Abu Bakr Al-Zubaidi (d. 379 AH) and his criticism by the narrator

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Abstract

Linguistic criticism is one of the phenomena of Arabic, and Abu Bakr Al-Zubaidi has continued this in a number of his books, as he relies on the oral narration from his sheikhs, and he was quoted on the authority of Abu Ali Al-Qali who accompanied him when he came to Andalusia and took from him his acquaintances, and on the authority of Ahmed bin Saeed Al-Saddafi Ibn Sabbagh, and Qasim. , Ahmed bin Hazm, Saeed bin Fahlon, and other men of science and language in Andalusia, and he transmitted from books, such as: Songs by Ishaq bin Ibrahim, Layers of Poets by Ibn Salam, and readings by Abu Hatim, and other books, and he was quoted from Al-Khalil and Sibawayh and their criticism, and the criticism of Khalaf Al-Ahmar. Al-Asma'i, Abi Jaafar Al-Nahhas and others, and his criticism came once directly and explicitly, and once indirectly, in which he relied on his transmission of the sayings of the trustworthy scholars, and a third time he combines the direct and indirect criticisms, and he was fair in that and not exaggerated, and objectively he does not praise a man except with what he contains. And the most prominent critical criteria: (trust, lack of status, strength of language, and prevalence of eloquence), and these criteria must be available in the narrator in order to be trustworthy.

Keywords: Criticism, Narrator, Trust, Narrator, Al-Zubaidi

Introduction

The Arabs spoke on their pronunciation and nature in the pre-Islamic era, relying on memorization and memorization in the transfer of their knowledge, and after the Persians entered the Arab countries, it was necessary for its scholars to set rules for preserving the tongue from melody, so the ancient scholars raced in their journey with the language and memorized it into the texts and grammar, It is the basis for deducing the rules and laws of Arabic at all levels of the language, so the novel was subjected to strict laws devised by the imams of the language to preserve Arabic, and these were signs of linguistic criticism. Among the narrators are those who have been accused of suspicion and fabrication, for they are two sides apart from truth and honesty. Therefore, scholars have been interested in issues of status and criticism of narrators and their texts, and this is the subject of our research, through which we reveal the ability of Abu Bakr al-Zubaidi to contemplate the narration, examine it, and criticize its bearer. The narration is limited, and the novel is broad, and other epithets), and the reasoning feature is one of the most prominent features of Al-Zubaidi's criticism, in which he shows his skill in his linguistic criticism.

Narrator Criticism

After the great imams of Arabic were briefed on the narration, standards were set for it, the narrators were presented to them to know the value of the narrator, and to judge the narration. him water" The animal was called the narrator from the matter of naming something after another, due to its proximity The language carrier was called the narrator, a metaphor for the animal, and it was said: a man who narrates poetry, language and hadith, meaning: an expression of it and praising it as a metaphor Among those criteria and conditions for narrators are: (honesty, trustworthiness, and know-how, which is one of the most important of them), as is the case in what al-Zubaidi (379 AH) transmitted in his translation from Tha'lab (291 AH) to Abu Bakr al-Anbari's saying (d. 328 AH): Knowing the meanings and in this regard Ibn Faris says (d. 395 AH): "Let the one who takes the language and other sciences seek honesty, trustworthiness, truthfulness and justice, for we have reached the matter of the sheikhs of Baghdad as far as we have reached" and he also said in them: Trustworthy people who are honest and trustworthy including that he is not old in age, so the narrator refrains from narrating if he becomes old, and fears confusion and forgetfulness as indicated by their saying: "It is the etiquette of the linguist that he withholds the narration if he grows up and forgets" (feared and forgotten)And they divided the narrators, and they called them general and specific rulings, one time restricted, and another time absolute. Among the general criticism is their saying: "This is the authentic narration" as Abu Bakr Al-Zubaidi said on the authority of Ibn Zayd (d. For poetry and their words are also prolific in narration, as Al-Zubaidi said on the authority of Al-Razi (d. 344) "He was a grammaticalist, an eloquent writer, prolific in narration, a memorizer of news and Abu Jaafar Al-Nahhas (d. 338 AH) mentioned his saying, "He was The narration is abundant" and it was also said about them: (the narration is little or much), as Al-Zubaidi said on the authority of Abu Ubaidah Muammar bin Al-Muthanna (d. Ibn al-Abbas (d. 326 AH) (d.) described: "He was a scholar of the books of the Qur'an, and he mastered everything he said about it in terms of interpretation and Arabic, a lot of narration, and a good handwriting" and he praised the knowledge of the sons of al-Zaydi (Abu Muhammad) by saying: All sons are scholars, poets, many novels, expansive in knowledge." Zaid Al-Ansari (died 225 A.H.) that: "A lot of narrations from the Bedouins have a lot of knowledge "

