



Qualifying adjective according to grammarians and morphologists

Sara Qais Ismail Al-Awsi¹

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Abstract

The study of Arabic is based on two great sciences, one of them: (the science of morphology), that studies the structure of a word, and it is the key to understanding it. The other: (grammar), studies sentence construction, which is the key to understanding its meaning. In addition, due to its association in the Arabic study, the first Arab scholars did not separate them. Thus, Sibawayh book, the first blog in (Arabic science) came to us as a combination of (grammatical) and (morphological) topics due to the conscious awareness of their association, and the difficulty of separating them from each other, and the lack of whom studying Arabic to both. Rather, they argued that whoever missed (the science of morphology) missed most of the Arabic study. Ahmed bin Faris (395 A.H.) says in ((Chapter of error that occurs with understanding from the one who says and understanding from the listener)): (it has two sides, one of them: the syntax, and the other: the morphology).

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Introduction

With syntax, we differentiate the meanings and understand the purpose of the speakers. So, if someone says (maa 'ahsn zayd), he did not define his intention, if he says: (ma 'Ahsan zaydan!) or (ma 'Ahsan zaydun), or (ma 'Ahsan zaydin?), the meaning intended is clarified here.

As for the (syntax), it means the majority, because we say: (wjid) and it is an ambiguous word, so if we conjugate it² by saying (wujdan) in money, and the lost: (wijdanan), and in anger: (mawjidatan), and in sadness: (wajdan).

Allah said - praise be to him: (But as for the unjust, they will be, for Hell, firewood)³, and said (And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly)⁴, see how the meaning changed by syntax from unfairness to justice.⁵

The subject of my research (**Qualifying adjective according to grammarians and morphologists**) is one of the many pieces of evidence for the clash of these two sciences in the study of Arabic, as grammarians and morphologists deal with both.

The qualifying adjective is a broad subject, as it has many formulations and weights, besides, their multiple formulations only reflect different meanings in precise detail,

¹ Corresponding Author. ORCID: 0000-0002-9482-6959. Dr., Baghdad University, College of Education (Ibn Rushd), Arabic language department

² The Printed Edition: ((Fa'idha Sarrafna)), And What I Prove Is More Appropriate For The Context.

³ Surat Al-Jinn 15.

⁴ Surat Al-Hujurat 9.

⁵ Alssahibi Fi Fiqh Allughat 190-192.

so was the subject of the attention of scientists since Sibawayh (180 AH), and it is still a topic of concern to contemporary researchers, as the research is bringing new opinions in its understanding and interpretation.

I divided this research into six chapters, chapter one deals with qualifying adjective linguistically, terminologically, and the reason behind choosing its name, while the second deals with the meaning of the (Qualifying adjective) on (obligation). Chapter three highlighted the meaning of the (Qualifying adjective) on (time). Chapter four demonstrated the difference between the (Qualifying adjective) and the (participle). Chapter five deals with the permissible syntax in the (Qualifying adjective) and finally chapter six shows the structure of the Qualifying adjective and its meaning. I concluded the research with a conclusion in which I recorded the most important results that I reached.

In this research, I relied on ancient sources, and on the sober of modern references, which I recorded in its list.

I hope that I have my touch on (Qualifying adjective) that I have made sure that it comes around, and I hope that I have come up with something new, even if it's easy, in understanding its formulas and weights.

Chapter one

Qualifying adjective linguistically, terminologically, and the reason behind choosing its name

(Description): You describe a thing with its beauty⁶, and its description (characterized): meaning it can be described, and (adjective): the ornament.

Also, (the adjective) according to grammarians and morphologists which is: (the participle) like (daribin), and (affective noun) like (madrubin), they say in (I saw your brother the adorable): (your brother): he is the described, and adorable is the adjective. They said: It is not permissible for a thing to be added to its adjective, just as it is not permissible to be added to itself, because (the adjective) is (the described), notice that the adorable is the brother⁷.

The (alshshibhu): and the plural is ('ashbahun), which means (the likeness of the two things), each one of them resembles its owner, they say (resembles his father), and (You are similar to him)⁸

Qualifying adjective terminologically

Ibn al-Hajib (646 AH) defined the qualifying adjective as: ((whatever is derived from (the intransitive verb) for the one who does it with the meaning of affirmation)).⁹

Mustafa Al-Ghalayini alone defined it as ((an adjective taken from (the intransitive verb), to denote a meaning based on the description with the meaning of affirmation))¹⁰

The authors of the book ((Al-Muhadhab in the Science of Tasrif)) defined it as ((a description derived from (the intransitive verb), to denote a description, the described and the adverb)).¹¹

⁶ (Al-Hilya): The Adjective And The Image, And (Tahliah): The Description, And (Tahliah): Knows His Adjective. See: Lisan Al Arab (Hala) 2/985.

⁷ See: The Same Source (Description) 6/4849-4850.

⁸ See: The Same Source (Shbah) 4/2189-2190.

⁹ Explanation Of Al-Istrabadi On Al-Kafia 2/205.

¹⁰ The Arabic Lessons Collector 1/189.

¹¹ Almuhadhab Fi Eilm Alttasryf 277.

We can deduce from the (Qualifying adjective): that it is a derivational noun that denotes three things:

First: The abstract meaning called (description) or (adjective)

Second: The person or the thing in which the abstract meaning cannot be established except by it, and cannot be achieved except by its existence,

i.e., it is (the described) which we have described with this (adjective), besides, the adjective cannot exist by itself.

Third: This adjective is confirmed by the noun described in all tenses, it accompanies the noun described, almost does not separate, and not specified one tense, it exists in the present, past, and future.¹²

The reason for calling it the (Qualifying adjective)

Grammarians and morphologists said that it is a derived adjective that resembles the (participle) from the following sides: it describes, masculine and feminine, and it includes the alif and lam and pluralized with Waw and Noon¹³. It is permissible in it to change its object¹⁴.

