Grammatical differences in Al-Muradi (d. 749 AH)

By

Nasreen Abdel Hassan Hilal
Department of Arabic language, College of Education for the Humanities, Wasit University, Iraq
Email: aqsed795@gmail.com

Assistant Prof. Dr. Jassem Freeh Dayikh Al-Turabi
Department of Arabic language, College of Education for the Humanities, Wasit University, Iraq
Email: Jassmq2016@gmail.com

Abstract

Praise be to God, Lord of the Worlds, who exalted and subdued, reigned and decreed, pardoned and forgave, taught and concealed, defeated and helped, and created mankind, and may God's peace and blessings be upon our master, our Prophet, our intercessor, and our beloved Muhammad, the author of the most eternal book, the pious heart, and the purest dress, better than God and obey, and better than circumambulating he strives, and the greatest of those who glorify his Lord, the Most High, and upon his family and companions, may the peace and blessings of God be upon him abundantly.As for what follows, when the Noble Qur'an was revealed in the language of the Arabs, which is rich in its many and varied sciences, including grammar, which preserves the tongue from melody, and it is what revolves around the change of meanings, so that the meaning rotates according to grammatical variables in terms of parsing and order (forward and backward) omission, mention and circulation between the various grammatical tools.

Keywords: Grammatical Meaning, Grammatical Differences, Al-Muradi

Introduction

Grammatical differences are among the subtle matters in grammar, and grammarians have been interested in them, ancient and modern, and most of the heritage books have dealt with them sporadically in the folds of the grammatical chapters. Whether it is by what the insight perceives or by what the sight perceives, the origin of the meaning indicates a distinction and removes between two things. Al-Muradi was one of the scholars who paid attention to it, so he dealt with many of its subtleties, and singled out a book for it called (Al-Jana Al-Dani fi Haruf Al-Ma'ani). The importance of the research is due to the position of Al-Muradi and his exalted status among the grammarians of his time, and to clarify the role of the grammatical meaning in his books (Al-Jana Al-Dani in the Letters of Meanings, clarifying the purposes and paths, and explaining the facilitation) Among the most important books approved in this research are Al-Jana Al-Dani in Letters of Meanings, Clarification of Maqasid and Paths on Alfiya Ibn Malik and Explanation of Tas'heel by Al-Muradi, Dala'il Al-Mijaaz by Abd Al-Qaher Al-Jurjani, the Arabic language with its meaning and its structure by Tammam Hassan. The research traces the most important grammatical differences in Al-Muradi's blog.

Hassan bin Umm Al-Qasim Al-Muradi

His name, nickname and surname

He is Hassan bin Qasim bin Abdullah bin Ali Al-Muradi Al-Marrakshi, the Moroccan, then the Egyptian, then Al-Maliki. His time in Arabic His nickname is (Abu Muhammad) and we do not know anything about the personality of (Muhammad), as historians do not mention that Al-Muradi married or had a son with this name, and it is possible that he had a nickname and that she was given to him as is customary among people who were before their marriage As for his title, it is as agreed by historians (Badr al-Din), but al-Muradi was known as (Ibn Umm Qasim) His lineage to his paternal grandmother was living in the Maghreb in the coastal city of Asfa, located on the Atlantic Ocean in Morocco, but fates wanted her son to move to Egypt, so she accompanied him. Morocco called her Sheikha, so his fame belonged to her.

Origin and lineage

Al-Muradi is ascribed to Murad, and his name is Yahaber bin Malik bin Adad bin Zaid bin Yachjeb bin Arib bin Zaid bin Kahlan bin Saba. He was named after him because he was the first to rebel in Yemen In Moroccoas it was known as Asfi in relation to the country of Safi, located on the shore of the sea surrounding the farthest part of Morocco, and many linguists, commentators, historians, poets ... and others have participated in this ratio

Birth and scientific upbringing

Al-Muradi was born in Egypt, so he was known as Al-Masry, and historians did not care about the year of his birth and we do not know anything about his childhood and upbringing, and we did not find in the sources anything that refers to members of his family, other than what I mentioned previously that a woman named (Umm Qasim) was from the Sultan's house who adopted and cared for him in his childhood Because of its prestige and position, Al-Muradi lived in the first half of the eighth century AH in Egypt, which was at the height of its scientific glory, and encouraged them to continue studying and research, with the salaries that were imposed on them, which created the space for them to write, classify and give lectures in schools and mosques, where Al-Muradi settled in this scientific environment and spent his life He traveled in the mosques and schools of Cairo and frequented the circles of science, literature and preaching. In addition, Al-Muradi left us a great, varied and useful legacy for the Arabic library in general and the grammatical library in particular. Ibn Malik, the bedouin of the basmalah, the interpretation of the Qur'an, the genie in proximate meanings, a message in sentences that do not have a verb from the bedouin, the pleasure of the soul, the explanation of the chapters

