

Intransitive And Transcends Itself From The Verbs Between The Poetry Of Zuhair Ibn Abi Salma And The Linguistic Use Of The Two Verbs (Redress And Guidance) As A Model

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Abstract

It is known that "the intransitive and transitive by itself" is a term given to the verbs that have been heard hesitating between infringement and intransitivity within the linguistic use, one time the verb responds content with its actor and the desired meaning is fulfilled, and another time the perpetrator goes beyond the perpetrator and establishes himself as an effect without resorting to any means of infringement. Undoubtedly, this frequency is not arbitrary in language but must be accompanied by meanings and connotations that may be identical to the lexical meaning of the origin of the linguistic material and may be different. These connotations can be captured from the in-depth analysis of the text in which the reaction is necessary or transgressive itself.

Keywords: the intransitive verb, the transgressive act itself, Zuhair ibn Abi Salma, rectify, guide.

Introduction

Zuhair ibn Abi Salma (000-13 BC = 000-609 AD):

He is Zuhair ibn Abi Salma Rabia ibn Riyah al-Mazani, from Mudhar: the sage of poets in ignorance. His father was a poet, his uncle a poet, his sister Salma a poet, his sons Kaab and Bajir two poets, and his sister Al-Khansaa a poet. He was born in the land of Mazina in the city districts and resided in al-Hajer (from Diyar Najd). It was said: He organized the poem in a month, revised it and refined it in a year, so his poems were called (Annals) the most famous poetry of his commentary, which he read: "who is the fullest of Demna that did not speak."

(Rectify)

What is intransitive and transcends itself from the actions is the act (rectify) (Ibn

Mandhar, 1414, 10/421) which is mentioned in the verse of Zuhair when he said: "You remedied Abs and Thubian after ... They dedicated themselves and knocked among them a scented fragrance." (Ibn Abi Salma, 1988, 15)

What is noticeable about this act is that "the intransgressive and transgressive act in it is in one action, interaction and fabrication, because you say: I perceive the thing and I perceive it, and the people redress and perceive and realize if they perceive each other. It is said: "I have remedied it, I have realized it" (Al-Azhari, 2001, 10/66) and Perception: Righteousness. It is said: I walked until I realized it, and I lived until I realized its time... The people, that is, they followed, that is, the last of them was followed, the first of them, and from him the Almighty said: "Even if they are aware of all of them" {al-A'raf/38} and its origin they were remedied, so I inserted the T into

the Dal and gathered the thousand to deliver the stillness. (Johari, 1987, 4/1582) "And he 'realized' the thing was mortal and also reached his time and the fruits were good and the ongoing reached the dream and the thing followed by the bucket tightened the gendarmerie in it which is the rope that protects the great rope from the water and the thing that is missed Allah the Almighty said: {The sun should not perceive the moon} {Yes/40} i.e. miss it against." (Ibn al-Qasta, 1983, 1/357) In the house of Zuhair ibn Abi Salma, the meaning of redress: avoiding the matter before it is too late, i.e., avoiding the order of these two tribes after the fighting annihilated their men and after they beat the perfume of Manshim (al-Zuzni, 2002, 140). The meaning of "avoidance and reform" (al-Jadani, 1424, 31) is expressed in this place.

This act was also transgressive to itself (al-Durra, 1989, 2/303), and (al-Salam) was erected as an effect in Zuhair's saying: "And you said, 'We recognize the peace as broad ... With money and it is known from the saying we surrender'" (Ibn Abi Salma, 1988, 16)

The meaning is to say, addressing his praise: I have said: If reconciliation can be concluded between the two rival tribes by giving money and saying good, we will be spared from the war that has annihilated men, widowed women, and orphaned children (Al-Durra, 1989, 2/302). The verb here has stated the meaning of "arrival" and the realization of peace is to reach the end of reconciliation and satisfaction between the two rival tribes.

The verb (gndarmeriee) may express "knowledge of the truth of something" (al-Jadani, 1424, 30). As in our saying: "I perceived it with my sight, that is, I saw it" (al-Johari, 1987, 4/1582): The verb expressed this meaning in the event that he transgressed himself in his saying: "The

sight does not perceive him, and he perceives the sights, and he is the gentle expert" {Al-An'am/103}. "The sight perceives it as an act and an effect of which it is presented and acted" (Darwish, 1415, 3/188) · The meaning of the verse is: Creation does not see it in the world, but it sees creation in the world (Mujahid ibn Solomon, 1423, 1/582).