Thus, we say (Zaid Hassan wajhuhu), so we describe using it and the participle as (Zayd darib eamran), and we say (hasanun) and (hasanatun), so we [masculine](#) and feminine it as well as the participle as (daribun) and (daribatun), says: (alhasanu) by using Alef and Lam Arabic letters as well as using them with the participle. Besides, we say (hasanani) and we pluralize it and the participle as (daribani), and we say (Hassanon) and we pluralize it and the participle as (Dariboon), and say: (yafwz birida alnnas alkarim alttabea), here alttabea has used an object as well as the object of the participle as (Zayd darib eamran)¹⁵

Some grammarians made some grammatical errors¹⁶, and said: (it resembles the verb)¹⁷, besides, Dr. Hadi Nahr made a mistake twice, in (the first) he made it likened to (the subject) when he said: ((The morphologists see¹⁸ that it was called Qualifying adjective because it resembles the subject)¹⁹, and (second) he made it similar to (the verb) when he said: ((and it was called Qualifying adjective because it resembled the (verb))²⁰

Chapter two

The meaning of the (Qualifying adjective) on (obligation)

Almost grammarians and morphologists agree that (Qualifying adjective) indicate the meaning of (obligation), i.e. the necessity and they made this

¹² See: An-Nahwa Al-Wafi 3/281.

¹³ See: Al Kitab 2/24-25, Sharh Al-Mofassal 6/81, And Sharh Al-Kafia 2/205.

¹⁴ See: Jami' Al-Durus Al-Arabiya 1/189.

¹⁵ See: Al-Osoul In Grammar 1/153, Sharh Al-Mufassal 6/81, And An-Nahwa Al-Wafi 3/294-297.

¹⁶ Mistake): To Be Aware Of Something And Not Know What Is Right, She Says: (Ghalit Fi Al'amri) And ('Aghlatah Ghayruhu) See: Lisan Al Arab (Wrong) 5/3281.

¹⁷ Alnnukat Ealaa Al'alfiat 2/98.

¹⁸ Dr. Hadi Nahar Made A Mistake In Naming His Book (Al-Sarf Al-Wafi), And In Naming Them (Sarfis), As He Attributed Them To (Al-Sarf), Which Means: Tanween: So Sarf Of The Word: Its Action With The Tanween)) (Lisan Al-Arab (Sarf) 4/2435), And It Is Known That (The Forbidden From The Sarf) Is Forbidden From Tanween, So The Correct Is Calling Them (Alttasrifiyina), And Naming His Book (Al-Tasrif Al-Wafi), In Reference To (The Science Of Morphology). 192).

¹⁹ Alssarf Alwafi 105, And It Is Known That There Is No Special Form For The Subject.

²⁰ Ibid. 108.

significant one of the differences between them and the (participle) who unanimously agree on the meaning of (the occurrence)²¹. Al-Zamakhshari (538 AH) says regarding the (Qualifying adjective) ((It indicates a fixed meaning))²², Ibn al-Hajib (646 AH) says that (Qualifying adjective) is derived from an intransitive verb with the meaning of obligation²³, Al-Istirbadi (686 AH) says in the explanation of Ibn al-Hajib's phrase: ((His saying: ((in the meaning of obligation), i.e. continuity and necessity. It comes out (the participle) that is an obligation as qayim) and (Qa'id), it is derived from the obligation but on the meaning of the occurrence. This is because the form of (participle) is set for the occurrence, and the occurrence in it is most likely)²⁴

This is cast out when grammarians and morphologists reverse the (Qualifying adjective) to the formula of the (participle) when the text intended occurrence and recur, it changed from (farihin) and (dajirin) and (taribin) to (farihin) and (dajirin) and (taribin)²⁵. Al-Zamakhshari says about the (Qualifying adjective) ((If it is intended to happen, it is said: ((hu hasin alana, 'aw ghadan) and (karimun) and (tayilun), Allah Almighty says: So perchance you (Muhammad) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian) over all things^{26,27}, Ibn Ya'ish (643 AH) says in "Al-Sifat Al-Mushabihah": ((These qualities adjectives even if it is in the past but the meaning indicated it is stable, fixed, connected to the state of news, don't you see that (alhusna) and (alkarama) have two fixed meanings, and the meaning of (Al-Haal): to be present in the time of news...

If the intention is to happen in the present moment, then using the (participle) in the present tense, indicating the present or the future as said (hadha Hasin ghadan) that is: it will get better, and (Karim alssaeata), as

Allah Almighty says (So perchance you (Mohammed Peace be upon him)

may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian) over all things.)²⁸, which means tell what was sent down to you, not taking notice

to the arrogance and flout, and changed (dayiq) to (dayiq) to indicate that it is a temporary state that is not fixed, as Allah Almighty says (But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.). They were indeed a blind people²⁹), (eamina³⁰) changed to eamina for this meaning, and on this,

²¹See: Jami' Al-Durus Al-Arabiya 1/196.

²² Almufassal 230.

²³ Explanation Of Al-Istrabadi On Al-Kafia 2/205.

²⁴ The Same Source, The Same Subject.

²⁵ See: Jami' Al-Durus Al-Arabiya 1/195.

²⁶ Surah Hud 12.

²⁷ Almufassal 230.

²⁸ Surah Hud 12.

²⁹ Surat Al-A'raf 64.

³⁰ Narrated By Isa Bin Suleiman. See: A Brief On Abnormal Readings 64

you say: (Zayd Sayyid ³¹ Jawad) which means that sovereignty and generosity are constant, so if you want it to happen immediately, or in the second state you say (sayidun) and (jayidun)³², Al-Zamakhshari says in the interpretation of Allah's saying, the blindness of hearts that is not seeing. It is read (eamina), and the difference between ((aleami) and (aleami): that (aleamia) denotes permanent blindness, and "Al-Ami" denotes blindness that has occurred.³³

Also, he adds in his interpretation (If you say: Why was the change from (dayiq) to (dayiq)? It is to indicate that it is occasional, unstable distress, because the Messenger of Allah was the most generous of people, and if you say (Zayd Sayid wjawadun), meaning the dominion and the constant and stable generosity. So if you wanted it to happen, you would say "Sa'id" and "Ja'id" as (kanuu qawman eamina) in some readings.³⁴ Alkoviin see the difference between the (Qualifying adjective) and the (participle) in the significance of (obligation) or (occurrence), Al Basrayoon indicates that the (Qualifying adjective) indicated a fixed adjective and the participle indicate the status of the incident, Al-Farra (207 AH) says: ((They say: ((hadha sayid qawmihi), and (ma hu bisayidihim ean qalili), It is said: (tamieun) if it is described as greed, and it is said: (hu tamie 'an yusib mink khayran). It is said (hu sakranun) if he is drunk, and (ma hu sakir ean kthrt alshshurbi). And (hu karimun) if it is described as generosity, then if you intended generosity to be part of what is to be received, you would say: (Kareem).³⁵