It was said about them: (Extensive narration), Al-Zubaidi said on the authority of Qasim bin Saadan (d. 347 AH) (d. 347 AH): "He was a jurist, perceptive in hadith, memorizer of issues, knowledgeable in men and extensive in narration" and it was said to some of them: "The narration is tamed" as well, so Al-Zubaidi quoted Abi Hatim (d. 248 AH) said on the authority of al-Mufaddal al-Dhabi (d. 167 AH): "Al-Sharqi bin Al-Qatami was attentive to the narration" and by Sharqi Al-Mufaddal Al-Dhabi is a nickname for him. It occurs as a result of auditory or pronunciation problems, such as the Sahih of Al-Zubaidi (Laqshdha) located in the book Al-Ain by saying: "The cream is butter, and we extracted the ghee: We collected it. (Oar) (Deel), (Yel) (Hol) and (Haqq)Among their grammatical errors is their saying: (Al-Hadhrama) and (Al-Fathramah) so there is no morphological or phonetic defect between the ha and the fa that necessitates the substitution, nor between the qaf and the jaym, or the yaa or the lam and the qaf, except that there is a lacuna in the tongue that calls for that.It appears from this that the soundness of speech and soundness of hearing are among the conditions of the narrator, which must be fulfilled in order for him to be trustworthy and to be taken from him.Among the narrators are those who have been accused of suspicion and fabrication, and they are devoid of truth and honesty, and one of the reasons for the increase in language is corruption of manliness for the purpose of gaining fame and the narrator's fame. It increases due to the rivalry of tribes for the pride of their ancestors Including the rivalry of the schools of Basra and Kufa, which led to accusing each other of hypocrisy "The dispute between these two schools has led to the

scholars of each school being intolerant of their school and wounding them and their students, weakening them and accusing them of falsehood and exaggeration" Therefore, scholars have been interested in criticizing the narrators and their texts, so whoever of them is free from the situation is taken into account by what he narrates in the language lesson, and it is approved and described as trustworthy and honest, and if the opposite of that is described as a situation, the linguists have increased experience and knowledge.Abu Bakr is well-versed in this type of criticism, and he is credited with being the first in Andalusia to write a book of translations in which he praises the grammarians and linguists of the Levant and Andalusia, and classifies them in the form of layers, in which he mentions the truthfulness and reliability of the grammar and the ability to move. The men of Basra and Kufa, the Egyptians and the Andalusians, following a unique approach that no one followed before him or after him, in which al-Zubaydi relies on the oral narration on the authority of his sheikhs, especially what he narrated on the authority of his teacher Abi Ali al-Qali, his fadlha al-Aghani, his uncle's book, 356 m. Ibn Ibrahim (d. 235 AH), the readings of Abu Hatim (d. 248 AH), the layers of poets by Ibn Salam (d. 231 AH), and others (), we see in him criticizing the narrators and scholars in a direct and indirect way, by directly stating his opinion of them that they are trustworthy or not, or sometimes he is satisfied The statements of other trustworthy scholars about them, such as his criticism of them in an indirect way, or a combination of the two methods together, which is the dominant one.As for the indirect, we find it mostly in his translation of the narrators and scholars of the East, as is the case in his translation of Khalaf al-Ahmar (d. Abu Hatim quoted Khalaf's confession of the situation by saying: "I heard Khalaf say: I put this poem on the genius in which he says

