

Contrasting Morphological Visions And Attracting Them To Linguists Muhammad Abdul Muttalib Crying His Linguistic Efforts

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An Introduction

The Arabic morphological theory represents an important stage in the grammar of the language, especially its innovative approaches to describe the morphological changes in the Arabic language. The success of these rules, and the Arabs had a long history in studies

Linguistics with its different domains of sound, morphology, syntax, semantics, and lexicon, and they excelled in writing in a wonderful way in terms of the abundance of materials and in terms of inclusion in strays and anecdotes.

Among those areas in which they excelled in the science of morphology or morphology, in which Al-Ashmouni said (d929) It is: "It is called two things, the first: the transformation of the word into different structures for various meanings Such as diminutive, indefinite, participle, and participle, and this section is usually mentioned by the classifiers before the inflection, and it is in fact part of the conjugation. For this change there are rules such as validity and honor, and knowing those rules and what applies to them is called the science of morphology.(1).

Kamal Muhammad Bishr mentions that every study that is related to the utterance or one of its parts and leads to the service of the structures is pure(2).

He decided that the morphology of the Arabic language is one of the least fortunate linguistic fields in terms of efficiency and goodthinking.(3).

After, Dr. Muhammad Abd al-Muttalib al-Baking followed a number of morphological topics from the performance of Dr. Mustafa Jawad, which are: compliance, the name of the machine and the tool, the relation to (failah) and (verbal), the ratio in which everyone must be returned to the singular, and the industrial

source.(4)The plural structures that we will mention in the corrections, as well as the origin of the derivation (verb and infinitive) and its follow-up to Dr. Mustafa Jawad, and can be addressed as follows:

First: Derivatives and structures, including:

The etymological origin between the infinitive and the verb(5):

The origin of the derivation between the infinitive and the verb is one of the issues of dispute between the visual and Kufic linguists. The research on the origin of derivatives and the controversy over the primacy of the infinitive or the verb was of great importance to the ancient linguists, and they went in it to the originality of the infinitive and after it the origin of the derivatives, or that the verb is the origin of derivatives and the source is derived from it. For (the Kufics went to the fact that the infinitive is derived from the verb, and a branch of it towards (strike by beating, standing up) and the Basrians to the fact that the verb is derived from the infinitive and a branch on it)(6).

As for Dr. Muhammad Abd al-Muttalib al-Bakaa, he followed Dr. Mustafa Jawad's opinion. He sees him as a serious contribution to this issue, and he is the one who believed in the principle of ijtihad. protest, demonstration, and practice)(7)

. Dr. Mustafa Jawad worked to provide evidence amounting to thirteen evidence.

Dr. Subhi Al-Saleh believes that the origin of the derivatives are nouns, not verbs, especially the nouns of objects(8).

Ibrahim al-Samarrai favored the opinion that the names of the various objects are the origin of the derivatives, and he argued that deriving the verb from the nouns of the objects invalidates the value of the debate between linguists, grammarians and ancients in terms of the verb's relationship to the source or vice versa, because both the verb and the infinitive are similar matter.(9).

And it is good for us to say: that Abu Al-Fath Othman Ibn Jinni: He referred to this and said: By deriving the verb from the nouns of objects and the nouns of sounds. eye name)(10)He was also followed by Dr. Subhi Al-Saleh, who saw that derivatives grow and increase when needed and may precede each other in existence.

Thus, we find Muhammad Abd al-Muttalib al-Bakaa has concluded by saying that the issue of derivation is based on the mere relationship between words, and their participation in a specific thing, than that it is based on the assumption of an origin from it and a branch. This is the principle of ijtihad based on enlightening reasoning and abundant debate(11).

Dr. Muhammad al-Bakaa mixed the subject of etymological origin between the infinitive and the morphological verb between the folds of the grammatical investigations, while it was more appropriate and the last to mention it in morphological issues.

b- Name of the machine and tool:

The observer notices what came to the earlier grammarians, the laconicity and ambiguity in their hadiths about the name of the instrument.(12)Since the Arabic language is a derivational language, and the structures of nouns and verbs are numbered and limited, these structures narrowed their understanding of semantics, due to the large number of general meanings, so it was forced to bear the possibility of participation first, and then the use of letters second.