Dr. Fadhil al-Samarrai believes that (Qualifying adjective) is not on one degree in the significance of the meaning, so it is three sections, he says (it seems that (Qualifying adjective) are divided into: (meaning obligation and continuity) like ('abkam) and ('asamm) and ('aftas) and ('ashhal) and ('ahwar) and (asmar), and it may indicate (approximate obligation) like nahif) and (samin) and (baligh) and (karim) and (jawad) which (does not

denote obligation) like (zaman) and (ghadban) and (rayaan). Based on this we do not think that (obligation) on (Qualifying adjective), rather it is better for details).³⁶

And I don't see what Dr. Fadhil al-Samarrai sees that the adjectives (baligh), (Krim) and (Jawad) do not denote (obligation), rather they denote (approximate obligation), there is no doubt that these adjectives indicate (obligation) and the (non- obligation) or (change) may be applied to the two adjectives (nahif) and (samin), so whoever is thin today may become fat after a while, and likewise whoever is fat today may become thin after a while.

Chapter three

The meaning of the (Qualifying adjective) on (time)

Ibn Al-Sarraj (316 A.H.) indicated that (Qualifying adjective) only denotes the state because it is an adjective that accompanies the described noun. He said: ((I know that (hasanan) and what is similar to it, if it comes as a participle, so it is not

³¹ The Origin Of (Sayyid) Is From (Saad - To Prevail), Then It Is (Sawd), So You Reversed (Waw): (Ya For (Ya) Which Is The Sukun Before It, Then Idhgm). See: Lisan Al Arab (Sood) 3/2144.

³² Sharh Al-Mofassal 6/82-83, And See: Sharh Ibn Aqeel 2/115, And Walashbah WalnNazayir In The Grammar 1/190-191.

³³ Alkshshaf 2/86.

³⁴ Al Kashaf 2/261.

³⁵ Meanings Of The Qur'an 2/72.

³⁶ Maeani Al'abniat Fi Alerbyat 76-77.

permissible to be in the past, or future as it only indicates a state because it is an adjective that is followed by the described noun)³⁷

Other grammarians adhered to this view, including Abu Hayyan al-Andalusi (745 AH), whom al-Suyuti (911 AH) quoted from him ((Al-Andalusi said in Sharh al-Mofassal): the difference between it and the (participle): that these adjectives come as a state only and the (participle) is suitable for the three tenses.³⁸

Grammarians agreed that (Qualifying adjective) indicate the meaning of (obligation) which indicate (Continuity in all tenses), Al-Istarabadi (686 AH) says in an explanation of Ibn al-Hajib's statement (646 AH), the (Qualifying adjective) is derived from an intransitive verb and it indicates obligation)³⁹, he indicated that it means continuity and necessity)⁴⁰ Istarabadi has a different opinion, as he believes that it indicates (a constant adjective) that does not indicate (Continuity in all tenses), he added: (I believe that the (Qualifying adjective) neither indicate tense nor Continuity because (Occurrence) and (continuity) are two constraints in the (adjective) and there is no evidence that the adjective includes them, for example (hasanin) only indicates good or beautiful in all tenses with no constraint as it is an absolute fact which is beauty that cannot be negated in all tenses as it is an obligatory fact that occurs in all tenses, not a specific tense, however, there is an exception for example if we say

(kan hadha hasanan faqabuha) or (sayasir hasanan) or (hu alan faqat hasanun), here there is no Continuity.)⁴¹

Ibn Malik (672 AH) and Ibn Aqeel (769 AH) stipulated that (Qualifying adjective) is only for the state, so we do not say (Zayd will have a good face tomorrow, or yesterday)⁴², because it is indicative of (obligation) which is the necessity of the situation.⁴³

Ibn Hisham al-Ansari (761 AH) does not see in its connotation the meaning of (obligation) that it is established for continuity in all tenses, but rather it is a present, he added ((This adjective is separated from (the participle) from different sides: it is only used with the present which means the past continuous to the present tense, and the (participle) is for the past, the present, and the future)⁴⁴. He also says ((It is not for the simple past, nor for what did not happen, but it is for the permanent state, and this is the principle in (adjective chapter)⁴⁵

I agree with Mustafa al-Ghalayini, one of the contemporaries, that the (Qualifying adjective) has no tense because it indicates a constant adjective that requires time but it is contingent adjectives⁴⁶. In other words, it is for the (present tense).⁴⁷

Chapter four

The difference between the (Qualifying adjective) and the (participle) The (Qualifying adjective) differs from the (participle) from different sides: first, the participle is formulated from the intransitive verb for example when we say

³⁷ Al'uswl Fi Alnnahw 1/157

³⁸ Al-Ashabah And Al-Nazaer In Grammar 1/192.

³⁹Explanation Of Al-Istarabadi On Al-Kafia 2/205.

⁴⁰ The Same Source, The Same Location.

⁴¹ Sharh Alrrady Ealaa Alkafiat 2/205, See: Alnnukat Ealaa Al'alfyat 2/98-99, Alnnahw Alwafi 3/292-292

⁴² See: Explanation Of Ibn Aqeel On The Alfiya Of Ibn Malik 2/115.

⁴³ See: Alnnukat Ealaa Al'alfiat 2/101.

⁴⁴ Sharh Shudhur Aldhdhahab 397.

⁴⁵ Sharh Qatr Alnnadaa 373.

⁴⁶See: Jami' Al-Durus Al-Arabiya 1/189.

⁴⁷ The Same Reference, 1/196.

(qayimun) from (qama), and it is usually formulated from the transitive verb, for example (daribun) from (daraba), which acts as the verb in which it is followed by an object like (Zayd darib Omran), so the beating is for Omar.⁴⁸

As for the (Qualifying adjective), it is only formulated from the (intransitive verb)⁴⁹, like (zyd Hasan wajhuhu), here it doesn't mean that Zyd made something to his face but he has a good face.⁵⁰

The adjective cannot be plural, for example (marart birajul Karim 'abawahu, wbirijal Karim abawuhum)⁵¹

If we say (Zayd Hasan alwajha), here the noun that follows the adjective acts as an object of the adjective, and if we say (Zayd Hasan wajhan) here we use an indefinite noun as an object of the adjective.⁵²

Second, the participle could not be added to its subject, so we cannot say (zyd musib alssahm alhadafa).

