The scientific benefits of Al-Mihi's digression in Al-Ajrumiyah

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Abstract

Al-Mahi digress a syntax the Al-Ajrumiyah in his book (Al-Hadiya Al-Badawiya). And adds many benefits, which this research collects and discusses. Through a descriptive and analytical approach, this research brings together the syntax of Al-Ajrumiyah in an abstract, this is it, preface, one topic, and a conclusion. The preface contains the definition of Al-Ajrumiyah and its explanations, briefly, by Al-Maihi and his book (Al-Hadiya Al-Badawiya), a digression in language and terminology, and examples from the book. In the topic, examples of Al-Mehi's digressions in the syntax of Al-Ajrumiyah, and discusses them and collects their benefits. In the conclusion, proves his findings supported by the license in the research. Then, at the end, a list of referenced sources.

Keywords: *digression - al-Mihi - grammar - syntax*

Boot

The text of Al-Ajrumiyyah, or the introduction Al-Ajrumiyyah, is a brief text in grammar by Muhammad bin Muhammad bin Dawood Al-Sinhaji Al-Fassi Al-Ajrumi or Al-Jarumi, who died in 723 AH, and it is one of the most important texts of grammar in the Arabic language, and it has been accepted by scholars in various parts of the Islamic countries for its ease, and containing the most important grammatical rules. (Mateus et al., 2022)

Scientists have taken care of them from that time to the present day, and we know this through the books that I explained, and the books that I expressed, and the systems that I formulated in poetic systems, and the number of books that I explained and commented on has reached more than a hundred books, they are books that extend through time, from the time of writing them until now, and the research will list the following The most important books for each type, I chose them on different dates to indicate the interest of scientists in them over the last eight centuries: (Sernaqué et al., 2023)

Among the most important explanations of the ajrūmīyah:

1- The grammatical pearl in explaining Al-Jarumiyyah, by Muhammad bin Ahmed bin Ya'la Al-Hasani, and he received the introduction from Ibn Sahib Al-Ajrumiyyah, and perhaps the first explanation of it.
2- The light of character in solving the words of the ajārūmīyah - by Shams al-Din Muhammad bin Ahmed al-Khatib al-Sherbini - who died in 977 AH.
3- The clear words in the statement of what is meant by the ajārūmīyah - by Abu al-Hussein Ali bin Abd al-Barr al-Wanai al-Shafi'i, who died in 1212 AH.
4- Explain the ajārūmīyah carefully Haif Al-Nabhan, printed in 1430 AH.

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Among the most important books of the expression of the ajārūmīyah:

1- The expression of the ajārūmīyah by Sheikh Khalid al-Azhari, who died in 905 AH.
2- The Gorgeous Joy in the Expression of Al-Ajrumiyyah - by Saad Al-Din Abdul Baqi bin Mahmoud bin Abdullah Al-Alusi Al-Baghdadi Al-Hanafi, who died in 1296 AH.
3- The gorgeous Khuraida in the expression of the words of the ajārūmīyah - by Sheikh Abdullah bin Othman bin Ahmed Al-Ojaimi, who died in 1307 AH.

Among the most important systems of ajrūmīyah:

1- The luminous shine systems of the introduction to the ajārūmīyah - by Burhan al-Din Ibrahim bin Ismail al-Maqdisi al-Nabulsi al-Hanbali - who died in 803 AH.
2- Al-Durra Al-Bahiya in the systems of Al-Ajārūmiyyah - by Sharaf al-Din Yahya bin Musa bin Ramadan Al-Amriti Al-Shafi'i, who died after 988 AH, which is the most famous of its systems.
3- Deceiving the stars in the systems of the words of Ibn Ajrum – by Muhammad al-Kafiri, who died in 1130 AH.
4- Al-Ajārūmiyyah Systems - by Muhammad Habib Allah bin Mayabi Al-Jakni, who died in 1364 AH.

