Measurement in the printed explanations of the book Irshad Al-Hadié in Grammar by Al- Taftazani (d. 791 AH)

By

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Abstract

Praise is to God, Lord of the Worlds, and prayers and peace be upon the Master of the Prophets and Messengers, the Prophet of Mercy, Muhammad (peace be upon him) and upon his good and pure family... As for what follows.The analogy is one of the syntactical industry guides on which the grammarians relied in formulating the rulings and rules. Measurement that does not follow it, and they stood and rejected issues that contradict measurement.And the subject of my research is to deal with the analogy with the three commentators and to clarify the issues in which they relied on the analogy.

Introduction

My research came with an introduction and a preface in which I talked about analogy, linguistically and idiomatically, and how analogy began in Arabic grammar. Then I dealt with analogy with the commentators as follows:

First: What the commentator subscribes to.
Second: What two of them participated in?
Third: What is unique to one of them?

The research ended with a conclusion that included the most important findings.

Measures

Measurement in the language: "measure a thing, measure it, (1) measure it, measure it, and measure it if he estimates it according to its example (2)." according to what he has heard, and carry what he finds of expression to what memory has stored and his apprehension of expressions and methods that were known or heard (3).

The analogy began in Arabic grammar at an early age at the hands of the ancient scholars of Basra before it appeared in grammatical studies. By analogy and expanded on it, and this was evident in his book, in which there are many examples of analogy, and this indicates that analogy in his time has reached the stage of maturity, and measurement has become of great importance in grammatical studies and has become a basis in the formulation of judgments, and grammatical rules (4).

And analogy has four pillars: origin, branch, cause and rule (5), and analogy is the basis of grammar; therefore it is not permissible to deny analogy, because grammar is all analogy, and for this reason it was said in its own right: "Grammar is the knowledge of the criteria deduced from the extrapolation of the words of the Arabs"(6).

The grammarians paid great attention to analogy, until Ibn Jinni (d. 392 AH) mentioned in his book "Al-Khasasaat" a saying of Abu Ali Al-Farisi (d. 377 AH), in which he explains his interest in analogy: "I err in fifty issues in the language, and I do not err in one of the analogies (7). This indicates that the grammarians had analogy as the basis for all grammar issues, and without it there could be no science called grammar, because they relied heavily on it in deducing rules and rulings.

As for the commentators, they paid great attention to analogy in their explanations, and they used it to derive their grammatical rules and provisions, and we find this clear in the issues they cited in their explanations, so that almost no issue is devoid of the issues they present from analogy, they mentioned analogy a lot in their explanations; Because it is for them the basis for extracting the rulings and rules that the grammar follows.

As for their method of measurement, it was as follows:

First: What the commentators have in common
1. Declaring the word (measurement) or (analogy of) or the apparent analogy:
The commentators have used the term analogy to prove the correctness of the grammatical rule in a number of issues that he mentioned in their commentaries, and his example is in Ibn Sharif Al-Jurjani saying: "A coming in the sense of the command comes from every verb of three analogies, which is the Sibawayh school of thought. Triple without quadruple (8).

And his example is according to Al-Bastami in his explanation of the reason for justice in the forbidden of the exchange, as he said: "And achieving justice in it is that the measurement of the noun of preference if it is not with the lam and the addition is to be on the form (do of) and neither lam here nor addition (9). And his example is in Al-Madani Al-Shirazi in his statement to express two and two and attach them to Al-Muthanna, as he said: "Some of them prevented our saying: (The two came) by analogy with (Three of them came), and Al-Hariri, in Dora Al Diver, referred this prohibition to the interpretation of Muthanna's emphatic pronoun with what shows his kit for knowledge of its quantity (10).