It is permissible in the adjective to add it to its subject in the meaning because it is a non-real addition, like (ja' Hasan alwajhi, wshadid albasi), So beauty is for the face, and severity is for strength, and the meaning is: good-looking, and strong.⁵³

Ibn Malik (672 AH) believes that what defines the (Qualifying adjective) is to add to the subject in the meaning only⁵⁴. This is better than defining it with (indicating a fixed meaning), because it is not necessary for it, as it is built from (accidental) and (occurred).⁵⁵

Sibawayh (180 AH) thinks that adding the (Qualifying adjective) to its subject in meaning is better, because it does not take the place of the verb, and is not in its meaning⁵⁶, you add the (Qualifying adjective) like (hadha Hasan alwajhi), as you add (the participle) like (hadha darb alrrajuli), but its addition is only to the doer, and its addition is only to its object⁵⁷, and they underestimate the preposition with the addition⁵⁸.

It should be noted that the (participle) may not be added to the subject if it is transitive, but if it is intransitive, it is better to add it to the subject in the meaning only to indicate obligation and continuity, so it is treated just like the (Qualifying adjective) like (zyd munbasit alwajhi, wmuntaliq allisani), so it means (taliq).⁵⁹

Chapter five

The permissible syntax in the (Qualifying adjective)

It is permissible in the object of the (Qualifying adjective) like (Zayd Hasan alwajhi) several syntax aspects as follows:

1. Zayd Hasan wajhuhu

⁴⁸ Sharh Almufassal 6/81.

⁴⁹ See: Al-Ashbah And Al-Nazeer In An-Nahwah 1/191.

⁵⁰ See: Sharh Al-Mufassal 6/81-82, And Sharh Ibn Aqil 2/115.

⁵¹ Sharh Almufassal 6/82.

⁵² See: Al-Usul In Nahwa 1/155-156, Sharh Al-Mofassal 6/81-82, And Sharh Ibn Aqil 2/116.

⁵³ See: Al-Ashbah And Al-Nazir In Grammar 1/191.

⁵⁴ See: Sharh Ibn Aqeel 2/114.

⁵⁵ Alnnukat Ealaa Al'alfiat 2/99.

⁵⁶ Alkitab 1/194 , And Jami' Al-Durus Al-Arabiya 1/196-197.

⁵⁷ See: Alkitab 1/195

⁵⁸ See: The Same Source 1/201.

⁵⁹ Alnnukat Ealaa Al'alfiat 2/99-100, Jami' Al-Durus Al-Arabiya 1/195, And Al-Muhadhdhab In The Science Of Morphology 280.

Ibn Al-Sarraj (316 AH) believes that this aspect is (the original) and it is (the best)⁶⁰. Sibawayh (180 AH) believes that Tanween (Qualifying adjective) is linguistically correct but it doesn't add anything to the

indefinite as it is indefinite with or without Tanween, thus removing Tanween is better, that's why (Hasan alwajhi) is better.⁶¹

2.

Zayd Hasan alwajh

Sibawayh believes that the addition of (Qualifying adjective) to its object i.e. it is subject in meaning is better since the addition is suitable for nouns, not verbs, thus, it is better to separate the (Qualifying adjective) from the verb while pronouncing by adding it.⁶²

Sibawayh believes that adding Alf and Lam to its predicate (genitive) is better since the (Qualifying adjective) is indefinite whether we add the article or not, so adding the article to the subject is better, because it means: Hasan wajhuhu, so since it is definite, they made (Hasan alwajhi) to be definite.⁶³

The definite article can be added to the (Qualifying adjective) like (Zayd alhasan alwajhi), and in Arabic, there is no (genitive) that include definite articles (Alf and Lam) except that added to the definite nouns because it added to the definite since (Al) in the (genitive) (alhasan alwajhi) instead of Tanween (alhasan wajhan).⁶⁴

Ibn Al-Sarraj says that wajh comes after alhusni, and that (hasanan) is indefinite even if it is added to a noun that includes (Alf and Lam) (alwajhi), this is because the meaning: Hasan wajhuhu is indefinite, thus, it is permissible to add (Alf and Lam) like (alhasan alwajhi), and it is not permissible with (Ghulam alrrajuli) to say (alghulaam alrrajuli), or saying (marart birajul hasan alwajhi) to indicate that (hasan alwajhi) is indefinite because you described an indefinite noun.⁶⁵

3.

Zayd Hasan wajhan

We say: (Zayd alhasan wajhan), wajhan here comes as an object, so we do not say (zayd alhasan wajhin), because this addition is actual, so (Alf and Lam) should not be added to the indefinite and if you say that, it means that you contradicted the speech order because what is added to the indefinite becomes indefinite, and if you added (Alf and Lam) becomes definite, then it becomes (indefinite definite) in the state, and this case is impossible.⁶⁶

4.

Zayd Hasan alwajh

If we say (zyd alhasan alwajha), it is a good Arabic for Sibawayh, we added (Alf and Lam) to the adjective, then you used it, as they said: (Al-Darib Zayd).⁶⁷

5.

Zayd Hasan wajh

Ibn Sarraj believes that (Hasan) is not definite by adding to (wajh) even if it includes the Arabic definite articles (Alf and Lam) like (Zayd Hasan alwajhi), so when we

⁶⁰ Al'uswl Fi Alnnahw 1/156.

⁶¹ Alkitab 1/194-195.

⁶² See: The Same Source 1/194.

⁶³ See: The Same Source, 1/196-197.

⁶⁴ See: The Same Source 1/199-200.

⁶⁵ See: Al'uswl Fi Alnnahw 1/156-157.

⁶⁶ See: The Same Source 1/157-158.