And many other books of explanation, syntax and systems, and it is no secret that a work that finds all this interest, is a work worthy of study and research. ( )

The importance of the expression of the ajārūmīyah – after the statement of the importance of the ajārūmīyah itself – to show some of what may confuse the reader from the expression of some words that may delude other than the writer's desire himself, and it remains that the expression of any text is a training on the expression, which is what we now call practical application, and this goal we will find in the introduction to the book addressed by this research hopefully Almighty. (Riley et al., 2022)

The author of the book "Bedouin gift for those who wish to extend the expression of the ajrumiyya" is Sheikh Ali bin Omar bin Ahmed Al-Mihi - died in 1204 AH, was born in the village of "Al-Mayah" in 1139 AH, 1726 AD (), and died in "Tanda" in the twelfth Rabi' al-Awwal of 1204 AH corresponding to November 29, 1789 AD, for a reason that hit him did not delay him for a long time, "and was buried next to the tomb of Sidi Marzouk of the children of Ghazi in the shrine of a building on him, may God have mercy on him." ( )

The book is a practical application of the rules of grammar stated in the ajārūmīyah, and the author has chosen to "extend the expression" i.e. expand it, in most places of the book, so he repeated and repeated most of the expression, as if he were giving a lesson to students.

This book has two manuscript copies, written in clear script.

First manuscript:

Titled: "The Bedouin Gift in the Expression of Al-Ajrumiyyah", copied by (Muhammad Mujahid Abu Al-Naga) in 83 panels of non-covers, in each panel 21 lines, and in each line 9 words, in the year 1201 AH, in the life of the author, and this copy will be the mother copy, or the main version, and symbolized in this study by the symbol (A).

Second Manuscript

Title: "The Bedouin Gift in the Extension of the Expression of Al-Ajrumiyyah", copied by (Muhammad Hammad bin Ali bin Suleiman Al-Husseini Al-Shafi'i) in 57 panels other than covers, each panel has 23 lines, and in each line 11 words, in 1217 AH, and this copy will be the corresponding copy, symbolized in this study by the symbol (b).

Digression is a language with various meanings, and digression idiomatically in this place is "leaving the subject in which he speaks to another subject and then returning to the first topic". ( ) It is here precisely everything that came out of the expression of the word, so the expression of the beginner: a beginner raised with the beginning and the sign of raising it ... , so we mention the beginner, his condition, the cause and the sign. Everything else is a digression.

The most famous models of digression that we are talking about is found in the writings of Al-Jahiz, who died in 255 AH, has been used digression mixed between seriousness and humor to avoid boredom, "even if the subject sober and serious did not hurt him to joke with something of humor to expel boredom from the self and to stimulate the mind. Al-Jahiz adhered to this artistic rule in most of his books, mixing seriousness with humor..." ()

For example, in the Book of Mules, when he spoke about the nobles who rode the mules, it is: "When he reaches 'Aisha and the mule she rides while she is going to repair two neighborhoods of Quraysh, he goes on to a subject that has nothing to do with mules, which is the narration of news and what it is involved in making and generating and mentioning false narrators and honest narrators, and then returns to follow the nobles who took care of the mules and acquired them." ()

Perhaps Sheikh Al-Mihi showed this mastery in his book "Bedouin Gift", and perhaps he did this in order to enrich the book, or to urge students and readers to increase the science of syntax syntax.

We see the digression images in the book of the Bedouin gift in three words that are repeated a lot in the "Bedouin gift", namely: "and it is correct", which he used about forty times, and "the possibilities" that he used about twenty times, and the phrase "rather", which he used more than two hundred times, and in this phrase it is noted that the issue has more than one opinion, and this is undoubtedly a door of digression. This is not a digression other than these two statements. Such as linguistic and morphological digressions and structured verses. (Rodríguez González et al., 2022)

In this research, we stand at these digressions, we present a model for each of them, we clarify their places in the "Bedouin gift", then we discuss them, attribute them to their sources, and summarize them, to come out with the benefits.

Topic: Al-Mihi's digressions in "The Bedouin Gift"

Al-Mihi's digressions in his book "The Bedouin Gift" can be divided into six sections, and this is detailed:

Establishment of the Terminology Used in the Book

Before Sheikh Al-Mihi began to express Al-Ajrumiyyah, he established some grammatical terms, or syntactic that he will use in his book, "The use of the term in any science indicates the culture of that world, and his knowledge of that science, and thus can identify his scientific doctrine that tends to him", ( ) The tendencies of Mihi are to combine the two schools, like the latecomers, and then weighting what he sees right, unlike the owner of the text Ibn Ajrum, it was his tendencies Kufic although he is one of the latecomers Also. ( )