2. Their reliance on regularity in the speech of the Arabs is a condition of analogy.
The commentators have relied on regularity in the words of the Arabs as a condition of analogy in several issues, and for example this is in Ibn Al-Sharif Al-Jurjani in his statement to omit the subject, as he responded to the compiler in his neglect of the news after the thousand question mark or the letter of negation, he said (11): "And for my life, this saying is extremely robust. And it is suitable for the doctrine because the purpose of the matter is that it is dependent on two principles: the deletion of the subject with the presumption, and the establishment of the apparent in the place of the implied. In all places, without clarifying the form of the subject and the object (12), and his example is in Al-Madani Al-Shirazi in his explanation of the implied ones, when he said: "If you say (13): This is only slow in the subject and object parts, so what do you say in the pronouns placed on more than that, such as (we) And (you)? I said: This one is carried over the other to drive out the door.

3. Mentioning the anomalous one and disregarding it:

The commentators mentioned the shahd in their explanations through their explanation of a number of issues, and they stood against it and did not transgress it, and his example is with Ibn al-Sharif al-Jurjani in his explanation of the names of the number, when he said: The number was his right to single out it more appropriately" (14). And his example is with Al-Bastami in a statement of addition, as he said: "They cannot say: A man of gold came to me, so they brought (Dhu) to add him to him, and they said: he is gold and it is not permissible to leave the addition in it, and his addition to the pronoun is abnormal" (15), and his example when Al-Madani Al-Shirazi in his explanation of the names of the number, when he said: "And know that he did not hear the plural of the hundred except an odd one, and that is why we said (plural) it, and we did not say: (plural of them)" (16), and he was the most one of them who mentioned the abnormal in his explanation, as he mentioned it in ten places. He mentioned it in many issues when he explained some of the topics, and in this way he surpassed his two companions in this matter (17).

4. Use the word origin as a synonym for measure:

In many places of their commentaries, the commentators have used the term "origin" to indicate that it is analogy (18), and the commentators have mentioned it in several issues, and its example is with Ibn Al-Sharif Al-Jurjani in his explanation of (the interrogative amount) (19), when he said: "And its distinguishing is set in line with the original in the characteristics because the distinguished is virtue and being Heavy and needs to be mitigated (20), and the text being lighter than its two brothers is singular because it is lighter than others." And his example is in Al-Bastami in his explanation of presenting the predicate over the subject, when he said (21) (22): "The principle is that the subject should take precedence over the predicate, except that the predicate may take precedence (permissibility) i.e.: A permissible advance, or permissible, or by way of permissibility, and the word "may" is a reference to its lack of "and its example is in Al-Madani Al-Shirazi in his explanation of Al-Mu'rib, when he said: "(23) the expression is (with a movement) as he passed, in (Zayd) and (stick), which is the original principle, as he does not change it unless he is unable to do so (24).

5. Using the term "first" to denote the more correct standard:

The commentators have mentioned in their explanations the term "first" in places of their commentaries, and its example is with Ibn Al-Sharif Al-Jurjani in his explanation of the present verb, when he said: (25) "And if it is permissible for you to liken the verb to the noun and take it out of its origin from the construction, then it is better in the verb similar to the verb to return to its origin from the construction, although There is an impediment to expressing it and calling for its construction..." (26), and his example is in Al-Bastami in his explanation of the conflict in action and the statement of the opinion of the Kufics, when he said: "The appearance is the first act of the Kufics, for they choose to implement the first, since it is the origin, so he made it a first factor with permissibility Acts of the second" (27), and his example is with Al-Madani Al-Shirazi in his explanation of Al-Muthanna, as he said: "And what is attributed to Al-Muthanna in his expression is what he called him about (Zidane) as a note, and many did not mention it, and the first is to mention (30).