⁶⁷ Alkitab 1/201, Wal'uswl Fi Alnnahw 1/158-159.

didn't add the articles to the first, it is better not to add them to the second for better pronunciation like (hu hadith eahd bialwajaei).⁶⁸

Here it is permissible in this context to say: (zayd alhasan alwajhi), they interpreted like (hu alddarib alrrajuli), so the addition is lighter than the description if you say (zayd alhasan alwajha) and (hw alddarib alrrajula).⁶⁹ Zayd Hasan wajhah

Ibn Hisham al-Ansari (761 AH) believes that changing the form of the object (wajhahu), an exaggeration in the description that you do not find in other forms, because ((the original: ((al'asl : (Zayd Hasan wajhuhu) balrf-, because it is a subject in the meaning, as (alhusnu) is an adjective used to describe the face, but you want to exaggerate, so you changed (hasanun) to the pronoun (Zayd), so you made Zayd himself hasanun, and you delay (wajhahu) and placed it to resemble the object.⁷⁰

Chapter sex

The structure of the (Qualifying adjective) and its meaning⁷¹

The qualifying adjective has several structures and formulas, as follows: First: the structure of the qualifying adjective is usually from the triple intransitive verb, the base form of the verb (Chapter IV / faeila- yafealu), on the following two standard weights:

1. ('afeal) and the feminine is (faelaa')

The description with this weight is expelled about a color, such as ('Ahmar- hamra'), or an apparent ornament⁷², (akhal- kahlaa⁷³), or a defect like ('aewar- eawra').

The weight of (faeil) may enter on ('afeal) in the description of the defects, however, (faeil) is less widely used than (afeal), thus, (shaeith) and (hadib) are two adjectives on the weight (faeil), that indicate two major defects and they are less widely used than ('asheath) and ('ahdab) on the weight of ('afeal).⁷⁴

(faeil) and ('afeal) are not combined together except in (eleven) adjectives, which Al-Suyuti (911 AH) enumerated in his saying: ((There

is not in their words (rajul 'afeal, and faeil) except ('armad) and (ramid), ('ahmaq) and (hamiq), (thawb 'akhshan) and (khashin), ('ahdab) and (hadib), ('abahh) and (bahih), ('ankad) and (nakid), ('awjal) and (wajil), ('aqeas) and (qaeis), ('asheath) and (shaeith), ('ajrab) and (jarib), ('ajdae) and (jadie)))⁷⁵

The scarcity of the use of formula (faeil) is due to its specificity, as it is to exaggerate the description, like (shaeith) and (hadib) are exaggerated in describing that you do not find in ('asheath) and ('ahdab), as the adjective indicates the weight of (faeil) has reached the goal in it.⁷⁶

2. (faelaan) and the feminine is (faelaa)

Description in this formula to indicate the absence, i.e. hunger or thirsts, such as (gharthan- gharthaa) and (eatshan- eatshaa), or the opposite of that of fullness, such

⁶⁸ Al'uswl Fi Alnnahw 1/157.

⁶⁹ Alkitab 1/201.

⁷⁰ Sharh Shudhur Aldhdhab 396-397

⁷¹ See Its Structures And Formulas In: Jami' Al-Durus Al-Arabiya 1/189-195, Al-Nahwa Al-Wafi 3/284-289, And Al-Muhadhdhab In The Science Of Morphology 277-280.

⁷² (Al-Hilyah): Character And Attribute. See: Lisan Al Arab (Hala) 2/985.

⁷³ (Al-Akhal): The One Whose Eye Is Congenital. See: Lisan Al Arab (Kohl) 5/3831.

⁷⁴ Jamie Aldurus Alearabiat 1/190.

⁷⁵ Al-Muzhir In The Sciences Of Language And Its Types 2/82-83.

⁷⁶ More Detailed, On The Difference Between (Faeil) And ('Afeal), You Find It In The Speech On The Weight Of (Faeil) In Page 26.

as (shabean- shabeaa) and (rayaan - rayaa)⁷⁷, or filled with anger: (ghadban-ghadbaa)⁷⁸

The two qualifying adjectives (alrrahmn) and (alrrahym), scholars who were talking about them stopped to find out the difference in the meaning between the two forms (faelaan) and (faeil).

Abu Ishaq Ibrahim alzzijaj (311 AH) believes (that the construction of (faelaan) is used for exaggeration in describing if said: (ghadban) means full of anger, (rahmanu) is used for the mercy encompasses everything, so it is not permissible to say to anyone other than Allah (rahmanu))⁷⁹

Ibn Faris (395 AH) says that (alrrahmana) is derived from the infinitive (alrrahmati), not from (rahima), so it is more eloquent than (Rahim) as it differs from the form of the verb, it was said in the (derivative noun): ((it comes in two forms, first from (fielin), like (kataba) from (katibun), second, derived from the verb, like (alrrahmanu), this is derived from (alrrahmati), not from (rahima).

Whatever of the descriptions is further from the verb's structure is more eloquent, as (alrrahmana) is more eloquent than (alrrahim), because we say: (rahima) (rahimun), and (rahimun), (qadara) and (qadirun), and if we say: (alrrahmanu) then it is not from (Rahm)⁸⁰, rather it is from (alrrahmati). So, all the other adjectives have the same structure.⁸¹

(lisan alarab) dictionary indicates that (alrrahmana) and (alrrahima) are adjectives derived from (alrrahmati), but (alrrahmana) is derived from (faelaan) weight as it means abundance because His mercy encompasses all things, so it is more eloquent than (alrrahym) which was brought after

(alrrahmani) that means mercy to the believers, Allah Almighty said (And ever is He, to the believers, Merciful)⁸², here Allah specify after the, generally speaking, they are one of the structures of exaggeration, however, (alrrahmana) is more eloquent than (alrrahym), therefore, it is limited to (Allah), and no one else can be described with this adjective, and (alrrahymu) is described by other than Allah, like (A merciful man).⁸³ Some linguists made them equal in meaning as if repeating the names with the same meaning to emphasize, Ibn Manzur (711 AH) quoted on the authority of Ismail bin Hammad al-Jawhari in (400 AH) who said: ((alrrahmanu) and (alrrahymu) are two adjectives that are derived from "Al-Rahma" and are equivalent in the language: "Nadaman" and "Nadim", and they both have meaning. Besides, it is permissible to repeat the two names if their derivations differ in terms of emphasis, as (fulaan jadd mujidd))⁸⁴

Also, in his dictionary (Asas al-Balaghah) al-Zamakhshari (538 AH) equated (alrrahmani) and (alrrahym), when he gave them the same meaning, saying: (alrrahman alrrahimu): alwasie alrrahmati)⁸⁵

However, in his interpretation to (Name of God, the Most Gracious, the Most Merciful)⁸⁶ he indicates exaggeration in the Alraheem that doesn't included in Alraheem, that is: excessive mercy, for the specialization of

⁷⁷ See: Al Sahbi 224

⁷⁸ See: Al-Kashaf 1/34 In The Interpretation Of (Surat Taha 86).

