mubarrad stipulated in the accusative that the two verbs include two meanings united by the fact that the second is contrary to the first, that is: that the answer to the condition be contrary to what preceded it, such as: (Bring us to honor you), the answer was not an order, and if you said: Do not be cut off from us, so we will save you, the answer was not a prohibition.

And Al-Tabari authorized the accusative (so it will be) to estimate: to say so it will be. It is similar to the saying of the one who said: (So-and-so repented and was guided), and (So-and-so was guided and repented), because he is not repentant unless he is rightly guided, and there is no one who is guided unless he is repentant. Likewise, it is not possible for God to command something to exist unless it exists, and there is no existence except when He commands it to exist.

Ibn al-Sarraj went to the fact that the f is an emotion in verbs as in the nouns, if what comes after it does not contradict what precedes it. You carry on it, then you carry the first on its meaning, and the second is accusative with the pronoun (that), and that is your saying: (You do not come to me and honor me), and (I do not visit you, so you speak to me), you did not want: I do not visit you and you do not speak to me, and if you wanted that, I would raise it.

And al-Sirafi permitted "the accusative in duty in the necessity of poetry, and its accusative in necessity, in terms of erection in non-obligatory, and that is that you make (that) the worker"; Abu Ali Al-Farsi accompanies him, chanting the words of the poet:

I will leave my home to Banu Tamim

And catch-up Hijaz to rest in peace

As for al-Rumani, according to him (it) is "upon the noun" and it is not permissible on the answer, because it is one action that he commanded, and told that it will happen, and the answer in this is not correct, because it is only from two actions, one of which is a cause for the other, and what was mentioned is one action, and it is similar to your saying: Learn So you learn the good, for it is one act that he commanded, and told that it will happen... And whoever claims that the f is set up must include the fa' of kindness to it, because it is in the status of: By God, I will do, and God will do.

Some grammarians and commentators spoke about Ibn Amer's frequent reading, describing it as weak, and some described it as a melody. Ibn Khalawiyyah, Hajjah Ibn Amer, replied: The answer is in the affirmative. Because the F is not accusative unless it comes after the future verb, as the Almighty says: (Woe to you! If you fabricate lies against Allah, or He will destroy you with a punishment) [Taha: From verse: 61], and its meaning: If you fabricate lies against Allah, He will destroy you.

Al-Azhari weakened it, and Abu Ali Al-Farsi claimed, without commenting, that this is talk of lack of interest. To make the subject of the first verb, the subject of the second verb, and say: Give me and you will give me, or get up and stand up, on the meaning: if you give me you will give me, and if you stand up.

Makki al-Qaisi said, "The point of the accusative is problematic and weak, and that is because he made it an answer with the fulfillment of

the word (be) if his word was the command word, if its meaning is other than the command, then it is weak, because (be) is not an order, but rather its meaning is the news, as there is no command, it is (Be) is a matter for Him.

Ibn Abi Maryam protested against those who weakened it, "And the point of the accusative here is that when an order word occurred before it, he performed it as the answer to the command, even if it was not an answer to the command, because the meaning in this place is not the answer. So it is invalid to be an answer, except that he likened it to the answer verbally, so he added it.

There is another directive: which is what Ibn Malik mentioned that (that) the accusative of the verb has been formed after (inma); For her statement, the banishment, and what was narrated from the Arabs in that they said: "It was a blow from the lion, and his back was broken." Thus, the reading of Ibn Amer.

This has been indicated in the sufficient systems:

And after "but" the saying is complete

The verb that follows the fa may be accusative

Abu Hayyan responded to those who described it as a tune by saying: "This is a wrong saying, because this reading is in the seven, it is a frequent reading, then it is after the reading of Ibn Amer, who is an Arab man, he did not memorize, and the reading of Al-Kisa'i in some places and he is the imam of the Kufis in science Arabic, so saying that it is a melody ... is an attack on what he knew to be transmitted by frequency from the Book of God Almighty. It is the same response Al-Qastalani mentioned in his sects to those who weakened and tuned Ibn Amer's reading.

As for reading the uplifting, its face was one of two directives:

The first: The verb (to be) has been raised because the speech is resumed, and the estimate: it is.

The second: The verb (to be) has been raised because it is connected to the verb (to say).

This guidance was similar to the guidance of a number of grammar imams. Al-Rafi' according to Al-Khalil "because it is neither an answer nor a reward. Rather, it is news that means: If God wanted something, He said to him: Be, and it was as you said: I wanted to go out, so Zaid goes out with me."

Sibawayh said: "And know that the fā' does not imply that in the obligatory, and there is nothing in this chapter except the raising… That is his saying: He is with us, so he speaks to us, and I will come to him, so he speaks to him only. interrupted, because you have been obligated to

do so, so there is nothing in it except the raising (be, and it is), as if he said: We only commanded that, and it will be.

Lifting I love the two sides at the fur; So he made him appeal to God: it will be what God wanted; And because most of the reciters of it and the face of Al-Akhfash raised (be) on the conjunction in appreciation: He only says be, and it is, and it is permissible to raise it on the beginning.