Fasting horses, non-fasting horses under the dentine, and others wearing bridles

It is known about Khalaf al-Ahmar that he was the greatest poet of the pre-Islamic era. Ibn Salam said: "Our companions were unanimously agreed that al-Ahmar was the most virtuous of people with a line of poetry and the most truthful of his tongue, and we did not care if we took news from him or sang his poetry and yet we did not hear his poetry." He was known for the situation of poems, and many scholars described it, as Ibn Salam said: "There was nothing wrong with it, except that he used to make the poem, using the words of the ancient Arabs, and decomposing it by notable poets such as Abu Dawood Al-Ayadi, so he split his words, and others. And their utterances, so the greatness of the scholars will return to it that poet whom we dissolved into it and from what Abu Al-Tayyib the linguist said about him: "Khalaf used to make and attribute it to the Arabs, so it is not known and Ibn Abd Rabbo (d. 940 AH): "He was behind and preserved with his narration." He says poetry, and it becomes good and the poets unravel it" and on the authority of Abu Ubaidah (d. 639 AH): "Khalaf said: I used to take from Hammad the correct narration from the poetry of the Arabs, and I would give him the morphological one, and he would accept that from me and include it in her poetry, and there was foolishness in it." Isa bin Ismail: "I heard Al-Asma'i mention Kh The red wrap, Aba Mahrez, went with the hair screen after behind the red Al-Qali (d. 365 AH) was quoted as saying: "I was very sympathetic to Al-Asma'i, so I used to ask Abu Bakr bin Duraid a lot about Khalaf and Al-Asma'i: Which one of them is more knowledgeable? He says to me: Khalaf. The transmission of words is to leave the reader the freedom of opinion on the red one after he has made up his mind about it, especially from the existence of rivalry and fanaticism between the Basra and Kufic schools, and their scholars and students slandering each other with falsehoods and additions. In the case, they are the people of Basra themselves, but the purpose of that is to take his knowledge from Hammad Al-Kufi's narration (d. 155 AH), so they wanted to stab Hammad, so they made an expressive successor to that, so the contradiction in transferring the opinions of scholars in him is evidence of his trust and his modification and this is also confirmed by this He himself changed the situation according to al-Mubarrad (d.

286 AH): "He used to use the proverb with the work of poetry and he used to work on the tongues of the people, so that every poetry in his saying was likened to the poetry of the one who composes it on it, then he performed a ritual and used to seal the Qur'an in every Day and night... So he recognized them with the poems that he had included in people's poems, and they said to him: "You were more reliable with us at that time than you were, so this remains in their records to this day." The saying of Al-Jahiz (d. 255 AH) clears him of this situation: "And they were born on the tongue of Khalaf Al-Ahmar and Al-Asma'i with many blessings." and thus prove to all scholars the correctness of Al-Ahmar's narration and for his confidence we took his poems, and his innocence of the accusation of fabricating, and Al-Zubaidi was satisfied with transferring opinions from him without criticizing him.And what he also quoted and criticized indirectly from the scholars is Abu al-Aswad al-Du'ali (d. 69 AH). He did not refer to his trustworthiness directly, but merely conveyed the scholars' opinions on him, for he is the author of the grammar after the melody spread to the tongues of the people and his confidence in the public and his private evidence. Imam Ali when he was asked to put the grammar in, he said in it: "You are a mentor to the imam and the nation, and you are one of the rulers of the people of truth, and the eminent of the people of falsehood and injustice. Allah That is enough for him to be proud of.Despite his ability to place, he is far from it. Despite al-Du'ali's extensive knowledge of Arabic words, he is not embarrassed to ask a boy about the meaning of a letter from Arabic he did not know when the boy sat next to him, so he asked him saying: "What did your father do? So I bled him, cooked him, and baked him, then left him as a chick, and he said: What did his woman do, who used to befriend him, trade him, make money, harm him, and visit him? He informs you. He said: My son, as long as he has not reached your uncle, then cover him as a cat covers its own litter. He is the founder of Arabic and the notator of the Qur'an. Al-Qali said:

"The first to create Arabic and dot the Qur'an was Abu al-Aswad, Zalim ibn Umar." Al-Zubaidi said about him: "The first to establish Arabic, to approach its ways, and to establish the secret of the Arabs, when people's words became obsolete. And their faces are singing, so he placed the door of the subject and the object, the genitive, the accusative, the nominative, the preposition and the assertive.

So how can Al-Du'ali not be trustworthy after all this? And in what we have mentioned is evidence of his trust and honesty, which Al-Zubaidi only referred to by quoting scholars' opinions about him, and he did not directly state them.

Al-Zubaidi also referred to the trustworthiness of Yaqoub bin Ishaq Al-Hadrami (d. 205 AH), although he did not directly state it, then he says: "Yacoub has a book he called Al-Jami' in which he collected the general differences of the different aspects of the Qur'an and ascribed each letter to the one who recited it), so he says: "(To the one who recites it" is evidence of his honesty and trust in what he reads, writes and narrates.

He quoted from him sayings of scholars that lend it to him, so he quoted the words of Abu Hatim on him: "He was the most knowledgeable of those who understood us and saw the letters and differences in the Qur'an and the explanations of its doctrines and the grammar schools in the Qur'an. And the words of the Arabs and the many narrations of letters and jurisprudence, and he was the most reciting of the reciters, and he took from him the general letters of the Qur'an, both with a chain of transmission and without a chain of narrators. Is this not proof that he is trustworthy?

As for his direct and explicit criticism, in it he gives his opinion directly about the narrators and scholars, and most of that is about the Andalusians among them, in his translation

of Al-Nadr bin Shumail (d. His understanding and knowledge of the people's days")(), and it came in Al-Mizhar: "Al-Nazr ibn Shamil is trustworthy, trustworthy, Gharib, poetry, grammar, hadith, jurisprudence, and knowledge of people's days "

And this is indeed what is known about him, so how could he not be like this when he took his knowledge from Hebron, lived in the desert, and took from the most famous of the sober Arabs, such as Abu Khaira Al-Arabi (d. 237 AH) and Ibn al-Daqish (d. 833 AH)

We are talking about trust, trust, and knowledge of an-Nadr. Al-Ma'mun made a mistake in some of his words in which he says: "Payment from want" with the opening of Al-Seen, and it is a hadith of the Messenger (PBUH) that he quoted from Hushim (d. O Commander of the Faithful, tell us Awf Al-Arabi on the authority of Al-Hassan on the authority of Ali bin Abi Talib, may God's mercy and blessings be upon him, that the Messenger (ﷺ) said: "Whoever marries a woman of beauty and wealth, he will be met by a deficiency." So he said to him: "The Commander of the Faithful is more eloquent than that, and this is a melody of the mound and it was a melody." Whatever you repay something with, it is repayment." And he was likened to him in the words of the poet

They lost me and any boy wasted for a foul day and plugging a hole
Al-Ma'mun was convinced of his words, and said: "God made the melody ugly "

Al-Nadr's knowledge, culture, trust, honesty, truthfulness and ability to explain and justify linguistic issues are evident from this, so Al-Zubaidi described him as trustworthy and worthy.