⁷⁹ Meanings Of The Qur'an And Its Syntax 1/39.

⁸⁰ In The Publication: (Not From (The Merciful)), And What I Prove Is Required By The Context

⁸¹ Alssahiby 86-87.

⁸² Surat Al-Ahzab 43.

⁸³ See: Lisan Al Arab (Rahma) 3/1612.

⁸⁴ The Same Source, The Same Location.

⁸⁵ The Basis Of Rhetoric (Rham) 158.

⁸⁶ Surat Al-Fatihah 1.

Alraheem to (The world and the hereafter), and Alrahman for the world, or due to big mercy in this world and the hereafter, and their scarcity in this world, besides, it is the indication that Alraheem includes the great blessings, and an indication that Alrahman refers to subtle blessings, Al Raheem has exaggeration in the meaning that doesn't exist in Alrahman, they said (Rahman of the world and the Hereafter)) and (Alraheem of the world), and (Increasing the construction is to increase the meaning), and Al-Zajaj (311 AH) said in (Al-Ghadban): ((the one who is filled with anger))⁸⁷ and it is one of the dominant attributes, such as (alddabarani)⁸⁸, and (aleayuwqi)⁸⁹, (alssaeiqi)⁹⁰ is only for Allah, besides, Allah is one of the predominant nouns. Ibn Hanifa said in (Musaylimah): (Rahman Al-Yamamah) is an indication of his intransigence in disbelief, then there is a question (why He started with the most eloquent adjective?) like (fulaan ealim nihrirun, wshujae basilun, wjawad fayaadun)? When he said: (Raheem) handled big blessings, and added (Alrahman) like a sequel to deal with the kind)⁹¹ Other commentators followed him in this regard, including Abu Al-Saud Muhammad Al-Emadi (982 AH), as he repeated his words in interpreting Alrahman Alraheem⁹², Also followed by the translators of the Noble Qur'an, among them Abu al-Baqa al-Akbari (616 AH), who said that (faelaanan) is more informative than (faeil)⁹³ Others had other opinions, which were summarized by Abu Hayyan al-Andalusi (745 AH) when he said in his commentary on the Basmalah (Alrahman Alraheem): It was said: Their connotations are the same, like (nadman) and (Nadim). It was said their meaning is different, Raheem is more merciful and exaggerated, like (ealim nihrirun) and (shujae basilun), but he added (Raheem) who deals with great blessings and Alrahman like a completion, Al-Zamakhshari chose it. Some said Alrahman has more exaggeration. It turns out that the face of exaggeration is different, therefore they were combined, so it is not for (emphasis), the exaggeration of (faelaan), like (ghadban) and (sakran), in terms of fullness and dominance, and exaggeration of (faeil) in terms of repetition. Some saw that it has one meaning, and did not confirm one of them with the other, they needed to be specific to each one with something, and if the origin of the subject was one, to deviate from that certainty, Mujahid said: (Rahman alddunya) and (Rahim alakhirati)⁹⁴ Ahmad al-Iskandri (683 AH) contradicted the saying of al-Zamakhshari: "Alraheem" has an exaggeration that is not found in Alrahman, because the increase in the

⁸⁷ ((The Meanings Of The Qur'an And Its Syntax)) In The Interpretation Of The Almighty's Saying[®]When Moses Returned To His People, Angry And Grieved) (Surat Al-A'raf 150).

⁸⁸ Al-Debaran): A Star Between (Pleiades) And (Gemini), Named Al-Dibran Because It Directs The Pleiades, Meaning: It Follows It. It Is Not Said (Al-Dibran) For Everything Is Behind Something, Rather It Is An Attribute That Has Prevailed Over This Star. See: Lisan Al-Arab (Debra) 2/1320.

⁸⁹ (Al-Ayouq): A Bright Red Planet, So Named Because It Obstructs The Approaching Pleiades. See: Lisan Al-Arab (Awq) 4/3173.

⁹⁰ (Alssaeiqi) An Adjective That Applies To Everyone Who Is Struck By Lightning, See: Lisan Al-Arab (Saaq) 4/2451.

⁹¹ Alkshshaf 1/41-45. And (Daq) And (Luff) Meaning: Small.

⁹² See: Tafsir Abi Al-Saud (Guidance Of The Sound Mind) 1/49.

⁹³ Al-Tibyaan In The Syntax Of The Qur'an 1/13.

⁹⁴ Albahr Almuhyt 1/128.

construction of the word is to increase the meaning⁹⁵, by saying: ((The shortness of the construction of the word and its length does not indicate a decrease in exaggeration or an increase. Do you not see some forms of exaggeration, such as (faeil) is one of the examples in which there is no exaggeration)?

They say ((Rahman world and the Hereafter, and Raheem minimum)) there is no indication of exaggeration (Rahman) for (Rahim), the conclusion is that mercy is from Him. There is no obligation that (Rahim) is less exaggerated than (Rahman) due to its general meaning.⁹⁶

Ahmed Alexandria contradicted grammarians, morphologists, and commentators theory that indicate (Raheem is more exaggerated than Alrahman, because the increase in the construction of the word is to increase the meaning)), Al-Sharif Al-Jurjani (816 AH) contradicts that by saying: ((The rule in was violated in (hahir) because it was more eloquent than (hadhir), indeed, (hadhiran) is more eloquent due to its attach it to moral matters, such as (sharih) and (Fahim) and (fatin)⁹⁷

There is no difference in the significance of the (exaggerated adjective) between Rahim and Rahman: no difference in exaggeration between them, alrahim is not more eloquent than the Alrahman, so I stand in the side of those who think that alrahim and Alrahman are two adjectives that indicate exaggeration, but differently.

Some scholars believe this vision, including Ragheb Isfahani (503 AH), who believes that Rahim is an adjective that indicates general mercy, and Rahman shows special mercy, so Allah (Rahman alddunya) and (Raheem alakhirati), because His goodness in this world extends to the believers and the unbelievers, and in the Hereafter, he will be merciful to the believers⁹⁸. This is what appeared to Abu Hayyan al-Andalusi (745 AH).⁹⁹ Contemporaries also believe this vision of Imam Mohammed Abdu, who refused their similarity (if the two adjectives have the same meaning, thus, one of them would have no meaning and chitchat that is away from the Holly Quran. One of the commentators say (Indeed, alrahim and Rahman have the same meaning, and that one emphasizes the other), Allah made the Qur'an not obligated to specify the meanings, as it comes with words purely for decoration and coordination and Allah is glorified in the statement of the Supreme Qur'an.