At the beginning of the book, when he expressed the basmala – which he also elaborated on, as we will see – Sheikh Al-Mihi presents some of the terms that he will use, which are in the order of the book:

The stable adverb and the adverb of rhetoric, which is: "The stable is actually an adjective for denial, or a link to a connected, or a state of knowledge, Or news about a beginner, and it is called stable because of the stability of the pronoun in which it is transferred from its factor, which must always be omitted if it is a general stability, and it is correct to estimate it by name or verb. Except for the factor of the circumstance that is related to the connected, it must actually be appreciated, because the relative link is only a sentence, and the adverb of language, it is the circumstance that cancels the stability of the pronoun in it, which is not one of these four." ( )

The difference between them was explained by Ibn Hisham in: "Chapter III – in mentioning the provisions of what resembles a sentence, which is the circumstance, the neighbor and the sewer – mentioning their ruling on attachment:

They must be attached to the act, or something similar to it, or what is first similar to it, or what indicates its meaning, if none of these four exists, as much." He elaborated on the subject because of its importance.

Split sentence: Divide the sentence into sections with more than one consideration, they are nominal Actually, considering the word with which it begins, which is minor and major, considering the structure, which has a place of expression, and what has no place of expression. Considering its position of expression. ( )

As for the minor and major, the minor is the simple sentence, and the major is the composite sentence of simple sentences, and the first to use it, as found, is the son of Mr. Batliusi, who died in 521 AH, the owner of the wonderful grammatical classifications, on top of which are two books in which he took care of the book: The sentences of Abu al-Qasim al-Glazi, ( ) are: Halal in fixing the defect from the Book of Sentences, ( ) and the book: Halal in explaining the verses of the sentences.

In the commentary of Bayti al-Rabi' ibn Daba' al-Fazari:
I don't carry weapons or *** I have the camel's head if it is a person
And the wolf I fear if I pass by *** alone and I fear the wind and rain ( )

He said: "The sentence may be minor and major, on two different sides;( ) as you say: Zaid his father is a young man, this sentence is major, and your saying: his boy is a minor starting point, because it is news about the father, and your saying: his father is a minor starting point in addition to Zaid, and major in addition to the boy." ( )

Al-Abdhi defined them in his book "Al-Hudud Alam Al-Nahw" ( ) in this concept, and Al-Fakihi continued it in "Sharh Al-Hudud fi Al-Nahw", and the grammarians followed them in this term.

As for the sentences that have a place of expression, and that have no place of expression, the first to mention them - according to what I found - is the Batliosi himself, in the same book, and in the same place, he said:

"And saying, 'I don't take up arms, I don't have ... Two sentences in a place focused on news that has become if you make it incomplete, or in the case if you make it complete, dispensing with the news ...
This sentence may be based on the larger sentence, which is: I no longer carry...
This sentence may be superseded by the minor sentence: I do not take up arms.
The big sentence is any sentence that has no place in the expression.
and minor sentence. Each sentence has a place of expression.

Because every sentence that is valued in its singular place has a place of expression, and every sentence that is not valued in its singular place has no place of expression." ( )

As we have seen, he called them "minor and major" as well, but distinguished between them and the previous division "simple sentence" and "compound sentence", he is the first to mention the phrase "a sentence that has a place of expression" and "a sentence that has no place of expression", reasoning that "every sentence estimated in its singular position has a place of expression, and every sentence is not estimated in its singular place has no place of expression", says Taha Mohsen Abdul Rahman "No one of the grammarians – as far as I know – before Al-Muradi, who died in 749 AH, singled out a work in which the sentences are searched, as I did not find any indication of that, nor did we receive anything from the works that discuss the subject independently." ( )

He then enumerates the types of sentences that have a place of expression, making them nine, and sentences that have no place of expression, and making them seven. He then organizes the two sections into nine verses. He goes on in the last verse and says that quasi-sentences follow sentences:

And the adverb and the sewer are like sentences *** In the past, say our Lord, forgive Ali

Digression in the Basmala

Al-Mihi went on to express the basmala, and this is not strange to the scholars of that era, the scholars of that era were interested in expressing some religious phrases such as the word monotheism "There is no god but God", for Al-Qari (1014 AH), and Al-Kourani (1101 AH), () and Al-Fadali (d. 1020 AH), () and the expression of some verses and hadiths, and they were also interested in expressing the basmala to the extent that they put its own books for its expression, and mastered in naming it, such as the students' picnic for the safti. () The overall meanings of Al-Suyuti Al-Maliki. ()

He went on to estimate the relation between the neighbour and the sewer and the sewer "Basm", estimating eight possibilities () by estimating a verb or a special or general noun before the neighbour and the sewer, and estimating a verb or a special or general noun after the neighbour and the sewer.