This act also expresses the meaning of "inequality" (Ibn al-Qatta, 1983, 1/357). As stated in His saying, "The Sun should not perceive the Moon" {Jess/40}. That is, "He says, 'The light of one does not precede the light of the other'" (Ibn Qutaiba, 1978, 365). "The sun does not come, and its light prevails over the moon, and the moon does not see, and its light mixes with the sunlight" (Al-Nahhas, 1409, 5/496) The moon in this verse has its effect of the act of realizing that it is self-infringing in this position (Darwish, 1415, 8/200)

One of the meanings of the verb (gendarmerie) is its expression of "annihilation" (al-Jadani, 1434, 27) that it is said: "I perceive the subtleties in the sense of: art" (al-Johari, 1987, 4/1582) and witness to this meaning is what the Almighty says: "But he realized their knowledge in the afterlife" {ants/66}, i.e., "their knowledge went astray in the afterlife, in which they have no knowledge" " (Ibn Sayyida al-Mursi, 2000, 6/750) We note that the verb (gendarmerie) expressed this meaning in case it is necessary to perceive: a past act, and teach them: actor, in the other: neighbor and draught. (Darwish, 1415, 7/244) This meaning also represented the saying of the octopus:

"And my science realized in both that it ... She resides on the tendons and the drudgery drink" (Al-Akhtal, 1994, 74)

We note from the above that the verb (gendarmerie) indicates several meanings

in case it is necessary and transgresses it itself..

However, all these meanings have to do with the basic meaning of the verb (gendarmerie) that denotes the lyr.

In Beit Zuhair, the verb expressed the meaning of (avoidance and reform) and the relationship of avoidance and reform to the origin of the article is that they fall after the thing that is avoided in it or is to be repaired, they attach it to Hawka to be ordered and repaired.

The meaning in the second house of Zuhair, which expressed "access", fits the basic meaning of the origin of the material, since the attainment of the end and the end is its perception, that is, reaching it.

When the verb signifies (knowing the truth of something), its appropriateness to the origin of matter is that knowing the truth of something is the goal of the perceived, it is the arrival of something, and this is the origin of matter, and when it denotes (inequality) it has to do with the origin of matter as well, because the matter cannot miss the other if it has not reached its end, that is, reaches its end and realizes it. All these meanings are expressed by the verb (gendarmerie) in the event that it transgresses itself.

In the event that it is necessary, it expresses the meaning of "annihilation" and the appropriateness of this meaning to the origin of the material is that the courtyard is one of the supplies of perception, the completion to the end of the meanings of perception, and here it is said: the end of everything according to him, may reach his end, and by reaching him he perishes (Al-Jadani, 1434, 26-31).

Hudituma(guided)

Zuhair bin Abi Salma said: "Two great people in Alia prepared your gift....

Whoever praises a treasure trove of glory will be magnified" (Ibn Abi Salma, 1988).

What is necessary and transcends by itself is the verb (guide) contained in Zuhair's commentary (Shalash, 2000, 78). The transgression of the verb (guide) itself is taken from the tongue of the people of the Hijaz (Ahmad Mukhtar Omar, 2008, 1/776). This verb continued to be taken from al-Huda: meaning "Rashad and Dalala" (Firouzabadi, 2005, 1345) which is "against deception" (Ibn Sayyida al-Mursi, 2000, 4/370). It was said that "Al-Huda is the statement of the path of reason to be followed without the path of abolition if it is fired, and if it is restricted, it is used in others, then it is said that it is guided to the fire and others." (Military, 209)

This meaning, which signifies the statement of the way of reason, agreed with what Zuhair commented on in the house she cited: "You have been guided to the path of goodness, success and the peasant" (Al-Zuzni, 2002, 140). and "This sentence is intended to pray." (Al-Durra, 1989, 2/306)

This act guide (Hada) itself also went beyond two effects (al-Akbari, 1/8). In his saying: "Lead us to the straight path" {Fatihah/6}, that is: "Show us Him and walk us in Him." (Abu Ali al-Farsi, 1993, 1/184)

And "we knew" by it. The people of the Hejaz say: "His gift is the way," that is, "I knew him," as well as "his gift of the house" in their language (al-Akhfash, 1990, 1/16), and "we succeeded in abiding by him" (al-Tabari, 1/166). For guidance is the connotation that will lead to the purpose and guidance to what is in it the urgent goodness that does not contradict the future goodness (Ibn Ashour, 1984, 1/225). Among them is "Guidance on the Path on the Day of Judgment". (Thursday, 2004, 480)

In the event that the act is necessary, the Almighty said: "And you are to be guided to a straight path" {Shura/52}. That is, "to Paradise" (Yahya ibn Salam, 2004, 1/361). The Almighty says to his Prophet Muhammad (peace and blessings of Allaah be upon him): "And you, Muhammad, are to be guided to the straight path of our servants, by praying to Allah, and by saying the statement to them" (al-Tabari, 21/561). And you "guide from infidelity and deception to a straight path" (Al-Suhaili, 1992, 236). And the verb is a gift: a present tense verb raised and a sign raised by the vitriol capable of the Z of the weight and the actor a hidden conscience in which it is obligatory to appreciate you, to a path: a neighbour and a draught related to a gift. Straight: adjective .