He believes that alrahman came to the form of exaggeration (faelaan) to denote the occurrence and renewal, and it is a transient adjective, as in (eatshan) and (ghadban). Alrahim came in the form of exaggeration (faeil) to denote a fixed and permanent adjective. The first denotes the source of mercy, and the second denotes its permanence and constancy, and this is the difference between the two terms.)¹⁰⁰

Second: The construction of the qualifying adjective from the three-part intransitive verb, (Chapter V / faeula- yafeulu) n the following four weights:

1. (faeal) and feminine (faeala): like (hasan - hasana) and (batal - batala).
2. (fueul) Like: (junub)¹⁰¹, the Almighty said: Wa aljar al junub.¹⁰²

⁹⁵ Alkshshaf 1/41.

⁹⁶ Al'insaf Fima Tadammanah Alkashshaf Min Alaietizal 1/41.

⁹⁷ The Footnote Of Sayyid Al-Sharif Al-Jurjani 1/41.

⁹⁸ See: Vocabulary Of The Words Of The Qur'an 216.

⁹⁹ See: Al-Bahr Al-Moheet 1/128.

¹⁰⁰ The Reasons For The Qur'anic Expression In Surah Yusuf 1/48, And See: Steps Of Graphic Interpretation Of The Holy Qur'an 290-291, And The Meanings Of Words In Arabic 91-92.

¹⁰¹ (Al-Janub): The Stranger, And (Al-Jar Al-Janub): He Is The One Who Is Close To You And Is

3. (fueal) like (shujae) and (furat) and (surah).
Ibn Jinni (392 A.H.) believes a deviation from the form (faeil) for exaggeration, so (euradu) is more eloquent in description than "Arid", "Karam" is more eloquent than "Karim", and (kurramu) is a more exaggerated description than (kuram), that he has gone beyond the limit in generosity¹⁰³. They added this word to increase its meaning.¹⁰⁴

4. (faeal)
By adding Alef to the verb (faeal), such as (jaban), (Hasan)¹⁰⁵, and (razan).¹⁰⁶ Third: the structure of the qualifying adjective form the triple intransitive verb, from the two chapters (the fourth / faeila- yafealu) and (the fifth / faeula- yafeulu), on the following common weights:

1. (faeil)
It is the most widely used of its weights, and it is the light form of (faeil) by deleting (ya) it refers to internal illnesses such as ((wajie), (maghis) and (taeib), or to internal defects, such as (dajir), (sharis), (qaliq), (nakid) and (eamin)¹⁰⁷, or sadness and gloom, such as (suffocation), and (grief), or the opposite to it of joy and happiness, such as (jadhil), (farih) and (tarib)¹⁰⁸, or the adornment of the inner qualities, such as (fatin), (labiq), and (salisa).¹⁰⁹

Mustafa al-Ghalayini believes that ('ahmaq) has deviated by having ('afeal) weight because it indicates an underlying disease, its weight (faeil): (hamiq), and they also said: (hamiq).¹¹⁰

Dr. Fadhel Al-Samarrai sees a difference in meaning between (hamiq) and ('ahmaq), if you say (hu hamiq) you would make it like the (disease) that has plagued its owner, then you build it on (faeil) weight because the illnesses are based on this weight. If you say: (hu 'ahmaq) likened (the character) like ('abkam) and ('aemaa).¹¹¹

Besides, I do not agree with Dr. Fadhel al-Samarrai in the difference between ('ahmaq), (hamiq), and ('ahmaqu), and those taking ('afeal) weight that is not created in humans as confirmed by Samarrai, but agrees with (hamiq), and its weight (faeil), in denoting an (an inner defect), and

the difference between them that (hamiq) is exaggerated in describing him as a fool, as if he had gone so far in foolishness.

Likewise, it is said in what is on (faeil) weight like (sharis) and (nakid), it is said (batinun) if he is intoxicated, and (Shahim lahimun): that craves meat and fat.¹¹² There is no doubt that (eamin) is more eloquent in description than ('aemaa), because (blindness of the heart) is farther than (blindness of sight), Allah Almighty said (For indeed, it is not eyes that are blinded, but blinded are the hearts which are

Related To Other People. See: Lisan Al Arab (Janb) 1/692-693.

¹⁰² Surat An-Nisa 36.

¹⁰³ Alkhasayis 3/46.

¹⁰⁴ See: The Same Source 3/266, And The Meanings Of Constructions In Arabic 98-100.

¹⁰⁵ (Alhasanu): A Chaste Woman, an Adjective Limited to the Feminine.

¹⁰⁶ (Al-Razan): A Dignified Woman, an Adjective Restricted To the Feminine.

¹⁰⁷ (Rajul 'Aemaa): His Sight Is Gone From Both Of His Eyes. And (Rajul Eamin) Means A Man Blind In Heart, Ignorant. See: Lisan Al Arab (Eami) 4/3115-3116.

¹⁰⁸ See: Al-Sahbi In Fiqh Of Language 224.

¹⁰⁹ See: An-Nahwa Al-Wafi 3/284-286, And Al-Muhadhdhab In The Science Of Tasrif, 279-280.

¹¹⁰ See: Jami' Al-Durus Al-Arabiya 1/190.

¹¹¹ See: Maeani Al'abniat Fi Alerbyat 81.

¹¹² Al-Muzhir in Language Sciences 2/300.

within the breasts.)¹¹³ Ahmad al-Iskandri (683 AH) had indicated that (hdhir) is more eloquent than (hadhir) due to its obligation and consistency with moral matters, such as (sharih), (Fahim), and (fatin)¹¹⁴

2. (faeil)
It is for the necessary adjectives for the soul, like: (sharif), (khafif) and (kabir), and its opposites, like (wadie) and (saghir).¹¹⁵
3. (faeul)
Like (waqur) and (tahur).
4. (fiel)
Like (safir jayb almusrif, fahu sifrun) and (maluh ma' albahri, fahu milhun).
5. (fael)
It is the light form of (faeil) like (shahm) and (Saeb).
6. (fuel)
Like (hurr) and (sulb)
7. (faeil)
Like (tahir) and (fadil)

Fourth: The construction of the (qualifying adjective) from the triple indefinite intransitive verb (faeala) other than the fourth and fifth chapters, its weights that cannot be adopted are:

1. (Afeal) like ('ashyab) and ('ajdham).
2. (fayeil) like (sayid) and (qayim), or (dayiq) and (tayib).
3. (fayeal) such as: (sayraf) and (faysal).
4. (faeil) like (haris) and (Tawil), and most of it is from (doubled), such as (eafif) and (tabib), and from those include vowel like (eali), (safi), (Zaki) and (Khali).