Then he decided that "the first is actually estimated, because the work is originally for the verbs, and the work of the names is contrary to the original, and his appreciation: this act special, because every street in something includes the word of what made the label a principle for him regarding it, and the appreciation of this special act recently to benefit the limitation when the grammarians, and the palace when the graphists", and as we see he justified his choice of the eight facets, so he chose the special act of the backside, ie In the name of Allah, the Most Gracious, the Most Merciful.

Then he went on to express the baa from "Bassam", and said: "It is correct to make the baa a superfluous preposition, so it is not related to anything And on the increase of the baa it is said in the expression: Baa is a plus preposition based on the fraction, it has no place in the expression, and the name of a beginner ... The news is omitted, i.e.: the name of Allah, the Most Gracious, the Most Merciful, begins with it."

Digression in Language and Morphology

Proved the language of Rabia () in the drawing of the thousand generated by the monument, we see the phrase "language Rabia" in more than one place, where he said in one of them: "And be drawn without a thousand at the end of the language Rabia, a tribe of Arabs draw Mansoob without a thousand, such as raised and sewer and so on." ()

He explained that the sequence of additions does not negate the eloquence of speech, he said: The sequence of additions, even if they abound, does not prejudice eloquence on the contrary, () and quoted the Almighty: ﴾ Mention the mercy of your Lord ﴿. ()

He took care of the morphological weight of many words, and on top of the word "things", () and mentioned the dispute around it, and reported the views of grammarians in regard, has likely "in his discharge that the origin of something on the weight of the actors as red, moved Hamzah first place fulfillment hate meeting Hamztyn between them a thousand, and his weight to Faa'a".

Among the words that he took care of conjugating and weighing the words: meaning, contact, communicate, empty, another, will, and said. ()

He Went on to Express Some Words, and Appreciated the Omitted and Expressed It:

He went on to express some words, and said in the expression of the word "special": "The effect of an absolute omitted its position, i.e.: more special, and it is the first to make it immediately from Deuteronomy in the name of the effect, i.e.: special and related to it is deleted, i.e.: a thousand among the rest of the names, because the occurrence of the source immediately is limited to hearing, () and on each it is erected and its installation opened the last of it." ()

He mentioned one of the justifications for starting with denial when he said: "The justification for starting with denial is its place in the sentence after it if the news is estimated after the description and the progress of the news, if it is estimated ahead of the beginner, i.e.: one of them is a section." ( )

He went on to express the erected after "until", he said in the expression of "enters" from the phrase "until he enters", he said: "(until): a very letter and a preposition in the sense of to. (Inserts): a present tense verb that is predicated even at the classifier according to the Kufics, and that the opening of the hamza and the silence of the noun - as the author said - is obligatory after even among the Basrians, which is one of the places in which it is implicit that it is obligatory for them, ". ( )

He went on to express the word "the other", from the phrase "in the other correct verb", he said: "Added to it is a predicate with the additive on the contrary, and dragged by breaking the last, which is from the addition of the similar adjective to its subject raised in meaning, and the original: the correct last, so the "the" repented of the pronoun when the Kufics, and justified the entry of "the" on the added entry on the additive, he said in the millennium:

And the "Al" arrived with this added forgivable *** if it reached the second like frizz hair ( )

It is correct to raise the other as an actor in the suspicious capacity, and to erect it on the analogy with the object, and it is correct to make the correct name of an actor and the other must be raised by it as its subject, and it is not correct to drag it because the name of the actor is not added to its subject, nor is it installed because it is a necessary act." ( )

He showed a digression in the expression, is his digression in the word "either" and fulfillment located in her answer, which showed a digression in the book because it is repeated a lot, so that he estimated the deleted and expressed, he said in the expression of the phrase "As for the Damma, it will be a sign of lifting", he said in its expression: "(Either): The eloquent fulfillment is based on the conquest, it has no place of expression, indicating a deleted condition, ie "If" or "if" I want to indicate the positions of each of the four signs, I say: But ... Etcetera.