His death

All the sources unanimously agreed that not one of the historians who was exposed to Al-Muradi did not neglect to mention the year of his death, as the scholars do not care about their birth because they do not know what will happen to them among the millions of Molos. Religion, even if they emerged in the fields of arts and science and spread their fame in the horizons and went to the side of their Lord, they took the years of their death, and his death was in a year in which the world was afflicted. Al-Mubarak in the year seven hundred and forty-nine (d. 749 AH) and was buried in Sir Ya Qus, a town in the outskirts of Cairo, Egypt.

Grammatical differences

Grammatical differences are one of the issues that have been the subject of care for grammarians, and one of the precise foundations in Arabic grammar, and grammarians have been interested in them, ancient and modern. Berri has written a book on this subject entitled

"Grammatical Differences" and "Ibn Barri's approach to listing these differences is based on brevity. He cites what he says, and some grammarians were concerned with revealing the semantic differences of grammatical structures. Abu al-Qasim al-Zajji (337 AH) narrated that Abu al-Abbas al-Mubarrad (285 AH) said: (The difference between: (I struck Zaid) and: "Zaid Zaid." : that if you said: (I hit Zaid), then you wanted to tell about yourself, and prove where your action occurred, and if you said: (Zaid hit him), then you wanted to tell about Zaid) (), and Al-Zamakhshari relied on showing the differences in his words The noble verse: {God is mock them} {Surat Al-Baqarah 15}, (If you say: So, it should not be said: God is mocking them, so that it would be in accordance with what He said: "We are only mocking" {Surat Al-Baqarah 14-14}. And this is how God's curses were upon them, and the calamities that befall them And the term (differences) in the research expands to include branches of language, as it is no longer limited to the subtle differences that the linguist seeks between words with similar meanings, but rather goes beyond the moral differences between phrases or structures of similar linguistic contexts, and the grammatical differences include the differences between the chapters.Al-Muradi had serious pauses in distinguishing between grammatical differences, attesting to his longevity and skill in expressing precise direction, and we will stop at some of those differences as follows:

First: The difference between: (the) nationality, and (the) covenant

Al-Muradi defined the nationality and the covenant, and gave examples for them, by saying: "The covenant is that which is accompanied by a covenant, with the progression of his mention, towards: a man came to me, and I honored the man; or with his presence: a sense, as you say to the one who fulfilled their verse: Since they are both in the cave (Surat al-Tawbah-41) and the nationality is different from it, and it is of two parts; one of them is real, and it is mentioned to include members of the gender, towards: 'Indeed, the human being is in loss "{Surat Al-Asr Characteristics-2}, and the other is for the inclusion of members of the genus. Gender, by way of exaggeration, towards: you are the man in knowledge, that is: the perfect in this attribute, and it is said to her: that of perfection "Al-Muradi mentioned the difference between the covenant (the) and the nationality (the) by saying: "The reality of the difference: that the covenant is meant by a specific individual, and the nationality by its accompaniment means all individuals, real or figuratively And what Al-Muradi means is that the covenant lam "interfers with one of the members of a particular sex, like you sold the orchard and bought the house, so you mean by the orchard, a specific orchard known to the addressee as well as the house" and what is meant by the sexual lam, is that which enters into the sex, and does not mean a specific one. Of the members of the sex as in the covenant, the covenant family is meant by a particular one of the members of the sex as we mentioned, unlike this (the), if you say, for example (the deer is faster than the wolf), then you do not mean by one specific deer, and also if you say (the wolf is a predator), then you do not You want a particular one of the members of the genus, but it is as if you are saying: This genus of the animal is a predator, so this omen knows the entire genus and does not know one particular one of the members of the genus.Among the subtle distinctions mentioned by the grammarians, is what was reported on the authority of Ibn Babshad (d. 465 AH) that the Lam is "the covenant with the notables, and the nationality in the minds" which is a precise joke that the connoisseurs of grammatical theorists did not pay attention to.And the truth is that "the nationality differs from the covenant in that the nationality does not lack an aforementioned aforementioned, as in their saying, the man is stronger than the woman." As for the covenant, it is required by the presumption indicating the aforementioned aforementioned, in the manner of God Almighty's saying: Pharaoh of the Messenger {Al-Muzammil -15,16}, so "the second Messenger is the first, and the blame here is for the covenant, just as the sexual lam is not limited to a specific income, but the covenant applies to a specific person who does not tolerate partnership" and on that if