In these formulas, the participle is dispensed by the qualifying adjective, so we do not say (shayib) and (mayit).¹¹⁶

Fifth: the qualifying adjective is not formulated from the triple transitive infinitive verb on the weight of (faeil) except for hearing, such as (Rahim) and (ealim).

Sometimes it is formulated from the transitive verb on the weight of the (participle) if you neglect the object, and the verb becomes like the intransitive, and by describing you intended obligation and continuity, like (li sadyq rajih aleaqli, rabbit aljashi, hadir albadihati) and the origin is (rajih eaqluhu, wrabbit jashuh , whadirat badyhatuhu).

It may also be formulated on the weight of the past participle to mean obligation and continuity like (fulaan Mahmud alkhuluq, wmaymun alnnafsi).

There is no doubt that adding it to what is done is a presumption of its exit from the (participle) and the (past participle) and becomes a qualifying adjective. This presumption may be intangible, as Allah Almighty says: (Sovereign of the Day of Recompense)¹¹⁷, and the saying (I believe in you, the creator of the universe and the conqueror of tyrants), these are the qualities related to Allah, like (King), (creation) and (oppression) are not casual, not a temporary time-limited that are expiring, so

¹¹³ Surat Al-Hajj 46

¹¹⁴ alansaf fima tadammanah alkshshaf min aliaetizali 1/41, and Hashiyat Al-Sharif Al-Jurjani 1/41.

¹¹⁵ See: Al-Sahbi in Fiqh of Language 225.

¹¹⁶ See: Jami' al-Durus al-Arabiya 1/190.

¹¹⁷ Surat Al-Fatihah 4.

these forms in their connotations are qualifying adjectives not a participle, except for in the verbal form¹¹⁸.

Thus, they are taking the rules of the qualifying adjectives, the object of the qualifying adjective may take several forms, like (Zayd tahir qalbuhu) that it is similar to the object, or (zyd tahir alqalbi), and indefinite like (Zayd tahir qalban) as (distinction) or (similar to the object).¹¹⁹

If the qualifying adjective is derived from a non-triple verb to indicate obligation and continuity, it is formed from that verb on the weight of the (participle) and the (past participle) and it must be added to its predicate, like (mhmd muetadil alqamati) from the verb (aetadala), and (almaryd murtafie alhararati) from the verb (artfea), and (zyd mustaqim alrrayi) from the verb (astqama), and (alkhtyb muntaliq allisani) from the verb (antalaqa).¹²⁰

Some things are treated as the qualifying adjective, like (fulan shams alwajhi) or (qamar alwajhi), which means good-looking.¹²¹

Also, (tanawalna sharaban easalaan taemuhu), it may be ended with Yaa letter to be closer to the derivatives, and says: (tanawalna sharaban easalian taemuhu).

It is regular that has the meaning of the qualifying adjective, having the same rules to its predicate, like (tanawalna sharaban easalaan taemuh) as

a subject, and (easalaan taeman) for discrimination to resemble the object, and (easal altaemi) as a preposition, and it is permissible to add Yaa letter in each case.¹²²

Conclusion and results

Throughout this research which is entitled (Qualifying adjective according to grammarians and morphologists), I come up with the following conclusions:

1. Some researchers make mistakes in the designated morphology science), and by the one who deals with this science, as they attribute them to "al-Sarf" which means: Tanween, and it is known that (almamnue min alssarf) is what is prevented from Tanween¹²³.
2. Some researchers erred in the reason for naming the qualifying adjective saying that ((It resembles the subject form)), and some said it resembles the verb).¹²⁴
3. I do not agree with Dr. Fadhel al-Samarrai that the adjectives (baligh), (Krim), and (Jawad) do not indicate (consistency), but rather indicate (an approximate consistency), so there is no doubt that these adjectives indicate (constancy) to its owner, and that (lack of constancy) or (change) may be applied to the two adjectives (nahif) and (samin), so someone thin today may become fat after a while, and he who is fat today may become thin after a while.¹²⁵
4. I agree with Mustafa Al-Ghalayini, one of the contemporaries, that the (qualifying adjective) has no time, because it denotes a fixed adjective, and what requires time is only the contingent adjectives.¹²⁶

¹¹⁸ See: Jami' al-Durus al-Arabiya 1/196, and al-Nahwa al-Wafi 3/242-244, 265-266, 284, 293.

¹¹⁹ See: An-Nahwa Al-Wafi 3/264.

¹²⁰ See: Al-Muhaddhab in the Science of Syntax 280-281.

¹²¹ See: Sharh Al-Istirbadi on Al-Kafia 2/211.

¹²² See: An-Nahwa Al-Wafi 3/284-285.

¹²³ See: Sheet 6, Margin 3 of this research.

¹²⁴ See: Sheet 6 of this research.

¹²⁵ See: Sheet 9-10 of this research.

5. There is no difference in the significance between the (adjectives) *alrahim* and *alrahman*, i.e.: I do not see a difference in the amount of exaggeration between them, thus, *alrahim* is not more eloquent than *alrahman*, therefore, I agree with those who believe that *alrahim* and *alrahman* are two denote exaggeration, but on different exaggeration sides, thus, they are combined so that each would complete the other.¹²⁷
6. I do not agree with Dr. Fadhel Al-Samarrai in the difference between (*'ahmaq*) and (*hamiq*), because (*'ahmaqu*) and what is on its weight (*'afeal*) is not created in humans as indicated by Al-Samarrai, rather it agree with (*hamiq*), and what is on the weight (*faeil*) indicates a defect and the difference between them that (*hamiq*) is exaggerated in describing the foolishness.¹²⁸

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¹²⁶ See: Sheet 12 of this research.

¹²⁷ See: Sheet 23-24 of this research.

¹ ¹²⁸ See: Sheet 26 of this research.

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