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The structures of the derivatives (the participle) in the book of Aljaratheem ascribed to Ibn Qutaiba Al-Denyouri (Deceased 276 H.)

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Abstract---This research paper deals with the study of the structures of the derivatives, where I dealt with a one of Arabic language's derivatives which is known by (The Participle), and this is because my great interest in dealing with the semantic morphological studies. In this study, I dealt with the semantic side of the structures that indicate the Participle in its comprehensive terminology that the ancient and late morphologists formulated. Thus, this study included investigation in the structures of the Participle in the Book of Aljaratheem ascribed to Ibn Qutaiba Al-Denyouri (deceased 276 H.). ¹((And my success is not but through Allah. Upon Him I have relied on and He is the Lord of the great Throne)). The paper is divided into two topics: First Topic: the regular structures of the Participle which consists of two sections: Firstly : the abstract triple structures of the Participle Secondly : the increased triple structures of the Participle. Second Topic: the anecdotal (by hearing) structures of the Participle.

Keywords---participle, derivatives, structures, regular verbs, triple verb.

⁽¹⁾ Holy Qur'an: Surat Hood, Ayah (88).

Introduction

All praise and thanks to Allah, and peace and pray upon our prophet Mohammed, the latest prophets and messengers and peace and pray upon his household and companions. In this paper, I dealt with the Arabic morphology (Arabic Sarf) which is one of the greatest Arabic language's sciences and of the most prominent place, as said by Ibn A'sfour Al-Ashbeely: "It is a knowledge of speech in itself without a structure and a knowledge of a thing in itself before structuring which must have a knowledge about a thing after structuring"² This research paper is written to investigate a matter in this science which is the Derivation, based on the Book of Aljaratheem ascribed to Ibn Qutaiba (deceased 276 H.) .

First Topic: Regular structures of the Participle

Firstly: The abstract triple structures of the Participle and its reference in the Book Aljaratheem.

The Participle: a noun formulated from the infinitive to refer to the action and the self which means renewal and occurrence³. The Participle is formulated from abstract triple verb on the pattern of (Fa'il) , and from non-triple verb on the metrics of a present verb with exchanging one of the Arabic present letters by the letter [(M) with dammah] and the letter before the last one is with Kasrah (breaking)⁴.

The formation of the Participle from the triple verb

The Participle is formulated from the abstract triple verb on the pattern of (Fa'il) whether it was consonant or vowel, and this structuring is mostly taken from (Fa'ala, with Arabic diacritic Fathah) whether the verb is transitive or intransitive as well as (/Fa'al/ with Arabic diacritic Kasrah- as transitive verb⁵.

Firstly: The Structure of (Fa'il) comes from the following

1) Arabic formula (Fa'ala-Yaf'olo with Arabic diacritics Fathah and Dammah) The Arabic Grammarian Sebawai referred to this by saying: "Fa'ala-Yaf 'lo , with Arabic diacritic Fathah- as a transitive verb such as: 'qatala-yaqtlo' (which is equivalent to English: killed- to kill), and the noun is 'qatil' (killer), and as an intransitive verb such as "qa'ada- Yaq'edo" (sat- to sit) and the noun is qa'id (sitting)⁶ .

⁽²⁾ Al-Momte'a Al-Kabeer in Derivation in Conjugation.

⁽³⁾ See Al-Muqtadhi: 1/99 , Sharh Al-Mufsal: 6/79, A'wadh Al-Masalk: 3/181. Sharh Al-Radhee Ala Al-Kafaih: 3/413, Al-Kafaih Fee Al-Naho(Al-Kafaih in Grammar): 1/40, Shatha Al-Erif: 1/61, Jam'I Al-Durrar Al-Arabia.

⁽⁴⁾ See: Al-Kitab: 4/5, Al-Muqrab: 1/513, Ertishaf Al-Dhareb: 2/511, Sharh Ibn Akeel : 3/99, Ham'I Al-Hawam'i: 3/327, Al-Naho Al-Wadhih: 2/255.

⁽⁵⁾ See: Sharh Ibn Akeel : 3/99 , Conjugation of the Names: 25 .

⁽⁶⁾ See: Al-Kitab: 4/5, Al-O'SOOL IN Al-Naho (The Origins in Grammar) : 3/86, Al-Munsif: 1/238, The Structure of the Names, Verbs and Infinitives: 1/335.

a)of the intransitive verb such as ("qatala', he is 'qatil", which equivalent to English (killed-killer), where its reference came in the meaning of "alqatil" (killing)⁷
 b)of the transitive verb ("qa'ada', he is 'qa'id" , which equivalent to English (sat-sitting), where its reference came in the Book Aljaratheem in the meaning of ("qa'id" , which means in English 'sitting'), and the Arabic word 'qa'id', for instance, in the dates palm means everything could be attained by hand⁸.

2)Arabic formula (Fa'ala-Yaf 'ilo, with Arabic diacritics Fathah and Kasrah).