a man says an oath (I do not drink water) was carried on the family of the Covenant, so that he is not a sinner, and if it is carried on the whole, it is impossible, and if he says: (I do not drink river water) he does not break a breach by drinking some of it, and this is the ruling of the fundamentalists and jurists And we conclude from what we present that "the Covenant" is the one that enters into the indefinite, so a degree of definition benefits it that makes its meaning a specific individual after it was vague and common" As for the "nationality", it is included in a denial that indicates the meaning of pure sex without benefiting the covenant and its example, the star is luminous by itself, and the planet derives its light from others.

Second: The difference between (do) and hamza

Al-Muradi went to the fact that the hamza is separated from (Hall) that the hamza is responded to by denial, reprimand, wonderment, and denial, unlike the phrase "Did we not open up your chest for you" {Sharh-1}, towards: more standing? Or imagine: Is it more for you or Amr? equals it (Has) in the request for affirmative ratification and nothing else, the hamza is more general and is the origin of the interrogative tools and for its authenticity it accounted for a number of things, including the complete foreword (preceding it over the fa and the waw) and (then) in the manner of the Almighty's saying: } {Fatir-44} The origin of this was the introduction of the conjunction letter to the hamza because it is one of the synonymous sentence, but they took into account the originality of the hamza in deserving of the lead, so they presented it, unlike (is) and other interrogative tools that the hamza is not repeated after (um), and (is). It may be repeated or not, and the two things were combined in the Almighty's saying: {Say: Are the blind and the sighted alike, or are darkness and light alike, or are they equal?} (Al-Ja'al-16)

Al-Muradi wanted from this differentiation between hamza and (hull) that the hamza is not understood by it, unless the soul is obsessed with confirming what is inquired about by it, unlike (is) that it does not return to him, neither negation nor affirmation And he attributed to Ibn Jinni his saying that he does not use that in support of what many scholars have said in his saying: {He said: Do they hear you when you supplicate} {Al-Shu`araa-72}. "Aba Ali" saw that he refuses that - according to what Ibn Jinni said about him - because it is a form of denial All the interrogative tools are nouns except (is) and the hamza are two letters, so Al-Muradi noticed that (is) is one of the three letters that are in common. Between the noun and the verbThey differed in several matters: "Does it not be a report or a reprimand, unlike the hamza, for it is for the determination and reprimand, and they came together in the Almighty's saying: {He said, "Did we not raise you in us as a child, and you remained with us (Is) concerned with requesting attestation, such as "Has Zaid risen?" Therefore, the connected (or) does not fall after it, so it is not permissible: Do you have Zaid or Amr? As for the hamza, it is a request for authentication and visualization. Therefore, after that, the connected (um) falls after the request for visualization, towards Azeed with you, Umm Amr? An example of ratification is: Is Azeed Qa'im ?

It was reported by Al-Muradi that the hamza has several other meanings: "It comes out to be settled when the questioner is equal to existence and non-existence, where the hamzat of equalization occurs after whether my hair is turned and I don't care about the Almighty's saying: {Indeed, those who disbelieve are equal to them.} -6}, also comes out as a reminder towards the Almighty's saying: {Did He not find you an orphan and take refuge} {Al-Duha-6}, and the question hamzah also comes out to threaten towards the Almighty's saying: {Did We not destroy the ancients} {Al-Mursalat 16:} and to warn towards That God sends down water from the sky} {Fatir-27} To wonder, be slow, sarcasm, etc., some grammaticalists mentioned that the taqreer is the meaning inherent in the hamza in most of these places, but other meanings such as reprimanding, investigation, and remembrance are accompanied by "at-taqrir."