An example of this is the construction (effective) that I originally took to denote the machine and the tool, such as culture for the education machine, the leadership for the driving machine, and the blacksmith for the blacksmithing machine. Weight (verb) as an arrow, arrows, dog, and dogs.

As for Muhammad al-Baka', he followed his teacher (Mustafa Jawad) in some aspects, weighing his opinion on another aspect, which is the issue of derivation of the name of the instrument when Mustafa Jawad discussed the father (Anastas Marie al-Karmali) in the derivation of some of the names of the instrument, towards: Mezab, Matar, Makhal.

Where he says, objecting to Professor Izz al-Din Alam al-Din al-Tanukhi: Most of these words are derived from the necessary verb, which is not mentioned in a single word from the words of the Arabs due to the large number of nouns and instruments.

.....
(13)

Mustafa Jawad said: This objection is not correct.

Wants. Weeping: The name of this instrument is sometimes derived from the noun, sometimes from the triple verb, and sometimes from the quatrain, so it weighed what it took from the adjectives, such as: (the food) from (feeding) and (the preferred) from (the best). These are instrumental names that have been borrowed for descriptions, and

one of the evidences that they are pseudonyms is that they do not combine the masculine plural unscathed(14).

Thus, we find that the doctor, in his opinion, rejected inertia and believed and was aware that there is a problem with Arabic and its disposition, which is rigidity and lack of creativity.

C - industrial source:

Our present Arabic is replete with a large number of new born and Arabized words.(15th) Which "was very little in the pre-Islamic era, and only a few examples influenced him from that era, such as their sayings (jahiliyah), (monasticism) and (thieves), and then this increased in the Abbasid era due to the emergence of sects, beliefs, philosophical ideas and other things. more, which prompted the Academy of the Arabic Language in Cairo to issue a fatwa on its standard.(16).

Dr. Muhammad Abd al-Muttalib al-Bakah presented Dr. Mustafa Jawad's opinion in naming (the industrial source) following the opinion of his professor once and close to the spirit of contradiction in his opinion again...

His saying, for example: If the infinitive was called Ya', the meaning would not be useful, because it was not formed by the addition of the Ya' alone, but rather by its addition with the Ta' transfer from the descriptive to the nominative. Likewise, our saying: The Ya'i source gives the illusion that the Ya'i is the opposite, and there is no doubt in calling it (the industrial source) that is attributed to industry in one of its aspects.(17).

Then he stated his opinion after reviewing and analyzing the opinion of his teacher, saying: "And what I see is that saying that he is called (the Divine Name) is not devoid of consideration."(18). Professor Ahmed Al-Iskandarani also mentioned, where he explained: The industrial source was not formed by increasing the Z alone, but by increasing it with the ta' of transport into two groups, and referred to it

Mustafa Jawad(19). The Academy of the Arabic Language has approved this and relied on it(20)Dr. (Al-Bakaa) clarified that the term "industrial" in the present era is specific to the well-known modern industry, so it is necessary to look at the sayings of the

ancients, such as their saying "industrial significance."(21)And their saying: And taking into account the "phenomena of industry" and "industrial omission"(22), i.e. from the point of view of the syntax industry, or it is attributed to the industry in any case, as Ibn Jinni wrote his book "The Secret of the Industry".

Then, or what Dr. (Muhammad al-Baka') referred to as naming, saying: "And what seems closer to naming is the industrial name"! As mentioned by Mustafa Jawad later, he said: "...the industrial source is according to the people of derivation, and it is the industrial name for us."(23).

D- Actions of obedience:

Mutawa in the ancient linguistic terminology means "affecting and accepting the effect of the action, whether the influence was transitive towards: I taught him fiqh and learned it, that is, before education."(24).