As for Al-Asma'i (d. 216 AH), he is, according to Al-Zubaidi, "one of the most trustworthy people in the language, the quickest in answering people, and the most intelligent of people" and he also said in him: "Al-Asma'i was one of the people who bestowed on impurity, so they claimed that he had memorized fourteen thousand orgasms "

About his cleverness, ability to memorize and quick intuition, it is narrated that Al-Rashid (d. 193 AH) saw a distant fire at night, so he asked Al-Asma'i and Al-Kisa'i (d. 189 AH) and Zaidi (d. 202 AH) to sing him in this fire, so Al-Asma'i recited several verses while Al-Kisa'i and Al-Yazidi were silent, and they did not say anything. And when Al-Asma'i finished his chanting, they said to Al-Rasheed: "By God, Commander of the Faithful, I did not seek you for anything but who we knew" (and we knew him); . And this is nothing but a confession by Al-Kisai and Al-Yazidi of Al-Asma'i's ability to memorize, and at the same time, it is evidence of his confidence in what he narrated from poems, with evidence that they know him. in everything

We are talking about trust, so we find Al-Asma'i confident in himself, saying: "I have not seen anyone after Abu Umar who is more knowledgeable than me" and he also said: "Oh, my son, if my eyeballs are extinguished, you will not see someone like me. From this house" This is what Abu Hatim quoted him.

Al-Suyuti said in it: "He does not give fatwas except in what the scholars have agreed upon, and he stops what they are alone with, and he only permits the most eloquent languages, and he insists on refuting what is other than it." Because of the rivalry and nervousness between the scholars themselves on the one hand, and the rivalry of the two schools on the other hand, it is narrated that a man saw Abd al-Rahman, the nephew of al-Asma'i, and said: "What did your uncle do? He said, sitting in the sun, lying to the Bedouins." Based on this saying and

invalidate it, as how does his nephew narrate this speech when he only narrates from him, and if it were not for him, it would have been nothing "

We note that Al-Zubaidi did not transmit this narration on the authority of Al-Asma`i, or any narration accusing him of fabricating, and most of what he transmitted from the opinions of scholars lend to him and show his confidence in the narration, and this is evidence of his belief in him that he is as he said about him: "One of the most trustworthy people in language," and after him comes Ibn Genie (d. 392 AH) to say: "And this Al-Asma'i, who is the sanctuary of the narrators and the transfer, and to him is the focus of burdens and weight" so how can Al-Asma'i not be trustworthy?

Abu Jaafar al-Nahhas (d. 338 AH) criticized him by saying: "He was very knowledgeable, profusely narrating" and he was quoted as having asked many questions to jurists and theorists about what formed him in his composition: "He was not arrogant to ask the jurists and authors of his writings about him) The coppersmith's lack of embarrassment from asking someone who is more knowledgeable than him is evidence of his estrangement from the situation despite his ability to do so, so he accepted advice and modification in what he was giving of news of poets in his assemblies. in which it says

My friend, is there a sad eye in the Levant that cries over Najd for its eyes?
The mourners handed her over to nothing but a ringed dove that became her companion.

Munther bin Saeed asked him: "They are doing what God has honored you! He said to me: How do you say, O Andalusian?

Among those whom al-Zubaidi described as trustworthy was al-Qasim bin Muhammad bin Bashar al-Anbari (d. 328 AH) by saying: "He was a trustworthy hadith, possessing an Arabic language." News

As for his direct and indirect, declared and unauthorized criticism, it is predominant over him as he gives his opinion of the narrators and scholars, and the opinion of others about them as well. That is Abu Amr bin Al-Ala (d. From the great trusted readers ".

Al-Asma'i was quoted as saying: "Abu Amr said: Hammad never heard a narration but I heard it, and he was older than Hammad." From questions about Arabic matters for fear of placing and adding to Arabic by striving for things he is ignorant of, as: "Abu Omar Ibn Al-Ala was asked about the derivation of horses, but he did not know. The Bedouin said: The noun is derived from the verb of the noun, so he did not know who attended what the Bedouin wanted, so they asked Abu Amr about that, and he said: He went to the vanity that is in the horses and wonder that you do not see her walking the parade with pride and arrogance! Trap situation.

And he himself admitted that he added a verse of poetry by saying: "Abu Omar Ibn Al-Ala, may God have mercy on him, said: I have only added one verse in Arab poetry, which is

And you denied me, and of the accidents you denied was nothing but gray hair and baldness.

This confession is nothing but evidence of his keenness on Arabic, his sincerity and his distancing himself from the situation.