Follow the lighter glass and appreciate his saying: (Be and it is), so it is, meaning: He wills and it happens as He wills. Citing the words of the poet:

The tub filled up and said my cotton

Hey, little by little, you filled my stomach

The basin: He did not say, so it is not said: The basin spoke.

It is the chosen reading of Makki Al-Qaisi. For the consensus of readers, and full meaning. And the reasons for raising the beginning; Because it was not an answer in the meaning, as it made (so it will be) discontinued from what preceded it, resuming it, so it will be.

Al-Zamakhshari promised that "(Be) and he will be" whoever was the complete one, that is, he created and happens. This is a metaphor of speech and representation, not saying then...but rather the meaning: that what He decreed of matters and wanted to be, is formed and enters under existence without abstention or stopping, as That the obedient commanded who is commanded and obeys does not stop or abstain, and there is no refusal from him.

And for the reading of the lifting of a third aspect mentioned by Abu Ali Al-Farsi, Al-Mahdawi, and Al-Samin Al-Halabi. It is for the verb to be raised on the position (be) in terms of meaning; Because its meaning is: it is created, and appreciation: it is it, and it is.

Conclusion: These cases of protest are strong. The argument of reading by raising is apparent, either on appeal and appreciation: it is then, or his sympathy for (says). And reading the monument, Sibawayh lost it in the duty in the necessity of poetry; By (that) the worker. "Ibn Malik added in the accusative places after the fa and waw after them with an inventory tool after (whereas)."

Additive Was

Sibawayh al-Khalil continued in a chapter in which the narration after the five letters becomes erect if what precedes it becomes based on the initiation of an addition (was); And this is in the saying of the Arabs: Indeed, among the best of them was Zayd. He quoted Al-Farazdaq as saying:

So how if you see people's homes

And our neighbors were honorable

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Witness (they were honorable), so he added (were) with her name, separating the adjective and the described.

Al-Mubarrad refuted that, "And he claimed that (Kanwa) has a name and predicate, and its name is the waw that is in it, and its predicate is for us, the one before it, as if he said: Neighbors were ours." So here he had a working defect, so he made the waw, its name, and its predicate (to us) the one before it.

The grammarians differed after that in directing this witness, some of them followed Sibawayh, and some of them followed Al-Mubarrad. As for Ibn Walad, he followed Al-Khalil and Sibawayh and responded to Al-Mubard that (ours) is from the relationship of neighbors, and it is attached to it, and it is not permissible to be news of it, and he inferred that if you said: (I passed by a man who wanted us, he would).

It was not permissible to make (in us) news that was; Because it is dependent on desire, because if you said: (I passed by a willing man), he would not understand from those whom the man desired, and the same is the case in the house of Al-Farazdaq, because if you said: and neighbors, he did not understand to whom the neighbors were. This is not what the poet went to.

The most apparent of Al-Sirafi are the words of Al-Khalil and Sibawayh; Because entering (were) does not change the words, as if he said: We have honorable neighbors, and he entered were and made the pronoun of neighbors in it, just as he makes in the unified was the pronoun of what was mentioned in the meaning of was and created, and does not include any of the words in its noun or predicate. Here it would be redundant. And his saying: "(to be extra) does not mean that its entry is like its exit in every sense, but rather it means that it has no name and no news."

Al-Alam Al-Shantmari completely agrees with Al-Sirafi and believes that the witness in the house is the cancellation of (was) and its addition as an affirmation and clarification of the meaning of passing, and appreciation and our honorable neighbors were like that, and what is correct for him is what Al-Khalil and Sibawayh went to regarding its addition. Because his saying: (ours) is from the relationship of the neighbors, and it is not permissible for it to be news of (was) unless he wants the meaning of the king, and the king here is not correct because they were not theirs, but they were their neighbourhood, so the neighborhood is the news and (us) is an explanation for it .

Al-Akbari sees the corruption of the statement of those who said that (was) was an appendix in the house of Al-Farazdaq, and it is correct for him that its news is (ours) and (kram) an adjective for neighbors, but the appendix did not occur at the beginning of the words; Because the appendix is a branch and certain, and its progress violates this meaning.

As for Ibn Malik, he permitted the addition of (was) in the past tense, intermediate between a Musnad and a Musnad to it, and it did not prevent the addition of its attribution to the pronoun, just as it did not prevent the cancellation of the conjecture of its chain of transmission in the form of: Zaid I thought standing, this is the Sibawayh doctrine.

Ibn Hisham comments on the house of Al-Farazdaq by saying: "If (was) is an extra, and the majority say that the extra is not doing anything, so it was said: The origin is (they are ours), then the pronoun was connected to the extra was to correct the pronunciation so that the separate nominative pronoun does not fall next to the verb, and it was said: Rather, the pronoun An affirmation of the concealed in us that (ours) is an adjective for neighbors, then he connected to what was mentioned, and it was said: Rather, it is done for (was) in reality, so it was said: that it is incomplete and (we) the predicate, and it was said: Rather that it is superfluous and that it works in the subject as In it, the abolished factor works towards: Zaid I thought he was a scholar.