Dr. (Mohammed al-Bakaa) followed Dr. Mustafa Jawad's opinion in the chapter on the Mutawa'ah, who said: "And in exchange is a strange myth that those concerned with exchange are still rejecting, and morphological books have been transmitting it, namely: Mutawa, which was invented more than a thousand years ago.(25). And it is true that there are no weights for obedience in the Arabic language, and there is no effect of compliance in these weights that they mentioned, and the morphological imagination played a great role in this issue, and we did not find a fluent Arabic used in his speech. The lute was broken and it was broken.(26).

Ibrahim Al-Samarrai continued Dr. Mustafa Jawad's opinion, saying: "What they strived for and reached is that (break is subject to the effect caused by (fracture) as a result, an extrapolation of Arabic verbs in many uses, and that is because we did not witness this arrangement on which they built the Mutawa'ah, which is that Indeed, it has an effect, the effect of the event on another act, so the second accepted the effect and was affected by it, so we have not seen anything that supports that in use."(27).

Dr. Muhammad al-Baka' adopted the conclusion of Mustafa Jawad's opinion by saying: "And what we conclude is that Mustafa Jawad does not cancel the "Bab al-

Mutawa'a," as some researchers understood."(28)but went to Correcting her understanding, saying: "The last thing he suggested was to put forward the chapter on obedience, and to replace it with the chapter on self-actualization."(29). It is clear that weeping followed the path of Mustafa Jawad in "the question of putting forward (the chapter on obedience) to replace it (the chapter on the subjective action), as the intention becomes clear, and the difference between it and the passive verb appears."(30)...

This issue occupied a space of controversy because the verbs of obedience lead to the meaning of the passive verb or vice versa, and in light of this, one of the contemporary researchers sees: the most likely that the common people resort to the formula (inflected), which is one of the forms of compliance instead of the passive verb, instead of saying: (Breaking the branch) they say: (break) and without saying: (books the lesson) it was said: (write), and so say about: (memorize), (read)(31).

After that, Dr. Mustafa Jawad presented evidence for substituting the subjective act for obedience, then he cited the saying of Al-Radi: It is not to be subjected to a continuous action in everything that is a remedy, so it is not said: "I expelled him and he was expelled" but rather "I expelled him and he went."(32). Commenting on the opinion of the council, he said: "There is no doubt that the truth is here, or there, that the perpetrator has no desire to stray, so it is not permissible to formulate (active) from its origin. This is the secret that has remained unknown for ten centuries or more. Language, its lexicons and morphological books(33).

Buildings and their meanings in the blogs of Dr. Muhammad al-Baka

Dr. Muhammad Abd al-Muttalib al-Bakaa presented in his study (Missing Sibawayh's Book of the Buildings of Kalam al-Arab) a comparative study... Dividing the buildings into five groups in which he presented what the Seraphs considered missing buildings and achieved them with a correct methodology and it showed us how it was different. The buildings are:

1- The first group: tuqamah, ta'aba, and sanbar. Sibawayh mentioned their analogues.(34), he said: (endurated –

endurance) and if we wanted one of them, we increased distraction, so we said: (endurance). And weight (palpation and saliva) (active) such as: (suppurable) (35).

(And Al-Sanbar) Sibawayh also mentioned its counterpart: (Al-Alakd).(36). But if (Al-Sanbar) _ with the ba' fraction _ is according to what was mentioned in Tarfa's poetry, then this is permissible because when the ra lived for the endowment, the ba' was broken to meet the residents(37).

2- The second group: Sibawayh mentioned it in the buildings, so it is not correct to correct it, and it is Firnas: Sibawayh mentioned it in the buildings, he said (Fanal) towards Firnas, an epithet(38). Hazbanzan and Afaz Ran: They are in some copies of the book.

Turjuman: It is (Turjuman) and the original t. Sibawayh mentioned (Fallan) in the noun and adjective, towards: "Aqraban", and the adjective is towards: "Al-Ardman".(39).