And that is Sibawayh (d. 180 AH), the inimitable scholar whose knowledge is still being scooped by scholars and researchers without any blemishes. He used to resort to Al-Akhfash Saeed bin Masada (d. 215 AH) and presents what he puts in his book. And he was more knowledgeable than me - and today I know more than himthis is evidence of Sibawayh's humility and confidence, despite his being able to do so. his two daughters, and we will discuss this in detail in the interviewer.

And for the confidence of Yahya bin Yamar (d. 129 AH), Al-Zubaidi said about him: "He was a trustworthy scholar and jurisprudence was narrated from him and it was reported on the authority of Yunus bin Habib (d. 182 AH) the answer of Yahya bin Yamar (d. 129 AH) with clarity, frankness and confidence, and without any fear of him about Al-Hajjaj's question to him: "Do you hear me sing melodies on the pulpit? He said: The emir is more eloquent than that. He insisted on him and he said: Literally, he said: Yes?" He said: You say: "Say: If it was your fathers and your sons to His saying: "I love" so you read it "I love" in the nominative and the facet is that you read with accusative on a piece of news, he said: You must never hear me (the melody)

If this indicates anything, then it indicates Yahya's vast knowledge in Arabic and the confidence of al-Hajjaj in him, and he is worthy of this confidence, so he is far from the situation. Abu Hatim said about him: "He was eloquent, knowing the strange and Yaqut Al-Hamawi (d. 626 AH) said about him: "Al-Nisa'i, Abu Hatim and others trusted him and he was never described as having status, but rather with confidence in taking it from him. Al-Suyuti said about him: "He was eloquent, knowing the strange

From the foregoing we note Al-Zubaidi's direct and indirect criticism, and both, of the narrators and scholars, with all fairness, honesty and objectivity. Only after the confidence of the narration was established in him, and I did not find him in all of his books accusing them of fabricating, but on the contrary, we find that most of it described them as trustworthy or what indicates that.

If the condition of trust and lack of status is one of the conditions that must be met by the narrator, then one of the conditions that must be fulfilled in him is the strength of his language and the prevalence of his eloquence.

If the Bedouin lacks eloquence, his narration is not accepted Therefore, we find Al-Zubaidi often describing the long history of narrators and scholars in the Arabic language and their eloquence as well. He described Abu Omar bin Al-Ala as: "He was more knowledgeable in Arabic words, languages and strangers than Abdullah (bin Abi Ishaq), with which Bakr was called Ishaq." The aim was in eloquence until he gave an example, and it was said: He was more eloquent than Bakr al-Kinani, and he was a glorious poet.

And he said about Saeed Al-Rashash (d. 205 AH) that: "He was one of the people of narration for poetry and memorization of language, and he used an example of eloquence, so it is said that he is more eloquent than the sprinkler Muhammad bin Ghanem Al-Adini (d. 235 AH) stated: "He was of the eloquent and knowledgeable in the language" as for Ibn Othman al-Asamm (d. 335 AH) he said in him: "He was an eloquent grammaticalist."

It is not to be taken from the Bedouin, if his language is far from eloquence, and the narrator as well. This is Abu Zayd (d. 215 AH), who is known for his trust in what he narrates, "and he was a proven trust from the people of Basra" However, Al-Zubaidi made a mistake in the plural (Jari'ah), as it was known about Al-Ansari's vastness in the languages "Abu Zayd

used to expand upon the languages and he criticized Yunus for his vastness in the languages, and he expanded on them (the two) in the two languages. Abu Hatim denied this plural for her by saying: "The combination of the two hamzat in a daring is not taken with it, nor is it successful" and it was stated in al-Mahkam: "And the boldness is like the sin of the scavenger…, and its plural is daring. Except in perversion "

Abu Bakr explained the reason for the error of Abu Zayd in this plural by saying: "Because the plural of fa'il is daring (fail), so the ra' in the plural must be doubled "

Al-Zubaidi combined it with (Jarari) by weakening the ra', and he denied that Abu Hatim omitted the fall of the ra', and his denial of the meeting of the two hamzahs only "as if Abu Hatim was only denounced by the combination of the two hamzahs and he neglected what is more deserving of denial than the fall of the ra'a, and that is the opposite".