As for Dr. Fadel Al-Samarrai, he believes that "it would have been added alone towards (on the sign was the godfather) or increased with its noun, towards: (and our neighbors were honorable), and this last one is close to the cancellation of the presumptive in the manner of our saying: Zayd I thought is standing." Then the origin is in Its increase is to be increased by the verb of the past, and its increase by the verb of the present tense is abnormal.

As for Dr. Ibrahim Al-Samarrai; He denied the addition of (was) in all the places that the grammarians went to increase it, and made that an artificial matter, so we see it after he cited the examples mentioned by the grammarians of the increase of (was) among the inseparable, he commented on it by saying: "We cannot be assured of the increase of (was) in these The weak structures that the grammarians fabricated are examples, and they did not settle them from correct, eloquent words." Then he saw that the evidence that came to increase them is in: "Mostly verses of poetry and the language of poetry is a special language, in which the poet commits what he commits in order to achieve weight, and to enter into several words It is organized by one house in words of benefit or a specific idea.

Dr. Muhammad Abd al-Aziz al-Najjar disagreed with Sibawayh in increasing (was) in the house of Al-Farazdaq; To raise it with the pronoun, and it is permissible to add (was) on two conditions:

One: being in the past tense.

the second: being between two things; they are not a neighbor and a drag; Towards: What was better is Zaid.

And I see the approval of Khalil and Sibawayh in Ziyadah was and her name, not on the condition that Ziyadah (was) be alone. And my argument in that is that (was) if she was alone; It must have a hidden

name for it if it is not apparent. Then the grammarians cancel the work (I thought) late and middle, so they do not cancel the work (was and her name).

The verb Says, meaning you Think

Sibawayh said in the chapter on verbs that are used and canceled: "And know that (I said) only occurred in the speech of the Arabs on the basis that it was told by it, and it is only told after the saying that it was not a word, like I thought that: Zayd is a departure. All that he acted in doing, except (saying) in the interrogative, they likened it to supposition, and they did not make as supposition and I suppose in the interrogative, because the interlocutor can hardly be interrogated on the basis of the assumption of another, and he is only interrogated on the basis of his own assumption.

Al-Sirafi explained Sibawayh's words by saying that "saying may be used in the meaning of conjecture and belief, and that is because saying and conjecture enter into a sentence, so its perception in the heart is conjecture or knowledge, and the expression of it in the tongue is saying, and from that is the saying of the one who says: This is the saying of so-and-so, and the doctrine of so-and-so." And a ruling (you say) that it is permissible to do something (you think); And that is if the saying is after the interrogation of the addressee; Towards: Do you think Zaid is a starting point? And when do you think Omar will be out? And now a person can hardly ask about his guess, so you say in these two examples in the sense of suppose, and he cited the saying of Al-Kumayt:

Illiterate, you think Bani Luay

Or ignorant, for God's Sake tell me!

He also cited the words of Umar bin Abi Rabia:

As for our farewell, the day after tomorrow

So, when do you think life brings us together

Sibawayh mentioned that the speaker does not make the saying in the sense of conjecture, so he raises what follows it on the story, and says: Do you say Zaid is a starting point? So, what comes after (you say) is raised over the beginning and the news; Sibawayh says: "And if you wish, you can raise what you set up, and make it a tale."

Al-Sirafi mentioned that Abu Othman Al-Mazni responded to Sibawayh's opinion by saying: "Sibawayh was wrong in his saying: If you wish, it is raised by what is accusative; That is, if you say: Zayd is starting, then Zayd is raised from the beginning, and if you say: Do you say: Zayd is starting, then it is actually erected. Al-Mubarrad continued in Al-Mazni that this statement means that the noun is actually the same as the accusative was.

Al-Sirafi replied to Al-Mazni that what Sibawayh wanted was if you wanted it to be raised in the place in which it was erected, and he did not mention the worker, as you say: Zaid in Basra, but what you want in Basra. It may be that the meaning was lifted by what it was prescribed, and the B is extra; The Almighty said: (And a tree issuing from Mount Sinai, producing oil, and seasoning for those who eat) [Al-Mu'minun: 20] that is: fat grows. Al-Shintamri Al-Sirafi continued in this saying, quoting the words of Al-Ra'i Al-Numeiri or Al-Kalabi Fighter:

They are the free ones, not the red mistresses

Black eyes are not read by fences

Meaning: they do not recite surahs

Ibn Walad justified this before: that it is like his saying in the chapter "What" on the language of Tamim: If it is raised, then by the beginning, and according to the language of the people of Hijaz, if the news is set, then with what, and this is not what goes on Sibawayh, and from him the Basrans took their young and old from those who came after him. As for the meaning of his saying: "Rafa'a" with what it is auspicious, he only wanted "Rafa'a" with the word with which it was auspicious, and this allows it to fall into the utterance of what the speaker is permitted to say, and such a mistake is not considered with his knowledge of the doctrine of a saying, except prejudice.

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