Amhaj: Mention Sibawayh (I do) in nouns without adjectives(40)

Springs: It is a plural (springs), and Sibawayh (reacts) was mentioned.(41)And if it is (springs), then it is from the verb that has a weight (react) called the place and then plural(42). They are: one place, sometimes plural, and sometimes singular(43).

3-The third group: What is not a redemption of Sibawayh, because it may be:

A - From what the poet is forced to do, such as (Makram) and (Ma'on) because he does not know in speech: (Makaram) and (Ma'on) plural(honored) and (Ma'un), but the poet was forced to delete distraction as some of what is omitted in necessity.(44).

B - From what Sibawayh saw on one weight, and others saw it on another weight, such as: (actually) because they may extend it, so they say: (Dhiya) as (red), so he knows that the hamza is extra for femininity, and that (ya) is the mother of the verb, and if you fall short, you make (ya). The verb is also accusative, and (the hamza) is a plus, so it becomes (actually).(45).

C- From what is likely to be interpreted, for example (da'il) in the names, which Sibawayh did not mention, and it may be its origin (verb) named by it, as a type of bird was named with (want) attached, and (da'al) from (dalaan), so it has been named from this(46)

In this way, it comes out of the noun structures at Sibawayh, and the retraction falls on it because it is one of the signs borrowed from verbs to name it.(47)Likewise (Tamader), because it was originally (verb) it was called by it, as it was called by(overcome) and (increase)(48).

4- The fourth group: examples in which there is disagreement in understanding, such as: (Browsing), Al-Serafy said, and he (Falool) When Sibawayh has a time like him in (Adharfout),However, its weight is with Ahmad bin Yahya Thalab, and Abu Bakr bin Duraid (they fabricate).(49). The Serafi said: "And that is not a thing, because the Ya and the Taa are original(50),and the same (Their eyes) It is taken from a book that denies much of what was mentioned in it because what the author of the book Al-Ain mentioned, and that much of what is in the book Al-Ain denies, and the author does not have the Khalil, and the Serafi thought that he measured it against (their eyes).(51), which is the rapid of camels.

Likewise (Tramuz) and like him (Dalames), the t in the first is original and not extra, as Abu Bakr said.(52),

Likewise (the signifier) in (Dalams)(53).

As for Heidecker(54)Its origin is (Heidkor), then it was reduced, as it was said in (Arantan) (Artan).(55). What Ibn Al-Siraj mentioned in the constructions of the quadripartite names, he said: (Artan) they omitted from it Nun (Artan).(56). It is a tree with which it is tanned. As for(Tanoufi), there is a difference of opinion: (Tanouf), (Tanoufi) and (Tanoufi).

Abu Sa'id al-Serafi suggested that it may be (Tanoufa) elongated like (Jalawla), (Bruka').(57)then short poet of necessity (58)Dr. Muhammad al-Bakaa showed us how it was different and the seraphic opinion of the synagogues The first three, where he replied to him as saying (to lick him, drool, tap), as missed, as he praised that their analogues were mentioned by Sibawayh(59)As the word (affirmed) on the weight of (his action) Bahaa

is extra when Its roses, as well as (Alsanbar), to mention its counterpart (Alakd) by Sibawayh.

He also responded to an investigation in his second and third groups, where we see Dr. Al-Bakaa and Al-Sirafi have a conflict in the considerations of the missed and the support for mentioning Sibawayh's book as being mentioned by him and it is not correct to correct it with his use of poetic evidence and the sayings of the Arabs in this response as Ibn Jinni and considering it to move the movement in poetic words The rhyme necessarily, however, we see that he was not biased in saying, as he praised in his fourth group some of the buildings that were said to have been missed by the commentators such as Ahmed bin Yahya, Abu Bakr bin Duraid, and Al Serafi, who considered them as missing out on Sibawayh's book, where he corrected and investigated Contrasted with the understanding of these terms, and he responded that these buildings are like: (it takes a toll) on the weight of (flul) at Sibawayh, in contrast to Ahmed bin Yahya, and Abu Bakr bin Duraid, who said: it is a weight (of effect), so the Serafi agreed by saying: "And that is nothing because The ba and t are original, and crying shows us the incompatibility of this pronunciation and Ibn Jinni when hesaid:What he sees is that it is on this weight, then he does not know anything about the articulation work, but rather he is delusional in it, because this is not the fault of the craftsmen."