6. Mention them for the rare in analogy:

And his example is according to Ibn Al-Sharif Al-Jurjani in his statement to the owner of the case, which is that if a non-specific denial is obligatory, it must be presented, as he said: (28) "The predominant principle is that the person of the state is a specific knowledge or a specific denial because he is judged in the meaning, but it may be a pure denial, even if that is rare and at that time. The case must be presented to its owner" (29), and his example is in Al-Bastami in his statement of the exclamatory (ma) (30), as he stated that the use of the

exclamatory (what) must be a descriptive objection and its use other than that is rare, as he said: (31)"It is that the use of what is objectionable and indescribable is rare. , towards 'So yes, it is '(32) on the saying "(33), and his example is in Al-Madani Al-Shirazi in his explanation of (Hasha), when he said: "It is said in it: (Hash) a lot and (Hash) a little, and (what) rarely interfered with it(34)

7. Mention them of the famous in use:

The commentators have mentioned in their famous explanations of use in several places, Ibn Sharif Al-Jurjani mentioned it in five places in his explanation, and his example is in his statement of the permissibility of omitting the letter of the call, as he said: "It is permissible to omit the letter of the call, for two things (35): one of them is knowledge, and the other (i.e. The principle in the matter is knowledge, because it is frequently used, so it is appropriate to reduce it, and because it is well-known, it does not necessitate ambiguity. What is required for traction by appreciating the letter, so what is added to it in this terminology is Zaid in the servant of Zaid, not in "I passed by Zaid" (36), and Al-Madani Al-Shirazi mentioned it in seven places in his explanation, and his example is in his statement of the buildings when he said: "(Born) by Fatah Al-Lam and included The signifier and the sukoon of the nun, this is the well-known usage.

8. They mentioned the forbidden in their commentaries:

The commentators have mentioned the forbidden in their explanations in very few places. Ibn Sharif Al-Jurjani mentioned it in only one place, because of the ruling on the forbidden in the exchange, as he said: "And know that the tanween, although it is forbidden verbally, is destined for it" (37), and Al-Bastami mentioned it in Two places, including in his statement to the actions of the hearts, when he said: "If you say: It has become common in their uses: I knew that Zayd is standing, without arrogance, and it is a cancellation? I said: It is forbidden, because this is a comment, not a cancellation." In one place, in his statement to the agent of the actor and deleting it permissible and obligatory, as he said: "But it must be deleted because the aforementioned is a substitute for it (38).

9. Mention of the term "strongest:"

And his example is with Ibn Al-Sharif Al-Jarjani in his explanation of the letter of kindness (until), when he said: "The ruling passed from the weakest to the strongest until it pervaded the whole race, as you said that people died, even the prophets, or vice versa, as you said that the pilgrim came to the pedestrians." For letters, including prepositions, when he said: "The preposition of the worker, when she is stronger, then presenting it is more correct and preferable. Then he presented among the worker prepositions." On what is well-known from the ten sayings - because the letters, although they are branches of the vowels, are still stronger (39).

10. They refer to the term "little"

The commentators have used this term in places of their explanations. Ibn Al-Sharif Al-Jurjani used it in one place, which is his explanation of the added, as he said: "That is, the addition in the sense of (in) little presence, but the majority of grammarians did not consider it and made it from the addition in the sense of Lam" (40), and his example when Al-Bastami in his statement of the object, as he said: "As for the object with it, it is very few and rare, so last, so let him understand, because it is accurate" (41), and he used it in this place only, but Al-Madani Al-Shirazi used it in several places, where he used it in eight places And by this he surpassed them both in his quotation in his explanation, and his example is in his explanation of (since), when he said: "or the nominal sentence towards: (I have not been since Zayd has been standing), and it is little(42)

Second: What two of them shared:
What Ibn al-Sharif al-Jurjani and al-Madani al-Shirazi had in common?
Use of the term other than the original

Ibn al-Sharif al-Jurjani and al-Madani al-Shirazi shared this term in their explanation, but al-Bastami did not use it in his explanation. But it (may be given) over the subject, unlike the original for a purpose (43), and his example is for Al-Madani Al-Shirazi in his explanation of the divisions of the name, saying: "And a built section, which is the branch because its flow is contrary to the original(44)

What did Al-Bistami and Al-Madani Shirazi have in common?

