The Reason For The Occasion In The Book Sharh Al-Mamluki In Al-Tasrif By Ibn Yaish

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Article Info	Abstract
	The phenomenon of the cause is one of the important phenomena in the language, and on its basis many scholars have relied on the interpretation of some grammatical and morphological issues, so we dealt in the research with one of the types of morphological defects, which is the occasional bug, according to a distinguished scholar of Arabic, Ibn Yaish, in his book: Explanation of Al-Maluki in Al-Tasrif, to show the extent of the effect of this reason on some morphological rulings, and from Allah is success.

Introduction
In the name of of Allah the Merciful
Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable messengers, our master and beloved Muhammad, and upon his good and pure family, and his faithful companions, and those who followed them in goodness until the Day of Judgment. As for what follows: With the success of God - the Almighty - I set out to write this research, which was titled: (Illness The occasion in the book Sharh Al-Malouki fi Al-Tasrif by Ibn Yaish), in which I mentioned the full name of this great scholar, then introduced the morphology, and the morphological explanation, both in language and idiomatically, and then mentionedIbn Yaish's approach to morphological reasoning, then defining the reason for the occasion, then I mentioned ample examples that show the arrival of this bug in his book Sharh al-Maluki, and his opinion on this reason, then I presented the opinion of scholars about it, then I ended the research with some of the results that I reached, and followed them with a list of sources, and I followed them with Perhaps I have presented something that serves our great Arabic language in the field of beautiful exchange, hoping from God Almighty sincerity in word and deed.

Boot
First: his name:
Muwaffaq al-Din Ibn Ya'ish, Abu al-Baqa' Ya'ish Ibn Ali Ibn Ya'ish Ibn Abi Saraya Ibn Muhammad Ibn Muhammad Ibn Ali Ibn al-Mufaddal Ibn Abd al-Karim Ibn Muhammad Ibn Yahya Ibn Hayyan al-Qadi Ibn Bishr Ibn Hayyan al-Asadi, al-Mawsili by origin, al-Halabi, born and raised, nicknamed Muwaffaq al-Din al-Nahwi (Ibn Khalkan: 7/46-47), and some sources indicated that he was known as (Ibn al-Sayegh) (Shams al-Din al-Dhahabi, 1405 AH: 23/144), and the two authors of the affair went, and the gift of those who know that he was known as (Ibn al-Sanea) (Al-Suyuti: 2/351).

Second: Definition of morphology and morphology, and the cause and explanation:
Al-sarf linguistically: It is the exchange of one thing for another, such as the exchange of a dinar into dirhams, i.e.: returning a thing from its face, it is said: a disbursement of a thing, if it is done in another way, and the expenditures of things: the negligence of them, i.e., from changing them to another direction.(Ibn Faris, 1399 AH: 3/443).
As for the morpheme in terminology: (a science by which the states of the word are defined in terms of eloquence) (Al-Sharif Al-Jurjani, 1407 AH: 133), or in other words, it is (transforming the word from one structure to another; for a verbal or moral purpose) (Nazir al-Jaysh, 1428 AH: 10/ 4875), the verbal purpose is like their saying: (he said and sold) in (say and sell), as for the moral purpose, as a change, as for the morpheme in the terminology: (a science by which the states of words are known in terms of eloquence) (Al-Sharif Al-

Jurjani, 1407 AH: 133), or in other words, It is (transforming the word from one structure to another; for a verbal or moral purpose) (Army Superintendent, 1428 AH: 10/4875), the verbal purpose is as they say: (he said and sold) in (say and sell), as for the moral purpose, as a change The singular to the dual and the plural, and changing the infinitive to the verb, and to the nouns of the subject and the object, and these changes have provisions related to health and honor, and knowing these provisions and what is related to them is called the science of morphology.

Al-Tasrif: is the knowledge of the rules of the structure of the word, and the correctness, elevation, originality, addition and the like of its letters (Al-Muradi, 1428 AH: 3/1509).

Al-Jurjani mentioned the morphology by saying: (Know that the inflection - ta'ifel - is from the morpheme, which is to conjugate the singular word, so that different words are generated from it, and Ma'an: 26).

