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The structures of the derivatives and their significance (The Hyperbolic Patterns) 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 in which I dealt with a one of the Arabic language's derivatives which is known by (The Hyperbolic Patterns), and this is because my great passion in dealing with the semantic morphological studies. In this study, I dealt with the semantic morphological side of the structures that indicate the hyperbolic patterns in its comprehensive terminology that the ancient and late morphologists have had formulated. The paper is divided into two topics: First Topic: the regular structures of the Hyperbolic Patterns. Second Topic: the anecdotal structures of the Hyperbolic Patterns.

Keywords---hyperbolic patterns, semantic, morphological side, significance, adjectives, anecdotal.

Introduction

All praise to Allah's graces Who gave them to us and all thanks to Him for His Providence 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 Hyperbolic Patterns used in Arabic language. However, the Derivatives in Arabic language serve different significances, where five of them dedicated to referring to the adjectives, which range in the number of the structures, as well as they range in what would be regular or irregular. The hyperbolic patterns distinguished than the other

derivatives by enumerating its structures. This paper is written to investigate a subject in this science which is (the hyperbolic patterns), based on the scientific material that stated in the Book of Aljaratheem ascribed to Ibn Qutaiba (deceased 276 H.).

First Topic: Regular Hyperbolic Patterns and their Significances in the Book of Aljaratheem

The Hyperbolic Patterns: these are among the derivatives that attached to the Participle, which are used to refer to the hyperbole and the exaggeration in describing an action. Thus, if it is wanted to emphasize, strengthen and exaggerate the meaning, we transform from the Participle into the Hyperbolic patterns, which they are not derived only from the triple verb¹. The old Arabic poet Ibn Malik allocated the hyperbolic patterns in three structures as follows : (Fa'al , Mef'al or Fa'ol) to refer to the abundance and to substitute the participle and he added to them [Fa'eel and Fa'il]². The most well-known hyperbolic patterns are five that mentioned by the morphologists rather than what mentioned by Ibn Malik as follows: (Af'al , Mef'al , Fa'ol , Fa'eel , Fa'il)³. Dr. Fadhil Al-Samari mentioned that the hyperbolic patterns are nine in Arabic language and most well-known of them are: (Af'al , Mef'al , Mafeel , Maf'al , Fa'ol , Faa'ol , Fa'il , Fa'eel , Fa'ila)⁴. It's clarified from what aforementioned that the hyperbolic patterns are not limited in number but they are on two types: regular in some of their structures and anecdotal in others.

The Regular Hyperbolic Patterns and their Significances in the Book of Aljaratheem

1. (Fa'al): this structure of the hyperbolic patterns that is stated in Arabic language was referred to by Sebawai, and with much of it , but he didn't consider it as a regular structure⁵, but for using this formula abundantly, the Academy of the Arabic Language decided to derive it from the transitive and intransitive triple verb⁶. In constructing (Fa'al) there are two matters: one of them that (Fa'al) is an origin in hyperbole and modified from it for manufacture or craft. And the other one that (Fa'al) is an origin in manufacture, and modified for hyperbole, in contrary⁷, and this opinion is

(¹) See: Al-Kitab: 1/10, Sharh Al-Mufsal: 4/86, A'wdhah Al-Masalik: 3/184, Sharh Al-Shafeyah for Al-Radhey: 2/179, Ham'a Al-Hawam'a: 3/74, The Conjugation of the Names: 31, Shatha Al-Erif: 1/62, Jam'I Al-Douroos Al-Arabia: 1/193, The Morphological Application: 1/75.

(²) Sharh Explanation) Ibn Akeel : 3/81.

(³) See: Al-Kitab: 1/110, Sharh Al-Mfasal: 4/86, A'wdhah Al-Masalik, Shatha Al-Erif: 1/130. The Morphological Application: 1/75, The Brief Methodology in the Two Sciences of the Grammar and Morphology: 1/130.

(⁴) See: The Meanings of the Structures in Arabic for Al-Samarai: 1/94-104.

(⁵) Al-Kitab : 3/382, Al-Mukhasas: 3/439.

(⁶) A set of the decisions of Academy of Arabic Language in Cairo: 1/54.

(⁷) See: Al-Muqtadhab: 3/161, Sharah Al-Shafeya for Al-Radhey: 2/85, Ertishaf Al-Dhareb: 5/2281, Ham'a Al-Hawam'a: 3/75.

taken by Dr. Fadhil Al-Samarai⁸ . Thus, the significances of this formula came in the Book of Aljaratheem to give the meaning of intensifying drinking⁹.