It is intransitive such as: "dharab- yadhrebo, so, ho wa dhareb" (hit- to hit and so he is hitter) and transitive verb such as "jalsah'- 'yajleso", (sitting-to sit) so, ho wa "jales"⁹. (he is sitting)

a)it comes from the intransitive verb such as "ba'a , he is ba'i", and the poet Al-Nabeghah Al-Thebyani said:

On the back to cross a new person path.....roaming with it in the mid of the tent as a seller¹⁰. So, "ba'i" : means "ba'a" (sold something, i.e., bought it).

b)it comes from the transitive such as: ('hama-ha'im"). "Alhyoom": means to "wander"¹¹.

3)(Fa'ila-Yaf 'ala), with Arabic diacritic Kasrah which comes from the transitive as regular like (habata-habt)¹² which means a disease that catch the camels when their abdomens sallow and there is a pain because of they ate much grass¹³.

4) the Arabic formula (Fa'il-Fa'ilan)

Sebawai referred to this formulation by saying: (Fa'il-Yaf'ala), with Arabic diacritic Kasrah from the intransitive verb referring to voidness or fullness, which due to be on the formulation("Fa'ilan") such as ("a'tash-ya'tash" , so he is "a'tshan" (an adjective) equivalent to English (got thirsty- to get thirsty, and he is thirsty)¹⁴ . Thus, its reference is in this formulation in the Book of Aljaratheem on the pattern (rawyah- rayan) which equivalent English forming (irrigated with water). It was said by Arabs: "it is a fat if it was full, and the pomegranate is full of water if it is huge of fat". So, the Arabic word "alrayan" (which means "well-irrigated" in English) is opposite to "ala'tshan"¹⁵, which is equivalent to English word (thirsty).

(⁷) The Book of Aljaratheem (The section of gathering the types of the evil in its minimum and maximum cases).

(⁸) The Book of Aljaratheem:(the section of the dates palm and generosity: 2/72.)

(⁹) See: Al-Kitab:4/5, Sharah Al-Radhee Ala Al-Kafaih:3/414, The Morphological Application:74.

(¹⁰) The Book of Aljaratheem (the Section of good, the bad and the attire): 1/309.

(¹¹) The Book of Aljaratheem (the Section of The Women and Their Descriptions): 1/288.

(¹²) See: Al-Kitab: 4/5, the Section of the Verbs: 1/61.

(¹³) The Book of Aljaratheem (the Section of the graces, the beasts and the monsters):2/277.

(¹⁴) See: Al-Kitab: 4/21, Sharh Al-Shafeyah for Al-Radhay: 1/146, Ham'a Al-Hawam'a: 3/327.

(¹⁵) The Book of Aljaratheem (the Section of the Generosity) : 2/100.

5) the Arabic formula (Fa'ilo-Yaf'ilo) (Fa'eel), with Arabic diacritic Dammah such as "bahoo, he is bahay"¹⁶ . Therefore, its reference came in this formula in the Book of Aljaratheem.

Arabs said: "a house is 'bahin' , which means (there is nothing inside it), and it said "the house is 'bahyon' , if it is 'high', and also it is located in front of other houses¹⁷.

Therefore, the formulation of the Participle from the triple verb with Arabic diacritic Fathah on the Arabic letter ("Ayn"), with diacritic Kasrah on the letter ("Ayn"), or with Arabic diacritic Dammah, which the ancient Arab morphologists agreed upon on it and the modern morphologists followed them¹⁸.

The Structures of the Increased Triple Participle and Their Reference in the Book of Aljaratheem

1. the Arabic formula 'Muf'il' ("Af'ala-Yof'ilo"), such as "akrama-yokremo", so he is "mukrem"¹⁹, which is equivalent to English adjective "generous"
2. the Arabic formula "Mutaf'il", ("Taf'ila-Yataf'ilo"), such as "taklama-yatakalm", so he is "mutakalm", which are equivalent to English words ("spoke-speak" and "speaker"), and so its reference came to express himself in a right and influential way. Thus, the Arabic word "almaidara": means 'the head of the people and the speaker on behalf of them'²⁰ .
3. the Arabic formula "Mustaf'il", ("Astaf'ila-Yastf'ilo"), such as "astabtana", so he is "mustabtan" . Thus, their reference came in the Book of Aljaratheem as "the two races "mustabtana" (which means 'implied' in the two legs), i.e., penetrated in the two legs²¹.
4. the Arabic formula "Mufa'o'il"(Efa'o'il-yafa'o'il), such as (eghdawdana, so he is mughdawdan), its reference came as : "the long soft hair"²².

The early morphologists agreed upon the construction of the Participle from the increased verbs on three letters that they come with the example of the present which its initial will be the letter 'M' with the Arabic diacritic Dammah and with Kasrah on the letter comes before the last one and the modern morphologists followed them on this pattern²³.