Ibn Ya'ish said in the syntax: (Know that the inflection is an infinitive, and it was placed like knowledge on this science; for the difference, they singled out what was presented in the origins of the words and their suffixes of change, as their specialization in the science of the definition: the Arabic word for it is based on the words of the intrinsic. , and his verb: I disposed of it, I disposed of it, it is said: I disposed it and acted, meaning: he accepted and disposed of (Ibn Ya'ish, 1393, 1408 H: 18-19).

Ibn al-Hajib said in al-Shafia: "Tasrif is a knowledge of the principles by which the conditions of word structures that are not in arabic are known" (Ibn al-Hajib, 2010 AD: 59).   Al-Radi said in Al-Tasrif: (It is to build from the word a building that the Arabs did not build on the weight of what it built, and then work in the building that you built as required by measuring their words) (Al-Radhi, 1395 AH: 1/ 6-7).

Illness in the language: disease, and Il: the second drinking, and they said: Ill after a nahl, that is, he gave him the second watering, and the one with the illness is a sick person, and he is ill, meaning a disease while he is sick, /156), and they said this is a cause for this, meaning: a cause for it (Ibn Sayyida, 1421 AH: 1/95), and this is what concerns us in this research, for the meaning of the cause is: the cause.

As for the terminology: (It is what depends on the existence of a thing and it is external to affect it) (Al-Sharif Al-Jurjani, 1407 AH: 154), and the Illah: is what happens with it, and it affects its effect without an intermediary (Al-Kafwi: 504), or (It is the description that is suspected The aspect of wisdom in making a judgment, or to put it more clearly: It is the matter that the grammarians claim that the Arabs noticed when they chose in their speech a certain aspect of expression and formulation)(Osoul Al-Nahwiya 2-Al-MadinaUniversity:9)

And the explanation in the language: (Watering after watering and reaping the fruit again after another) (Al-Jawhari, 1420 AH: 5/1773). This linguistic definition of reasoning coincides with the linguistic definition of the cause.

However, the conventional definition of explanation is different from the conventional definition of the commendation. Great" (Surat Al-Anfal, verse: 68), so the Book of God preceded the reason for deliverance from torment) (Al-Kafwi: 294).

Third: Ibn Yaish's approach to morphological reasoning:

Ibn Yaish began his explanation of al-Malouki with an introduction in which he mentioned the importance of morphology by saying: (And someone who is flattered is flatter than the reality of Arabic) (Ibn Yaish: 17), and after he clarified the meaning of disposition, he presented to us what he saw as the appropriate limit, saying: (And alone is the role of origin in different buildings. and the different images) (Ibn Ya'ish: 19), so we find Ibn Yaish in his explanation of Al-Malouki quoting a phrase from Ibn Jinni's book, then explaining it and clarifying what is more problematic than it. The previous ones, and he adds to his explanation in precise detail, such as his invocation of Sibawayh's sayings where the place calls for that, including when he spoke about the construction (verb) by joining the eye, so it is not Except for an imperative that is not transitive towards: circumstance, generosity, he said (Ibn Yaish: 44): Sibawayh said: (Not in speech, I did it transitive) (Sibawayh, 1408: 4/38), and this is also what he mentioned when Al-Mubarrad and others narrated it, he said: (So what of that was transitive, so its present comes to do, towards: refute, and shadood, and two letters are deviated from it, they said: May it be with henna on top of it, and a cat that flaunts it if it is rejected, and Abu Zayd dislikes it, and Abu Zaid dislikes it in both of them. From that it was not transitive, so its present comes on - do - towards: to spare, to eat) (Ibn Ya'ish: 46), and from this also what he referred to from the views of Abi Ali Al-Farsi said: (Except that it was narrated from them – San'ani – and – Bahrani – without analogy. Some of the companions said: Nun is instead of the hamza in –Sana'a-, and some of them said: It is instead of waw, as if they said: "Sana'awi" is like a Sahrawi. Then they replaced the waw with a noon, and this saying is more beloved to me, and it is the opinion of my father Ali" (Ibn Ya'ish: 285-286).