But here is a conditional letter, preference and emphasis () based on the stillness of the thousand fixed line and endowment, deleted and connected to the meeting of the residents, has no place of expression, which is a representative of: whatever it is, Damma ... etc., when the representative was omitted for shortening and the deputy was brought in, the faa slipped to an answer, but the one who separated between it and him must be one of six ... Separation by beginner ... And on condition ... And with the news ... And in force the aforementioned verb after ... And in force the deleted verb interpreted by a verb mentioned after the fulfillment ... And with the neighbor and the sewer ...

(Damma): A beginner raised at the beginning on the contrary and raised by the inclusion of the last.

(It is): the fulfillment of a letter located in the answer either, based on the conquest, has no place of expression, many mentioned a few omitted in the systems as saying () of the long Almjzum, i.e.: deleted the last letter of it: ( ) As for fighting, you do not have a fight *** but walk in the processions

And the other in prose, if the saying is omitted with it towards: "As for those whose faces are blackened, you disbelieved", i.e.: it is said to them, "You disbelieved."

And the present tense verb raised by stripping it of the erector and assertive, and raising it includes the last one, which is the one who was missing raises the name and erects the news, his name is the pronoun of the absent feminine singular connected hidden in which a passport, his estimate is, returning to the damma, in a place where it was raised because it is a built name in which no expression appears.

(Sign): His experience is erected by him and his monument is opened at the end, and her name and her news are a minor actual sentence, in a place that raised the beginner alone on the contrary, because it is his experience, and the link between them is the hidden pronoun in the formation.

And the beginner and his experience is a major nominal sentence, in a place where it is erected to say the estimated before either, and it is and his saying is an actual sentence, neither minor nor major, that has no place of expression, if the amount of the deleted condition "if", and in the place of assertion if the amount of "if".

The assessed condition and its answer are an actual sentence, neither minor nor major resumed, which has no place in expression." Much of the expression has been omitted for fear of lengthening. Such a digression in the expression abounds in the book.

Digression By Listing the Different Expressions

We see the images of this digression in the book "The Bedouin Gift" in three words that are repeated a lot in the "Bedouin gift" and shown here is the word "possibilities" that he used about twenty times, and this word - undoubtedly - an introduction to mention the aspects of expressions, or it is the result of mentioning the aspects of expressions.

The other word is "and it is true", which he used about forty times, and was sometimes associated with the word "probability" but was sometimes mentioned alone.

The third term is "rather", which he has used more than two hundred times, and in this phrase, it is noted that the issue involves more than one opinion, and this is undoubtedly a door of digression.

The words "door" and "towards" showed two words in which Sheikh Al-Mihi mentioned the expressions, so he expressed the word "door" as a beginner and experience, and added to it, and an effect on it. The word "towards" is expressed as a beginning, an absolute effect and an object. I did not mention the words of the book for fear of lengthening.

Citing Verses, Verses and Systems

This chapter is one of the wide doors through which Sheikh Al-Mihi entered the digression, as he cites the Holy Qur'an, the Hadith, poetic evidence, and systems, which are organized by him or others.

He cited more than fifty verses, and cited two hadiths, one of which is authentic in al-Bukhari and Muslim, which is: (There is no power or power except in Allah, a treasure of Paradise), ( ) and the other is a subject: (If a man reaches sixty, i.e.: of the years, then he and O young man). ( )

He quoted the verses in such as saying: "The sentence that is located increases the news that it is permissible to make the link in it a noun in reference towards: "The garment of piety is good" ( ) in the reading of raising (dress) ( )." ( )

Citing one of the frequent readings, it is known that citing frequent and non-frequent Quranic readings is one of the strongest citations, "The Holy Qur'an is the pinnacle of eloquence, miracles and linguistic integrity, representing with its multiple Qur'anic readings: frequent, abnormal and ones, an authentic origin of Arabic grammar invoked in establishing the overall rules of the Arabic tongue." ( )

He cited poetry and systems about thirty times, and he cited poetry in seven places, including:

"(It is): the silence of the distraction with the dilution of the waw, and the inclusion of the distraction with the dilution of the waw, and with them read in the seven, and with its emphasis as the poet said ( ) from Bahr al-Taweel:

My tongue is a witness by which he will be healed, and it is against the one whom Allah has cast, and he

will be punished."

