

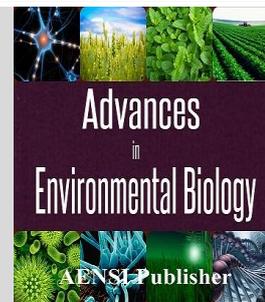


AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/AEB/>



Pleadings Siraf of Sibawayh in Syntax and Conjugation

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ARTICLE INFO

Article history:

Received 26 September 2014

Received in revised form 20 November 2014

Accepted 25 December 2014

Available online 2 January 2015

Keywords:

syntax and conjugation, Siraf, the Book, Sibawayh

ABSTRACT

The present article on the subject (pleadings Siraf of Sibawayh in syntax and conjugation) is a research which shows Siraf's ability to describe the "the Book" of Sibawayh. Abu Saeed Siraf is a famous scientist and unique in Arabic science, who envied his contemporaries to his progress. Baghdadi Ghazi Alghozat has very interesting opinions on the matter of syntax and conjugation that most of the comments indicate that he wanted to support his countrymen "Sibawayh", and showed their nationalism. In this paper, the views of the great scholars such as Mobard, Farah, Zojaj, Ibn Jenny, Akhfsh have been expressed. Siraf actually has not been unaware of Basirion, Kofion. In some areas he defended Basirion's ideas and denies the comments of Kofeh and Basra scholars. And preferred Sibawayh's view over others.

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To Cite This Article: Murteza Hayati, Mohammad Jannati Far, Mohammad Hasan Masoumi, Pleadings Siraf of Sibawayh in Syntax and Conjugation. *Adv. Environ. Biol.*, 8(25), 721-724, 2014

INTRODUCTION

In the evolutionary history and evolution of syntax, there is a book attracted that it can be said that the first and most complete book in the syntax matter is the book of Sibawayh.

Laws and rules in the mentioned book provides a systematic and formed system in constructing the science and Arabic grammar. Therefore, many scholars try to describe the Book of Sibawayh, and spend his life.

Among these total descriptions, the description of Abu Saeed Siraf is the prominent. It is seen that he supports Sibawayh in all sites of his description, and standing against his contemporary scholars, such as Mobard, Farah, and Abu Ali Farsi and Ibn Jenny and confirmed Sibawayh speech.

This support was not only confirming the remarks of Sibawayh, but in the opinion of the author, reveals the nationalism and patriotism. Of course, wherever necessary, Siraf added Sibawayh's opinion or approved opinions of his contemporary scholars.

Background of research:

Articles and books have published in Arabic in connection with the description of Siraf but in Iran, it has not widely paid attention to the views and opinions of Siraf. And low-volume articles limited to biography and pieces of Siraf. It seems that the research is new work which being carried out in Iran.

Articles and books as the background of the research are as follows:

- The collection of articles in Siraf International Congress to the efforts of Dr. Abdul Karim Mashayekhi Fall 2005.
- Ghazi Abu Saeed Siraf, great syntax of south and the Muslim world, Mustafa Marhony, 2004.
- Foat of Sibawayh book of the word al-Arab lobby of Saeed Siraf in Abdul Muttalib research Albka' 2000.
- Siraf luminaries, particular sites of Islamic history in 2011.
- Great name for Persia, Mohammad Taqi Mir, and Shiraz University Press in 1368 the first volume.
- Seraphic grammar, Dr. Abdel Moneim winner, Dar Al-Fikr, Beirut 1400s

Research questions:

The purpose of this study is to introduce the world's leading scholar as Abu Saeed Siraf and it is hoped that this paper answers the following questions well.

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- Does Siraf views corresponded with the syntax and conjugation?
- Does Siraf support the theoretical of their homeland Sibawayh?

Research Objectives:

- Provide the Siraf superior vision compared to other scholars of his contemporary.
- Introduce Abu Saeed Siraf to the people of south (Bushehr) such as a syntax great scholar.
- Application the clear view and his evidence in syntax and conjugation.

Methods of research:

Methods of research is analytical and comparative and information gathered at the library type and is conducted by using the contents of the book, the bases of the Internet, research magazines.

Abu Saeed paying the most attention to the following in his syntax and conjugation view. Defend ideas and views of Sibawayh in the description of Sibawayh book, accept or reject the views of his contemporary scholars such as mobared, Farah, and Abu Ali Farsi and Ibn Jenny and confirmed Sibawayh speech.

Abu Saeed has interesting ideas about syntax and conjugation, in some places confirmed the syntax and conjugation views of scholars such as mobared, Farah.... or add and deny comments.

Now:

Abu Al-Abbas mobared believes that "alan" is a based and what caused the building is which at first comes with alef and lam, while the order of names is which are often indefinite.

And by being added and being definite with alef and lam. Thus, the "alan" is different with other names and is definite and to this reason is based.