(¹⁶) See: Al-Kitab: 4/28, Ertishaf Al-Dhareb: 2/510, Shatha Al-Iref: 1/62.

(¹⁷) The Book of Aljaratheem (the Section of the Tools and the Dishes) : 1/405.

(¹⁸) See: Al-Kitab: 5/4, Al-Munsif: 1/838, Ertishaf Al-Dhareb: 2/501, Sharh Al-Radhey Ala Al-Kafeyah: 3/414. The Morphological Application: 74.

(¹⁹) The Book of Aljaratheem (the Section of the Graces, the Beasts and the Monsters): 2/177.

(²⁰) The Book of Aljaratheem (the Section of the Creatures, Customs, and various descriptions): 1/216.

(²¹) Ibid (the Section of the Horses and their Descriptions) 2/119.

(²²) Ibid (the Section of the Nose and what is consisted of): 1/178.

(²³) See: Al-Kitab: 4/280, Al-Muqtadhab: 2/113, Sharh Al-Mufsal: 226, Sharh Al-Radhey Ala Al-Kafeyah: 3/413, Sharh Ibn Akeel: 3/101, Ham'I Al-Hawam'i: 3/327.

Second Topic: The Anecdotal Structures of the Participle and their Reference in the Book of Aljaratheem

It comes on the structure of (Fa'il) in:

1. (Fa'ilo-Yafilo) on the pattern (Fa'al) such as: (jabuna- he is jaban,)²⁴ which equivalent to English formula (got coward- he is coward). So, the reference of this formula has come in the Book of Aljaratheem to refer to "aljubn" and "aljaban", (which means the cowardness and coward in English) which is opposite to "courage", and so the Arabic saying is "a weak person who has a coward heart"²⁵.
2. (Fa'ilo-Yaf'lo) on the pattern (Fo'al), which was heard in one utterance at Sebawai ("shaja'a"- he is "shuja'a")²⁶. Thus, the reference of this formula in the Book of Aljaratheem has come to refer to the feature of life. "A courageous man is a person who distinguished with a redness and whiteness as well as he is a rapid young warrior"²⁷.
3. (A'fal-Yaf'al), the early morphologists agreed upon on the using the formula (A'fal-Yaf'al) on the pattern (Fa'il) in anecdotal way (by hearing), and the modern morphologists followed them such as in "a'wrasa alshajar fahowa wares"²⁸, which is equivalent to English (the trees got leaves). So, the reference of this formula has come in the Book Aljaratheem to refer to the Trees. Thus, the Arabic verb "a'wrasa" and the form "wares" are linked to the meaning that the trees get leaves in their branches²⁹.

Conclusion

All praise to Allah for accomplishing this research paper and I show the

1. The construction of the Participle (Fa'il) from the triple verb is considered one of the most referential structures of the Participle that was used in the Book of Aljaratheem ascribed to Ibn Qutaiba (deceased 276 H.), where the structure (Fa'ala) -with Arabic diacritic Fathah- was mostly stated on the pattern of (Fa'il), then followed by the structure of (Fa'ala-Yaf'il)-with the diacritic Dammah on the Arabic letter ['Ayn'] of the present tense, and then the Arabic formula of (Fa'ala-Yaf'ilo)- with a diacritic Kasrah on the letter 'Ayn' in the present tense- and lastly the formula (A'fal-Yaf'al)- with diacritic Fathah on the letter 'Ayn' in the present tense.

⁽²⁴⁾ See: Al-Kitab: 4/31, Ertishaf Al-Dhareb: 2/511, Shatha Al-Erif: 1/64.

⁽²⁵⁾ The Book of Aljaratheem (the Section Creatures and Customs) : 1/218.

⁽²⁶⁾ See: Al-Kitab: 4/31, Al-Mufasal in the Manufacture of the Syntax: 1/275, Ham'a Al-Hawam'a: 3/351.

⁽²⁷⁾ The Book of Aljaratheem (the Section of the Life and its namings) : 2/289.

⁽²⁸⁾ See: Al-Khasa'iss: 2/222, A'wdhah Al-Masalik: 3/215, Sharh Al-Tasreeh: 2/324.

⁽²⁹⁾ See: Al-Ashbah Wa Al-Nadha'r: 1/329, Shatha Al-Erif: 1/62.

2. Most verbs from which the structure of the Participle (Fa'il) derived was from the pattern (Fa'ala) which refers to the action or verb, but it also there was what referred to the description of (Fa'il) which has come in the Book of Aljaratheem and some adjectives have come on the pattern of (Fa'il) to indicate the stable permanent collateral description.
3. The Participle (Fa'il) was stated in the Book of Aljaratheem on the four patterns of the increased triple verb which were (Maf'il), (Mutaf'il), (Mustaf'il) and (Muf'ao'il).
4. The Participle (Fa'il), was stated anecdotal in the Book of Aljaratheem.

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