He quoted his systems in four places, including: "I organized the difference between the four in this order for the convenience of the beginner in eight verses from Bahr al-Rajz, and I said:

And the plural of what they came to him singular *** from his word as kneeling and prostration.
And the plural name reversed it towards the sheep *** and the people and the sciatica Rahat - so learn.
Or what has a more general word *** towards those who are the worlds?
And every plural that does not often have *** T, a unit and a singular has been accompanied
It is the name of a genus that has been called to collect *** such as bees, palm trees and wax dates.
And the opposite of that without overcoming came *** as a truffle in the collection of truffles proved ()
Kalia in the singular without the plural *** from about rum plural rum faa
And what a little and a lot of *** is called individuals as water and honey." ( )

He cited the systems of others in the rest of the places, especially Ibn Malik, in the millennium, and in the sufficient, such as: He actually erected it in him as an appearance *** was, otherwise he was estimated ()

Such as: Ibn Malik said in al-Kafi'a:

If it is attributed to a tool of judgment *** then build or express and make it a name ( )

Al-Ajhouri also singled out the mention in one verse, which is: This was organized by Ali al-Ajhouri al-Maliki () in two houses of al-Rajz, and he said:

And the collection of many of what does not make sense ** the most disclosed individuals in it, O Phil

Other than that, the corresponding disclosure ** towards decent abundant gifts ()

The large number of citations is evidence of the large number of digressions of Sheikh Al-Mihi, if he adhered to the expression, and did not go on to present grammatical issues, he would not have had the opportunity to cite the Holy Qur'an, the Hadith, verses and systems.

All these citations, which reached more than sixty verses, between poetry and systems for him and others, are a treasure of knowledge needed by students of Arabic, and the systems have been - and still are - an important scientific reference for students of Islamic sciences, including the Arabic language.

There is no doubt that what he mentioned of his systems reached twenty-one verses to indicate the mastery of Sheikh Al-Mihi of the material he provides, and evidence of a pure literary instinct that allowed him to express the systems of what he knows.

Iteration

If it is correct to make repetition a door of digression, the book of Sheikh Al-Mihi was characterized by the most important features of repetition, and those familiar with the book find this clear.

Even when he decided not to digress and repeat in the middle of the book, he said: "Here it occurred to me to refrain from how to express to the beginner for its length, for how to express the end to shorten it, and to combine my knowledge of the two how. I say, by God, success", ( ) did not abide by what he decided, and used to repeat and digression from time to time to the end of the book.

Conclusion and Conclusions

The research took care of the digressions of Sheikh Al-Mihi in the expression of Al-Ajrumiyyah from his book "The Bedouin Gift", he mentioned the definition of the book, the author and the meaning of the digression, and then cited models of Al-Mihi's digressions, under the title "The scientific benefits of

Al-Mihi's digressions in the Bedouin gift".

The research concluded that the scientific benefits of Al-Mihi's digressions in his book "The Bedouin Gift in the Expression of Al-Ajrumiyyah" were many benefits, benefiting the student and the reader, which are digressions based on scientific foundations and original grammatical rules.

For the sake of organization, the research divided the digressions into six sections:

1- Establish the terminology used in the book.
2- Digression in the basmala.
3- Digression in language and morphology.
4- Digression in the expression of some words.
5- Digression by listing the different expressions.
6- Citing verses, verses and systems.

Iteration

The research came out that the digressions of Sheikh Al-Mihi, were of great scientific interest, they expand on the grammatical issue, to put the student, or the reader in front of a sea full of information that he needs to excel in this science.

There is no doubt that some of these digressions, such as the different expressions of the same word, were grandiose, and do not benefit the student much, but rather a review of the expressions in Arabic. But such digressions were few, compared to digressions that benefit the student and the reader.

The citations from the Holy Qur'an, poetic verses and systems, were strongly present in the book, as the verses reached more than fifty verses, and the verses to more than sixty verses, a third of which were organized by Sheikh Al-Mihi, were a real enrichment of the book.

This one. Praise be to God, by whose grace good deeds are done.

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