Using the term mostly:
Both Al-Bastami and Al-Madani Al-Shirazi shared the use of the term Al-Ghalib in places of their explanation, and Al-Bastami's example is in his explanation of (how) saying: "-which is the predominant- to be an interrogative, either real towards: How is it increased? Or figuratively towards (How do you disbelieve) in God (45) (46), and for example, according to Al-Madani Al-Shirazi, he said: "As for the narration of (anguish) it is permissible in both matters, even if it is most likely that it is without (that)"(47). Ten places of his explanation.

Use of the term (a lot)
For example, according to Al-Bastami, he said: "The origin of the Lord is to reduce and put it to him, but they use it in abundance in a great way, until it became in multiplication as the truth, and in reducing as a metaphor that lacks context"(48), and his example with Al-Madani Al-Shirazi said: "As for the lifting, it is a weak comment to prevent the past. And the separation without the established, such as: (If you come to me, I will honor you), and it is very good.

Third: What is unique to one of them:
What did Ibn Sharif Al-Jurjani do alone?

His use of the most correct term:
And his example is in his explanation of the beginner, when he said: "The beginner's origin is most likely to be knowledge because he is condemned (49).

His use of the term abstinent measurement:
And his example is in his statement of what is forbidden to exchange, as he said: "And among them are those who dropped them and made his accusative and dragging him with the hole - according to the absurd analogy - in the form of: (Muslims) knowing four sayings (50).

What did Bastami do alone?

He mentioned the term outside the original:
And his example is in his explanation of the reason for the composition in the forbidden of the exchange, as he said: "But if it is left, it is outside the original and the one outside the original needs an excuse, not the one going on the original (51)

His mention of the term "contradictory:"
This term was mentioned in two places, the first in his statement of the adverb of the sentence (52) and the second place in the noun of preference, when he said: "What is negligible with a word, it is not said that it is more intelligent than you, otherwise it is necessary to use it in proof, and it is contrary to the imposed (53).

What was unique to Al-Madani Al-Shirazi?

He mentioned it to measure what was heard：

And his example is in his statement of the reason for justice in the forbidden of the exchange, as he said: "And what was modified by my investigation is what came on the weight of (active) and (verbal) of the number as (units) and (unified) to four, and it was said: to ten by analogy with what he heard, It is deviated from the basic wording of the number.

He mentioned the term weak：

His example is in his statement of the link of the nominal sentence that falls immediately, when he said: "Its link is waw (such as: Zaid came and the sun is rising), or wa and the pronoun together towards: (Zayd came his servant is multiplied), or the pronoun only, which is weak; for the nominal strength in independence (54)

Conclusion

After completing the research, I reached a number of results, namely:

1.   The commentators paid great attention to analogy in their explanations.
2.   Not to take into account what came contrary to analogy and what came to deviate from it, as they stood against it and did not take into account it in their explanations.
3.   Their use of synonymous terms to denote the analogy and what is more correct than the standard.
4.   Alert them to what was mentioned a little in the analogy in a number of issues in their commentaries.
5.   The three commentators shared a number of terms that indicate analogy in their explanations in a number of issues they dealt with, and two of them shared a number of terms, while each of them singled out terms that his two companions did not use.