2. (Fa'ol): this is one of the hyperbolic structures mentioned by the linguists and morphologists. This structure refers to the repetition and abundance¹⁰, but Dr. Fadhil Al-Samarai thought that the structure of (Fa'ol) is not authentic in hyperbole but it is borrowed from the names of the selves¹¹ and thus, the significances of this formula has come in the Book of Aljaratheem to refer to much laughing and to a person who laughs more as well as to refer to "al-'aroob", ("a woman who endear herself to her husband")¹².
3. (Fa'il): this structure is studied by most of the Arabic language scholars in the form of the approaching adjective to the participle in one hand, and in the structures of the hyperbole from the other hand¹³. Ibn Talha said: "when it has become as usual¹⁴ , the significances of this formula came in the Book of Aljaratheem in the meaning of *a person who conceals the secret* ¹⁵.
4. (Fa'eel): this structure refers to the hyperbole¹⁶, and it was said that it could be used "for a someone who has become as the amenable"¹⁷. Thus, one of the researchers thought that (Fa'eel) is transferred from the approaching adjective to the participle¹⁸. So, the significances of this formula has come in the Book of Aljaratheem in the meaning of the *merciful and compassionate* on his creatures with the sustenance and graces, "In the name of Allah, the Most Merciful, the Most Compassionate"¹⁹ .

Second Topic: The Structures of the Anecdotal Hyperbolic Patterns

1. (Mafeel): such as ('Maskeen', which is equivalent for English word '*poor*' and the Arabic word 'Mahdheer'²⁰, equivalent for English word '*mostly present*' , and the linguists mentioned that (Mafeel) refers to "the one who used to make action or continue with it" , and it has come in the Diwan of Literature that "if the noun on the pattern (Mafeel) , so the plural will be

(⁸) The Meanings of the Structures in Arabic language: 94.

(⁹) The Book of Aljaratheem (The section of the Yogurt and drinking) : 1/341.

(¹⁰) Al-Kitab: 1/110, Al-Muqtadhab: 3/161, Al-Munsif: 1/12, A'wdhah Al-Masalik: 3/184.

(¹¹) See: The Meanings of the Structures: 100.

(¹²) The Book of Aljaratheem (The Section of the Women and their descriptions) : 1/274.

(¹³) See: Al-Kitab: 1/110, A'wdhah Al-Masalik: 3/184, Sharh Al-Shafeya for Al-Radhey: 1/143, Shatha El-Erif: 1/62.

(¹⁴) Ham'a Al-Hawam'a:3/75.

(¹⁵) The Book of Aljaratheem (The Section of the Creatures and different Customs and Descriptions):1/217.

(¹⁶) See: Al-Kitab: 1/110, Al-Munsif: 1/240, Shareh Al-Shafeya for Al-Radhey: 1/148.

(¹⁷) Ham'a Al-Hawam'a: 3/75.

(¹⁸) See: The Meanings of the Structures: 102.

(¹⁹) The Book of Aljaratheem (The Names of the World Origins and Beasts): 1/135.

(²⁰) See: Al-Kitab: 3/640, The Structures of the Nouns and Infinitives, 1/238, Sharh Al-Shafeya for Al-Radhey, Ham'a Al-Hawam'a: 3/331, Shatha El-Erif: 1/62.

(Mafaeel) to indicate the continuity of the action or verb²¹, and Al-Radhey considered it one of the hyperbolic structures²². So, the significances of this formula came in the Book of Aljaratheem as ("Maskeen of Sons of Amer", and the word 'Maskeen here means '*the poor*'²³.

2. (Fo'al): such as (Zomal which means 'the weak man' in Arabic) which is one of the hyperbolic structures²⁴, so its significance came in the Book of Aljaratheem to refer to the exaggeration and doubling²⁵, and thus the word 'zomal' was stated in this book to indicate the 'weak person'²⁶.
3. (Fo'eel), such as ('zomeel', 'sakeet') are of hyperbolic structures²⁷, so the significances of this formula came in the Book of Aljaratheem to refer to the number of the horses, thus when there are ten horses the tenth one is called 'sakeet' which is the last one comes in the racing of the horses when they run²⁸.

Conclusion

All praise and thanks to Allah for accomplishing this research paper and I present here the most important results I concluded as follows:

1. The concept of the Hyperbole in our Arabic linguistic heritage –though the variety of its terms or its synonymy- revolved around taking the meaning to its utmost purposes.
2. Abandoning or departing from the origin- whether this departing is with the morphological construction or with the grammatical structure.
3. Increasing of the structured, since the increased structures of the verbs, infinitives, the participles and the object are more rhetoric in meaning than the abstract ones.

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(²¹) Diwan of Literature: 1/83.

(²²) Sharh (Explanation) Al-Shafeya for Al-Radhey: 2/179.

(²³) The Book of Aljaratheem (The Section of the Beard): 1/191.

(²⁴) See: Al-Khasa'iss: 3/270, Al-Mezher: 2/13.

(²⁵) See: Al-Khasa'iss: 3/270.

(²⁶) The Book of Aljaratheem (The Section of the Creatures and different Customs and Descriptions):1/218.

(²⁷)l-Muzher: 2/23. See: Al-Kitab: 4/268, Sharh (Explanation) of Al-Shafeya for Al-Radhey: 2/179,

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