Al-Zubaidi reported on the authority of al-Mubarrad (d. 286 AH) that "Ibn Abi Ishaq used to combine the two hamzahs and achieve them in this example and others. He says: "They are like other letters, so he combines a sin with a mistake, as well as the like "

Sibawayh (d. 180 AH) rejected the combination of the two hamzats, saying that it is bad by saying: "They claimed that Ibn Abi Ishaq was achieving the two hamzats and people with him, and the Arabs spoke of it while it was bad "

On this basis, the narrator must be subject to the linguistic criterion, even if the latter is complete after obtaining the narrator and investigating the words of the Arabs, especially if the narrator is obtained after extrapolation of the language, it is subject to measurement and listening as well. "Beware of everything you hear, but rather contemplate the state of its source, and how it is placed in terms of eloquence, so judge him and him "

The characteristic of the explanation is one of the most prominent features of Al - Zabidi, especially in his criticism of the novel, whether for the narrator or Al -Marawi, and these admirations were characterized by the eoterture and its proximity from "the ills of the first grammar, such as Hebron and Sibawayh") which revolved around a background issue in a debate that took place between Abu Al-Abbas bin Walad (d. 149 AH) and Abu Jaafar al-Nahhas (d. 338 AH), by order of one of the kings of Egypt. Al-Nahhas asked Ibn Walad, "How do you build like you did from the one you threw?" He said to him: Abu Al-Abbas: Throwed, then Abu Jaafar made a mistake".

Al-Zubaidi criticized the narrator and the narrator in it, and argued that Abu al-Abbas was better in his answer; Because the waw changes to a y in the present tense, so the present (to throw) if it is based on (to do) we say: (thrown) and we do not say: (thrown) Arab speech.

He introduced in this issue the word "Ara'wit" that revolves around its weight and its origin is disputed. Al-Khayyat (d. 320 AH) (), says: "I For years I ask about weight: feed; So I found no one who knew him" and he made the tailor for her an origin and a branch; the root is based on the weight (I do), as red, that is: it (Aro'); and because there is no stressful waw in the past tense and present tense inverted; To move it and open up what preceded it, it was flipped alpha

To such an origin, al-Istrabadhi (d. 686 AH) went, and said: "Low, and it is from the door of I do as red, and its origin is graze as red" as well as Ibn Jinni in the middle As for the

branch mentioned by the tailor for weighing Aroo', "it is possible for two weights to do, and it is the highest

Al-Zubaidi saw of this branch, which is more analogous to "fail." He says: "As for I'm grazing and sheltering, it is like I did like I blushed, and the second waw turned yaa' because of its reversal in the present tense – I mean grazing – and it was not necessary for it to be transformed by the second alpha he sees that it is a waw of the original and it is on a weight: do and inverted ooh in the present tense y, then it turned into an alpha "to move it and open what preceded it" and there was no merging between the two proverbs as a red "for the reversal of the vowel alpha to the hole before it from the jaw'y and that is the jawi Al-Asma'i" and Ibn Al-Shjari in Amaliyah and Mortada Al-Zubaidi in the crown of the bride

As for the origin of her mother, some of them made her a waiyah like Ibn al-Shjari: "Ara'a from the weak-willed waw. Its origin is: graze" and Ibn Jinni (d. 392 AH) also said in his saying: "Lam Ra'i' is Ya, and Lam Aroo' is waw" (Abadi). (T 817 AH) and some of them made it Yaya al-Lam as in al-Tahdheeb and al-Lussan so they went to the view that its origin is (herding)

It is clear from this that al-Zubaidi is firmly rooted in the Arabic language, confident in what he criticizes, free in his opinion, and does not stand in the way of others, justifying his opinion with rules and evidence that are characterized by ease and clarity. .