And it became clear to me when I read the book, and took stock of the ills in it, that Ibn Yaish relied a lot in his explanation of Al-Malouki on Ibn Jinni's writings such as "The Secret of the Syntax of Syntax, the Equitable and the Characteristics." And he mentioned the eighties (Ibn Yaish: 311), which indicates that he was familiar with the explanation of the drainage of the eighties, and in addition, he adopted the book of Sibawayh and the books of Abi Ali Al-Farsi, and the book of Al-Muqtadib by Al-Mubarrad, and his discussions of the opinions of

the applicants indicated his wide knowledge, ability, and his knowledge of various Opinions, issues of disagreement, and multiple causes, even if they have one effect.

Occasional bug

In the language it means: the problem, the sharing and the similar, and their saying: appropriate for so-and-so, i.e.: associate him in his lineage and his likeness, and it is said between the two things is appropriate and proportional, i.e.: a problem and a similarity of the lot (Ibn Manzur 1/ Under the terminology, 146 AH). Towards: problem, agreement, similarity, resemblance, appropriateness, approximation, and all of these terms serve the same purpose by permitting the substitution of some letters from others if there is an appropriateness and approximation between them, provided that the word is not violated, because the letter close and appropriate to the other letter that was substituted or inverted takes the place of The letter itself is as if it was mentioned by it (Ibn Sayda, 1417 AH: 4/180), and sometimes it may carry one word for another; Because of the occasion and the problem between them, and in this Ibn Asfour said: (And from what makes clear to you that the Arabs have predicted something else, if there is an occasion between them through some way) (Ibn Asfour, 1996 AD: 46).

The scholars of Arabic drew attention to this reason. Sibawayh permitted the saying: Good face, based on his saying: He is the one who strikes the man (Sibawayh: 1/201). Because of the occasion between them and the confusion of their two words (Al-Sirafi, 2008: 2/63).

And Al-Gawhari mentioned it in his talk about Waw Al-Atef, which combines the two things, that it may be in the sense of (with) for the occasion between them; Because (with) denotes the association between two things (Al-Jawhari, 1420 AH: 6/2556).

And Al-Akbari mentioned it during his talk about replacing the stressed meim with the call to prayer (ya) in (Oh God), explaining the permissibility of deputizing one of them for the other that (ya) is one of the letters of the extension, as for the meem, it resembles the letters of the extension with its singing, in addition to that that each of them is two letters, so the face The occasion between them is the permissibility of one taking the place of the other (Al-Akbari, 1406 AH: 450).

The explanation for this reason abounded in the explanation of Al-Malouki, as Ibn Yaish mentioned it in several places in his book, and he justified it with many morphological rulings (Ibn Yaish: 40, 150, 271, 294), and examples of them are:

1- Explanation of the reason for the occasion between (sin and t).

Ibn Ya'ish said: (As for the sein, it is a semantic and oscillating letter that comes out from the tip of the tongue and between the folds, close to the t. There was a closeness and proportion between them that Zaid mentioned with her) (Ibn Ya'ish: 106), justifying his saying this that theIt has been added to the load on the ta' (Ibn Ya'ish, 1422 AH: 5/316); Because of their compatibility and closeness in the exit and the whisper (Ibn Jinni, 1405 AH: 1/211), with his justification, he carried the branch to the branch carried on the original; Because the origin of the letters of increase is: (the letters of tidal and leen, which are: waw, yaa and alif) (Ibn Yaish: 101), and the evidence for this is the saying of Sibawayh: (As long as these three letters are not included in the appendices, the hamza, and the meem first, it cannot be added without proof) (Sibawayh: 4/315). These letters of the occasion and the like; (Because it is a whispered letter, so his whisper fits the letters of the tide and the soft) (Ibn Yaish: 104). The best evidence for the existence of the similarity between the ta' and the letters of the extension and the soft is: that the ta' has been exchanged from the waw in the form of: inheritance and direction, and the original is inherited and the direction and their past: inherited, and the two sides of the two are from the two, and the two are in the same way: the two of the two origins of thean. (Ibn al-Khashab, 1392 AH: 67).