In Islam Othman, his aunt Saadi bint Kariz says:

"Allah guided Osman by saying to the Guidance ... He guided him and God guides him to the truth" (Ibn Asaker, 1995, 39/25)

In the verse, we notice the intragressive of the act (guided) and its attachment to the neighbor and the draught (to the truth).

This act was also necessary in his saying: "This Qur'an is a guide to the One who is the risen" {Al-Israa/9} and the guidance in this verse is meant as guidance (guidance and significance) because it is attributed to the Holy Qur'an, as well as the guidance attributed to the Holy Prophet (peace and blessings of Allaah be upon him) because the guidance in the sense of conciliation is specific to him Almighty and does not belong to anyone but Allah the Almighty . (Ibn Batta, 1415, 3/183). The verb (guides) in the verse: "A present tense verb raised by the vibrio capable of the Z of the heaviness and the actor is a hidden conscience in which he has a passport of his own appreciation. For which: Lam is a preposition. Which: A connected name

based on the stillness of a traction shop in the lam and the neighbor and the draught related to a gift . (Bahgat Abd al-Wahid, 1418, 6/246)

We note from the above that the verb (Huda) hesitates between transgression and necessity to express eloquent meanings, so he used this verb prepared himself to collect several meanings: "For the one who deviated from the way, we ask Allah the Almighty to bring him to him, and who on the way we ask Allah the Almighty to see the conditions of the way, stability and fixation on the road." (Fadhil al-Samarrai, 2003, 24)

The transgression of the act itself is said to those who were on the way and it shows them stages on the way. Whoever is not on the road or was far from her, she guides him to her and guides him to her. Proof of this is His saying, addressing His Prophet (peace and blessings of Allaah be upon him), "He will guide you on a straight path" (al-Fath/2) and the Prophet (peace and blessings of Allaah be upon him) took the way. The Almighty said in the words of the apostles: "And our ways have guided us" {Abraham/12} and they too were on the way.

The Almighty said, "Follow me, I will give you a path together" {Mary/43} in the speech of Abraham - peace be upon him - to his father who was not on the way, and also the Almighty said, addressing the hypocrites: "We have guided them on a straight path" {an-Nisaa/68}. Therefore, the transgression of the act itself in these verses brought together those concerned, and thus the Almighty completed His grace on man by guiding him and guiding him to the path of what was far from it and showing him the parameters and stages of the road when he reached it.

When the verb is intransitive, we notice that it sometimes relates to the preposition (to)

and at another time it relates to (lam), thus indicating meanings that can only be reached with such eloquent brevity.

When the act is attached to the one who is said to those who were not on the way, she guides him and guides him to him. But if he gets to the road he needs someone to know him about him and what is on the way, then the act is about the blame. (Fadhil al-Samarrai, 2003, 310)

Guidance is in stages and not a single guidance, far from the road, the prodigal, needs someone to reach him and show him to him, so the act is related to (to), and who reaches the road needs a hadd to introduce him to the conditions of the road and places of security, survival and destruction for self-confidence and then if he takes the road in the end needs someone to show him his purpose, the act is related to (lam) as an expression of this meaning, but if the act itself exceeds it will combine these two meanings. Fadhil al-Samarrai, 2003, 23) This act signified these two meanings in the house of Zuhair and his call to the two tribes with guidance and significance before and after reaching the path of reconciliation and this benefit is achieved by transgressing the act himself.

The end:

This research has tried to study the intransgressive and verb that transgresses itself in Arabic grammar and its relationship to the semantic aspect, and through the study shows the following:

1. The intransgressive act that transgresses itself is very much mentioned and used in Arabic throughout time from the pre-Islamic era to the present.
2. There may be many meanings and connotations of a verb when it is intransgressive and transgressive by itself, but these connotations have a connection

with the basic meaning of the linguistic material.

3. Semantics are realized when the verb is necessary within the linguistic context that cannot be achieved if the verb is used transgressively, and vice versa.

4. When the verb is intransitive and attaches to certain prepositions, these letters have an impact on the meaning of the verb, indicating meanings that can only be expressed through this attachment, while denoting other meanings when it transgresses by itself.

5. The intransitive act may contain meaning for an infringing act, and the infringer may contain a meaning for a necessary act, so that the incorporation is one of the reasons for the necessity of the act and its infringement itself.

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