But Siraf believes that "now" is same the letters as letters are already based now it is based, and many of the utensils are based. Like 'ayyan, ayn due to agreement of Immobilize is based on openness, and is true for "Alan". Serif's view is the same with Sibawayh. (Siraf, 1428 vol. 1, p. 101).

hallam:

Helm word has said that "hallam" and so to "hallam" and means Da'ahim."ha" is added to "lam". The people of Hijaz use a same term for singular and Muthanna and plural male and females, such as come the man, come two men and come the Guys, Come the wives.

They believe it is always a similar term because it is Based. banitamim group has mentioned singular and Muthanna and plural male.... such as come the man, come two men and come the Guys, Come the wives.

But Siraf says: Came the man forward or we should say don't come forward or we should say don't come, "openness alef, ha and l and tighten mim and its annexation." Originally it is this way, "allam" such as "arrad", this verb is Alone speaker. "laallam" is originally "la alamah", then ھ entered the "alf" and openness "lam" and other verbs were made in this condition. Siraf has no idea about in accepting or rejecting the above content, only referred to the principal of verb. (Siraf, 2008, vol. 1, p105-106).

Allahom:

Siraf believes About "allahom" or at the beginning of the "allahom" removed and mim was strengthened, But Farah says, Allhm was originally O God, safer okay, Basirion do not allow this appreciation and believe we can say "allahmamanabelkheyr" But we cannot say "yaallahmamanabelkheyr". As we say in pray for others God, please tortured infidels and destroyed them. And it is not suitable to say that at the beginning of this prayer that O God, safer okay and tortured infidels. Siraf accept both theories but have no idea about accept or reject these two theory. (Siraf, 1428, Vol. 1, 184-185).

Feael and fail:

Siraf says nahvioun in appreciation of "feael and fail" verb disagree according to what Sibawayh and believe, First, these two weight don't make transitive, Secondly, don't perform the action of verb then it cannot be said, man warned during his life, Rahim love his brother.... And says in the following that this essence of weight (initially) were built for the noun and they do not play the role of the verb, the man is Chivalrous and generous- man hurry up and sickly and pastor. They have answered about Sibawayh poetry as witness.

Warned things which are detrimental there is no survivor from the predestination.

"amora" Appointed by "hazar" . Nahvioun believe that this poetry is not considered appropriate by the Arabs. Akhflash says Sibawayh asked me about trespass of "hazar", I wrote this poetry as a witness for him. But about "feael".

Even we are disable, forgive us a work joy the pleasure and now do not sleep the night

"kelilmohn" is transitive. Nahvioun say: This is an obvious mistake by the Sibawayh, "klil" means electricity and its verb is not transitive.

"mohn" is an hour of the night, due to Circumstance feature, is appointed. Siraf in defending Sibawayh says:, "klil" meaning "makl" and its weight is "mafaal". the "fail" weight meaning transitive verb like: Painful

punishment and encourage performance, if it means painful and hurtful, both of them are transitive. Such as: debilitating the advantage of it. As you say: "Tired of your day."

Jermi has confirmed Sibawayh But says such cases is low. (Siraf, 1428, vol. 1, p. 442).
"ennajaza"

Siraf mentions the Sibawayh idea about "enna" such as: "ennajaza" enters on verbs, Provisions on verbs which comes after that does not apply for the noun.

"ennataatniakramak" (if you forgive your honor), "ekram" Here is the meaning of the condition. So How come the noun after "enna"?

The noun after that comes elevated or appointed which the verb is elevated or appoint in consequence. Such as: "The reward and the best" "ennakheyivalkheyir" which its estimation is "if the action is beneficence" or "there is a benefit in his action". basirion has mentioned a verse In this context.

Farah believes "ahad" is related to be previous word and it is a subject pronoun which it is in "stjark". But Siraf rejects Sibawayh's speech in defense of his opinion, And does not know right. If "ahad" be elevated such way, then "stjarkisnews, and for "ahad" the speech comes as antecedent and announcement, while it doesn't allow that "enn" be antecedent and announcement. (Siraf, 1428 vol. 1, p. 157).

"Mnz and moz" (Ignored and since)

Siraf says basirion believe that "Mnz and moz" are nouns at all situation and their evidence is when their subsequent noun is elevated, both noun and antecedent and their next noun are announcement.

Abu Saeed in response to them and defend Sibawayh, states his definite opinion such as: "Mnz and moz" have the same meaning and both are noun and character which مَنَّ is almost noun and مَنْ is character.

"moz" (is Abbreviation of "Mnz" (such as "robforrobbe."zal" in "Mnz" (is marked with the vowel point. And when necessary "zal" in "Mnz" (marked with the vowel point. In this case, what is the judgment of "Mnz"?) Siraf says that it should be noun and antecedent and the news comes after it (Siraf, 1428 vol. 1, p. 94).