Third: The difference between if conditional and if sudden

Al-Muradi defined if the conditional, which is the nominal that includes the meaning of the condition, and in this case it is a function of the temporal circumstance.In this, al-Muradi prefers its literal meaning and breaks the hamza (if) after it is mentioned al-Muradi in differentiating between if the conditional and if the suddenness is based on that:

1. If the conditional does not come after it except an actual sentence towards the Almighty's saying: {When the victory of God and the conquest comes} {Al-Nasr-1}. It is explained by the aforementioned, and the appraisal: If the sky splits, it splits. As for the suddenness, it comes after it only the nominal sentence towards the Almighty's saying: {And if evil befalls them because of what their hands sacrificed} (them, 36)
2. If the conditional needs an answer, but the sudden has no answer
3. If the conditional is for the reception, and if the sudden is for the case ie the present only.
4. The sentence after if the conditional is in a reduced position by addition, and the sentence after if the abrupt has no place.
5. If the conditional is located at the beginning of the speech, unlike if it is sudden

Fourth: The difference between "yes" and "yes"

This difference is one of the important differences in the linguistic lesson, and the people of industry know it, and the lack of knowledge of this difference is evidence of a lack of understanding of the speech of the Arabs) .Al-Muradi mentioned the moral difference between yes and yes, by saying: "Yes: a letter in response to their question, affirmation or negation towards, did you ever love? Yes, did you ever love? Yes, but yes: assent is the news you hear: Someone says about his friend: He loved one day, so we say yes. That is, you believe him".

As for yes: "It is a letter for which a negative question is answered to invalidate a negative question. Did I not like it? Yes, that is, yes I loved. If I had said yes, the meaning would have been, yes I would not have loved. And in the verse {Am I not your Lord? They said yes} {Al-A'raf-172} Ibn Abbas said: If they said: Yes, they would disbelieve, because yes, it means, but you are our Lord. As for yes, it means yes, I am not our Lord. Ibn Khalawayh (370 AH) differentiated between yes and yes by saying "that (yes): is pronounced with it in the answer to the question, and (and yes): is pronounced with it in the answer to denial "It came in (Ma'ani Grammar) Yes: it is the letter of affirmation, promise and flags, so assent is after the news, and the promise comes after the command and the prohibition and what is in their meaning. (Yes) Don't fall except with The negation count

Fifthly: The difference between (wow the emotion) and (waw the emotion)

The waw of the emotion and the affiliation separate between them, if waw of the emotion indicates the participation of what preceded it and what follows it in the attribution of the ruling to it, and the noun after it is subordinate to what preceded it in the syntax. object with him) towards: I walked and dawn came.Ahmed and Hassan quarrel, waw in the first example in the sense of accompanying, but in the second example is a letter of kindness The grammarians went there. There are other differences between waw and sympathy and waw of sympathy. They both have the meaning of (with), so they must have the meaning of the garment towards: who of us did your father do, so the meaning is (what did you do with your father) and (what did your father do with you. ؟)

And it was mentioned by Al-Muradi that the singularity of the waw with sympathy, if the waw sympathizes with the exile, and if you intend to join the group, it will not come without

after the waw, and it may be added that the security of confusion, because the verb is negated from them both in the case of meeting and separation, towards the Almighty's saying: Sheba-37.)

Sixth: The difference between Ishafaaq and Tarji

Al-Muradi defined Al-Shafaq and Al-Tarji, and gave them examples by saying: "Perhaps a tool that has more than one meaning, but the most famous of them is Al-Tarji. It is only possible, and it does not come for reasoning or questioning, and it does not come for doubt in the eyes of the visuals, contrary to those who said that." Begging and pitying do not occur except when there is ignorance of the consequence, and that is impossible for God Almighty, so there must be interpretation in it, and it is from two aspects: One of them is a meaning that may return to the servants and not to God Almighty The second: that the custom of kings and greats is to limit themselves to the deadlines that they set themselves up to fulfill by saying "May and may God bless you" and other similar words.

Third: Al-Muradi said about it, "This is a meaning confirmed by Al-Kisa'i and Al-Akhfash, and a reasoning for that from the Almighty's verse: {that you may be thankful} (Al Imran-123)

Conclusion

The research reached a number of results, which can be summarized as follows:

- Grammatical differences are one of the issues that were of great interest to grammarians, and one of the precise foundations of Arabic grammar.
- Al-Muradi had serious pauses in distinguishing between grammatical differences.
- The "covenant" is the one that enters into the indefinite, benefiting it with a degree of definition that makes its connotation a specific individual after it was vague and common. As for the "nationality" it is included in a denial that indicates the meaning of pure sex without benefiting the covenant and its example.

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