As for his saying (interchanged), i.e.: the sine and the t, and he cited the saying of some Arabs: he took, and whose origin is: he took. With a taa to become the word (Sit) (Ibn Al-Sarraj, 1407: 3/433), it is permissible to replace one of the other; And what took place between them of pregnancy and replacement resulted from the occasion and the approach in the whisper and the way out.

2-The proper case between n and the vowels and vowels:

Ibn Ya'ish said: "And when this occasion was between nun and the letters of the extension and the vowel, he combined it into the present tense letters" (Ibn Ya'ish: 173), and his saying this indicates that the nun is increased in the beginning of the present tense verbs, and the reason for this increase is: for what is between it and the letters of the extension and the vowel. It is appropriate and approximate, as the nun is a song in the nostrils if it is consonant, just as the letters of the extension and the soft have a long and soft, and the song is a preferred sound The extension is likewise (The Eighteenth, 1419 AH: 546), and the extension of the nun in the nostrils is like the extension of the alif in the throat (Al-Waqqad, 1421 AH: 2/672), and the nun has punished the letters alif and ya according to the same example as in: Sharnabeth, sherabeth, arkanqs, and arani, And they separated it between the two eyes by saying: Anqal and Ansar, and they also said: Agdudan and Aurora (Ibn Jinni, 1405 AH: 2/110).

Ibn Yaish mentioned the letters that are added at the beginning of the present tense verbs by saying: (The present tense letters are four: the hamza, the nun, the ta', and the ya') (Ibn Ya'ish: 172), and these letters were collected from Arabic scholars in the word I intend or I nite (Abu Al-Fida, 2000 AD: 2/6), Ibn Yaish indicated that the first with the addition is: the letters of the tide and the soft (Ibn Yaish: 172), but the alif refrained from increasing it at the beginning of the word; Because it is still, and the Arabs do not start with a consonant and do not stop on a moving (Al-Zajji, 1405 AH: 41), so they substituted the hamza for the alif because of the closeness and appropriateness between them (Ibn Al-Warraq, 1420 AH: 181), and as for the waw, it does not. increment first; Because it is heavy, so the whisper touches it and is expelled in it like: (a time, a timed), and (a scarf, a scarf) (Ibn Jinni, 1373 AH: 112-113), and the evidence for this is the Almighty's saying: (And when the Messengers) (The Messenger, verse 11) , and the original: it was timed, from time (Al-Khalil, 1416 AH: 260), and when they could not add the waw first for the reasons mentioned above, they replaced it with the t; Because it is changed a lot from it, as in the direction, and the slander, so it is from the prestige and the severity (Al-Mubarrad: 2/321), and as for the Yaa, it was possible to increase it first and it was fortunate that it was increased due to absence (Ibn Ya`ish: 5/335), so they needed a fourth letter to be among the The letters that he begins with in the present tense verb (it was the nun, because it is the closest letter of increase to the letters of tidal and soft) (Ibn Ya'ish: 172).

3-Proportional bug steadily increasing another distraction with its outlet:
Ibn Ya'ish said: "But I expelled the increase of distraction at the last, because it is one of the farthest exits of the throat, from a place where the breath is stopped, and its increase occurred at the end, to match the place of its increase and its exit" (Ibn Ya'ish: 201).

 The first: agreed upon among Arabic scholars towards: and increased it, so it increased the distraction of the scar, as well as in denial, towards: increase it, and in the endowment, as the Almighty said: (what is richer than my money) (Surat Al-Haqqa, verse: 28).

The second: differs in it, such as: (hijra) for a tall man, and (hibula) for a lot of money, and (herkoula) for a woman with big hips (Al-Batalousi, 1428 AH: 273-274), and the increase of distraction is only expelled in the endowment, but in other than the endowment it is Its increase was small (Ibn al-Nazim, 1420 AH: 591), and this is what supports Ibn Yaish's reasoning that steadily increasing it is another; To match the position of its exit from the farthest exits of the throat.