Conclusion

The research revealed that Al-Zubaidi was accurate in his criticism of the narrators, as he considers honesty, honesty, and knowledge among the most important conditions for the narrator to be trustworthy, and he added to it that he should not be old, and fear confusion and forgetfulness, so he abstains from the narration and increases the soundness of pronunciation, and even soundness of hearing. The narrator is trustworthy, so whoever was among them according to these conditions, his narration is taken into account in the linguistic lesson, and it is relied upon and described as trustworthy.

He had the advantage of creating a book for the grammarians and linguists of the Levant and Andalusia, arranging them in the form of layers, and describing the narrators in it with several epithets, including: (The true narration, the abundant narration, the small number of the narrator, the broad narrator, and the most narrators are narrators, and the narrator debilitates)

Al-Zubaidi was very cautious about quoting the scholars, as he does not adhere to a single method and method in taking from them. Its conditions: (the prevalence of the narrator's eloquence, and the strength of his language), and if we read Al-Zubaidi's works, we find that the reasoning feature is one of his most prominent features that was characterized by ease and clarity, and distance from the philosophical nature.

Margins

See: Asas Al-Balagha, Al-Zamakhshari (Roy): 1/348, and Taj Al-Arous (Roy): 38/192.
Al-Tahdheeb by the tight arrangement, Ibn Shahid Al-Andalusi (combining the two books "Lhanan Al-Amma" by Abu Bakr Al-Zubaidi), edited by: Ali Hussein Al-Bawab, i 1, Al-Maaref Library, 1999 AD: 289.
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See: Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer, Al-Fayoumi (Ahmed bin Muhammad bin Ali Al-Fayoumi, 770 AH), edited by: Abdel-Azeem Al-Shennawi, 2nd edition, Dar Al-Maaref, Cairo: 1/296.

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Al-Mizhar in the Sciences of Language and its Kinds: 1/137.

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Al-Muzhar: 2/335.

Guest villages: 4/7.

He is Abdullah Muhammad bin Zaid, the servant of Imam Abdul Rahman bin Al-Hakam, and Al-Zubaidi classified him in the sixth class of Egyptian scholars. Grammar and Linguists Layers: 309.

Layers of Grammar and Linguists, Abu Bakr: 309.

He is Ahmed bin Musa, one of the Andalusian Fifth Class Scholars. Grammar and Linguists Layers: 302.

Layers of Grammar and Linguists, Abu Bakr: 302.

Same source: 220.

Same source: 175.

Ahmed bin Bishr bin Muhammad al-Tajibi was a jurist of the Shafi'i school (d. 326 AH) from the Andalusian scholars of the fifth class, layers: 282.

Layers of Grammar and Linguists: 282.

Of the sixth-class visual scholars.

Layers of Grammar and Linguists: 76.

Same source: 166.

He is Qasim bin Saadan al-Rayb (d. 347 AH), one of the Andalusian sixth-class scholars. Layers: 302.

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Layers of Grammar and Linguists: 193.

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See: Al-Tahdheeb with the correct arrangement, Ibn Shahid: 160.

See: The same source: 67.

See: The same source: 95.

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Layers: 162-163.

See: Sources of Pre-Islamic Poetry: 163-165.

The ranks of the grammarians, Abu al-Tayyib al-Lughi: 75.

Animal, Al-Jahiz: 4/181.

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Grammar and Linguist classes: 23.

Layers of Grammar and Linguists: 23, Al-Mizhar in Language Sciences: 2/398.

Grammar and Linguist classes: 21.

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The Grammar and Linguist Classes: 54.

Same source: 55.

Same source, same location.

Layers of Grammar and Linguists: 61.

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He is Saeed bin Faraj Abu Al-Othman, the freed slave of Banu Umayyah, from among the scholars of Andalusia, for the sake of the vessel: 1/86.

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He is Abu Al-Mutarrif Abdul Rahman bin Othman bin Abi Ismail Al-Asadi, one of the scholars and poets of Andalusia (d. 607 AH), the sixth class.

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