Margins and referrals

1.   Lisan Al Arab: Article: (Qays): 6/187.
2.   The strangeness in the controversy of syntax: 45.
3.   In Arabic grammar, criticism and guidance: 20.
4.   See: The Noble Qur'an and its Impact on Grammatical Studies: 94.
5.   See: For the Evidence: 95.
6.   Same source: 95.
7.   Characteristics: 2/88.
8.   Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 123, see also: 69, 122, 135.
9.   Al-Rashad fi Sharh Al-Irshad, Al-Bastami: 111, see also: 122, 137, 159, 170, 179, 299, 338.
10.   Al-Rashad explained in Sharh Al-Irshad: 90, and see also: 108, 204, 205, 305.
11.   Al-Rashad in Sharh Al-Irshad, Ibn Al-Sharif Al-Jurjani: 77, see also: 53, 69, 139, 146.
12.   Al-Rashad in Sharh Al-Irshad, Al-Bastami: 208, see also: 277.
13.   Explained al-Rashad in Sharh al-Irshad: 217-218, and see also: 172, 242.
14.   Al-Rashad in Sharh Al-Irshad, Ibn Al-Sharif Al-Jurjani: 132, see also: 87, 137.
15.   Al-Rashad in Sharh Al-Irshad, Al-Bastami: 262, see also: 87, 365.
16.   Al-Rashad explained in Sharh Al-Irshad: 252, see also: 147, 188, 207, 241, 252, 301, 347, 365.

17. Al-Rashad fi Sharh Al-Irshad, Ibn Al-Sharif Al-Jurjani: 125, see also: 84, 89, 91, 92, 95, 97, 103, 116, 119, 148, 151.
18. Al-Rashad fi Sharh Al-Irshad, Al-Bastami: 154, and see also: 125, 126, 144, 147, 156, 165, 165, 209, 212, 218, 255, 291, 307, 313, 319.
19. Explaining the guidance in Sharh Al-Irshad: 82-83, and see also: 80, 102, 124, 172, 244, 252, 320, 336, 352.
20. Al-Rashad fi Sharh Al-Irshad, Ibn Al-Sharif Al-Jurjani: 148-149, see also: 53, 103, 110, 142.
21. Al-Rashad in Sharh Al-Irshad, Al-Bastami: 144, see also: 231, 382.
22. The guidance is explained in the explanation of the guidance: 92.
23. Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 95.
24. Surat Al-Baqarah: 271
25. Al-Rashad in Sharh Al-Irshad, Al-Bastami: 396, and see: 202.
26. Explained Al-Rashad in Sharh Al-Irshad: 348, see also: 131, 187, 195, 239.
27. Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 91,
28. See also: 46, 52, 121, 147.
29. Al-Rashad in Sharh Al-Irshad, Al-Bastami: 246, see also: 73, 100, 188, 207, 242, 246.
30. Al-Rashad explained in Sharh Al-Irshad: 242, and also see: 60, 85, 93, 255, 256, 305.
31. Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 71.
32. Al-Rashad in Sharh Al-Irshad, Al-Bastami: 378, see also: 385.
33. Al-Rashad explained in Sharh Al-Irshad: 117.
34. Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 172.
35. Al-Rashad in Sharh Al-Irshad, Al-Bastami: 400.
36. Explained Al-Rashad in Sharh Al-Irshad: 85-86, and see also: 211.
37. Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 106.
38. Al-Rashad in Explanation of Al-Irshad, Al-Bastami: 202.
39. Explaining the guidance in Sharh Al-Irshad: 243-244, and see also: 192, 223, 242, 250, 265, 341, 344.
40. Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 80.
41. Explaining the guidance in the explanation of guidance: 80.
42. Surat Al-Baqarah: 28.
43. Al-Rashad fi Sharh Al-Irshad, Al-Bastami: 322.
44. Explained al-Rashad in Sharh al-Irshad: 323,
45. See also: 130, 158, 160, 201, 206, 223, 239, 241, 275, 322, 344, 360.
46. Al-Rashad in Sharh Al-Irshad, Al-Bastami: 403.
47. Explained al-Rashad in Sharh al-Irshad: 306, see also: 178, 202, 228, 238, 308, 340.
48. Al-Rashad in Sharh Al-Irshad, Ibn Sharif Al-Jurjani: 78.
49. Same source: 62.
50. Al-Rashad in Sharh Al-Irshad, Al-Bastami: 125.
51. Same source: 211.
52. Same source: 355.
53. Al-Rashad Explained in Explanation of Al-Irshad: 101.
54. Same source: 173, see also: 156, 165.

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