4- Correlation between miniaturization and crushing:
Ibn Yaish believes that the Arabs carried miniaturization and cracking, each one over the other; Because of the appropriateness and closeness between them (Ibn Ya'ish: 358), and in his talk about substituting the waw, he said: (As for substituting it from a thousand, when it occurs again, and the word in which it is in shortened, waw is transformed, towards: Dhuwayrib, and Khuwaitam, due to the joining of what preceded it, and they said in Al-Tasikir: Dhawarib, Khawatim) (Ibn Ya'ish: 258), and he cited the words of Al-A'sha (Al-A'sha, 1983 AD: 79).

Money is left with rings on it
If I turned the Alif Waw, its origin is: a ring, in the singular, so they carried the cracking in that to the diminutive; Because they are from the same valley, to compare them to (Khawatam) with (Khuwaitem), and (Dawareb) with (Dhuwayrib), even though it was not a damma in Dhaad (Dawarib) or Kha (Khawatam) as it is (Khawadhab) or Khawadhud. And when they had this occasion and approach, each one of them was borne on the other, and the cracking took place in this building, the course of miniaturization, and it resembled it in many of its provisions (Al-Mubarrad: 1/95). Concerning this, Ibn Ya'ish said: (Do you not see that the science of diminutiveness, from the letters of the vowel, falls into a third consonant, and after it a broken letter, and the taksir is here as well) (Ibn Ya'ish: 258), so the knowledge of the diminutive ya and the science of breaking is the alpha and the ya, the sister of the alif; Because they are two of the soft letters, and the conquest occurred before it and the fracture after it, so when they were proportional and converged on these faces, one was carried over the other, and just as they carried the taksir over the diminutive in this subject, so they carried the diminutive for the taksir, as they say in the diminutive (aswad) and (table): (usi). And (Geduel), although the waw is mobile and the yaa before it is static, they showed it and did not raise it, and the reason was that they made the diminutive on the crack, in which they said: "Aswad and Jadaoul" (Ibn Jani: 1990), although the analogy with the Arabs. It is the heart of the waw into a yaa if it moves and the ya before it is static or dwelt and the ya after it is mobile (Sibawayh: 4/365), and Ibn Yaish indicated that the alif that is changed from the hamza in (Adam) and (another) is similar to the alif (subject) and the waw is changed from it In the diminutive and plural, as it was changed in (Dhaweeb) and (Dhawar), they said: (Uwadim), (Awadam), (Uyahir) and (Awaker), so they carried in this place the diminutive and the breaking one over the other, as they did in (Dubi) and (Dubi) Dawarib) (Ibn Ya'ish: 259).

All of what was previously mentioned in this issue was the result of the occasion and the approach between minimizing and breaking, because they are from one valley.

Conclusion and results

Praise be to God, Lord of the Worlds, many, good, and blessed praises, and prayers and peace be upon our Prophet Muhammad, his family and all his companions, and those who follow them and follow their path until the Day of Judgmen:

Then:

This is a set of results that I came to in this research, as the illness of Ibn Yaish is one of the things that he took great care of, and had a clear impact on his choices, and Ibn Yaish was keen to define the causes he mentions and clarify what is meant by them, and one of the most important results that he reached In this research, the approach that Ibn Yaish followed in his mention of the cause of the occasion is:

1- Ibn Yaish surrounds the issue in all its aspects in order to clarify the meaning and purpose that he will mention later.

2-His skill in directing morphological rules based on reasoning that is based on scientific discussion and not on controversy and disagreement, and many of his morphological rules combine a variety of reasons.

3- Use the appropriate predicate; To bring similar words together, by word structure.

4-And in the cause of the occasion, what is meant by the problems, similarity, appropriateness and approximation, many morphological issues may seem to the reader inconsistent, or that the origin before the allusions appears to be incompatible, and the treatment of these phenomena from phonemic or tasteful, some of which falls under this cause, and the explanation of the reasons that led to this treatment, and appeared in It's finished in this symmetrical image.

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