Safe female plural:

Akhfash believes that female Plural on the type of appoint is not Arabicized and the final vowel of an Arabic word is not in the "taa". When it is said: "raayatMuslim" (I saw the Muslim women), Muslim is Arabicized to tanwine and this kasreh is a structural kasreh in the viewpoint of akhfash.

But Siraf in response to akhfash and defense the Sibawayh says: this kasreh support the cutting kasrehandcuttingkasreh has the final vowel of an Arabic word. Akasreh which comes instead of appoint is the structural kasreh.

AbuaosmanMazni in response to Siraf bring this reason and says: if kasreh in "raayatMuslim" is structural, and it will be revoked by adding, word return to its original condition in the competence situation.

In addition, we say: "raayatMuslimtk" (I saw your Muslim women), with the kasreh of Muslimat. as we see in Non-additional situation. But Mazeni is then realized his mistake. With this description, akhfash must consider non-discourage openness on the state of Drag is structural. Like I passed the age and went into mosques.

Because this openness is for appoint and drag and kasreh in تاء also comes for appoint and drag. But Abu Saeed states his final decision such: kasreh in female plural of تاء in appoint state bring openness and Non-discourage in drag state are the final vowel of an Arabic word. And they are given at the end of words and the different factors which condition the final vowel of an Arabic word is very necessary. (Siraf, 1428, vol. 1, 145-146-147).

Roayad:

Siraf disagree with Farah about "roayad", Farah believes that "roayad" is decreasing the demands, But Siraf says: "roayad" is decreased demand or demands is an infinitive and removal of waste is decrease truncated. (Same source., Vol. 2, p. 146).

Hasha:

Another one is "Hasha" (far) that Siraf has same belief with Sibawayh it being drag word. While Farah believes that it is a verb and zojaj believes it is infinitive. Siraf says that considering the "Hasha" as a verb which doesn't have subject is impossible, because there is no verb without subject. (Siraf, 1428, vol. 3, p. 99).

"Abu Saeed's view about "Alkonialbaraghish", In addition to Sibawayh's idea, added two other aspect on them. Sibawayh believes that "alkoni" is a sign of plural and it is not pronoun. It means it's a sentence which start with verb and "albaraghish" is antecedent fleas "alkoni" is the leading announcement, and its consequence is "albaraghishkoni" and the third is and واو is a pronoun if it is interpreted and "albaraghish" is its allowance.

Siraf view about the "LatHinManas" = "Lattes while inevitable"

Siraf has same opinion with Sibawayh about the "Lattes while inevitable" and says: Latact as Leys, while akhfash believes that Lat is non-factor. It seems Siraf's view is more reasonable. (Siraf, 2008, vol. 1, p. 154).

The opinion of Abu Saeed about 'Allah rejects, and his messenger (rejects) the idolaters .

Abu Saeed has a very interesting view on this verse says: "RafaRasol" comes on two sides: first: The ears of the media and even a proclamation from Allah and His Messenger told to people: 'Allah rejects, and his

messenger (rejects) the idolaters or 'Allah rejects, and his messenger (rejects) the idolaters: Was good because of its meaning: And the words of Allah and His Messenger: God reject or that God is rejected the idolaters.

Estsnaa:

Siraf bring the view of *zobjaj* and *mobared* about appoint factor in exception and reject both idea. *Zobjaj* and *mobared* know appoint factor in exception an exception verb in consequence. But Abu Saeed such as we say: "zeyda" (bring the group expect the friend) and it's not true and we say: "ataniaqomghetralzeyd" (bring the group expect the friend) and we should appoint "gheyr", While it is not permissible to say "estsnaqheyrzeyd" (expect the friend) (Siraf, 1428 vol. 2, p. 51).

Consequently, Abu Saeed has many assumption on Sibawayh that shows there are objections over Sibawayh that can be said to another form, here are asked to cover deficiencies of Sibawayh, that we mention a few of them.

Sibawayh knows the word "Ezoyt" a noun for place But Abu Said consider it as adjective and means short-trait. Sibawayh bring "tafaal" weight only to nouns While Abu Saeed also bring as adjective, such: "rajaltmsah".

Sibawayh elsewhere bring the "Saal" only for adjective and Abu Saeed says: the demon is a beast in the desert (Alsaadatdabatatakona be Sahra) it also appears as a noun, Or Siraf bring "FaalatSabarat" weight for it. But Sibawayh has not mentioned it.

Results: Siraf defend Sibawayh descriptions in all places of his book of ideas and his views and wherever is necessary explain it and whenever is not necessary doesn't mention it.

Sometimes added the views or of Sibawayh and accepted opinions of scholars like Farah, *mobared*, *zobjaj* and doesn't comment. Furthermore, Siraf believes

That Sibawayh was unaware of some weight and words, so added his assumption on Ibn Siraj and Ibn Jenny.

Therefore, Siraf viewpoints is in accordance with the science of syntax and conjugation and more inclined to view of his compatriot Sibawayh and is influenced by his ideas.

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