Explanation of the missed, as well as his effort in interpreting the language that came in the poetry of the Arabs, which he divided in his fifth group, where he accepted that he had been delusional that it was from their words consistent with the seraphic approach, where he said: These examples were not from the words of the Arabs, so there is no remedy for Sibawayh in them, in addition That accompanying Dr. (Al-Baqaa) in the curriculum of Abi Saeed Al-Serafi and his follow-up of the material and his care achieved the text of Sibawayh's book was the best help in the accuracy of his opinion.

5- The fifth group: examples that came in the poetry of the Arabs, and illusion that they are from their words, such as: (Al-Sulaiti)

, (Khirnabash), (the Matron), and like them: (Dardaqaq), and (Khuzranaq).

A: the ratio to active and passive

Al-Sirafi said: These examples were not from the words of the Arabs, so there is no recourse to Sibawayh about them⁶⁰ q (Al-Sulaiti) narrates (Al-Salit) and they are both gay(61). And (Khrenbach) can be in the original (Kharanbash), then its opening split open, and it became: (Kharnbash).(62). And (the Matrons) Romans(63)and like that Follow Favorite(64). As for Khazranq, it is Persian, with Arabic expression(65)

Through the foregoing, we see Dr. Muhammad al-Bakaa in his comparative study of the lapses and his opinion that the Seraph was not biased in his defense of Sibawayh and in his response to the examples that Ibn al-Siraj brought up. Al-Arabi, Abu Ubaidah, Al- Asma'i, Abi Hatim, Abu Bakr Ibn Duraid, and grammarians, such as: Al-Akhfash, Al- Mazini, Al-Mubarrad, Al-Zajjaj, and others. And the buildings transferred from the fur.

And irrigated for Qtrb and abnormal buildings. Through the comparison made by Dr. Muhammad al-Baka' between al-Sirafi and Ibn Jinni, a number of things became clear to him(66)Which supports his saying in Ibn Jinni's knowledge of what Al-Sirafi mentioned, and he transmitted it from him without referring to it.

1 That Ibn Jinni followed the Seraph in his defense of Sibawayh.

2 The Seraphite replied to some of the buildings, because Sibawayh had mentioned them, so it is not correct to correct them

3 The Seraph returned some of the buildings because it is not correct to be a remedial against Sibawayh, because it is either: It is included in the section (Poetic Necessity) and either its weight according to Sibawayh is different from that of others, or it is what is likely to be interpreted.(67), that Dr. Al-Bakaa was accurate in his analysis, that Arabic has a great advantage because it is developed, and this is what Al-Bakaa reached through the seraphic defense of Sibawayh and after him Ibn Jinni, even if his defense was the safest way of Sibawayh, but we have overlooked the course of development that a particular language takes.

(68)

Secondly, in the ratio, and includes:

One of the morphological issues that have brought harm to the Arabic language in this era is the relation to (failah) that is not weakened, nor is the eye ailment with the waw, like nature, as well as (failah) like the ride.(69).

Dr. Muhammad al-Bakaa followed his teacher, Mustafa Jawad, explaining his opinion carefully. He mentioned the two conditions, i.e., the health of the eye, and the denial of weakness as a general rule in deleting the z from (failah) and (faulah), but it is specific to the famous flags, not general, justifying Dr. Weeping in his saying: "Because knowledge has fame, and the presumption does not affect no matter how much the Z is omitted in a distorted effect, and the case of gender names is not like flags.(70)It is right that We say (the obvious), (the natural), (the tribal) and (the instinctive), not that we say (the obvious) in relation to the axiom, and (the natural) in relation to the natural, and (the tribal) in relation to the tribal, and (the grazi) in relation to the instinct.(71), and the same is the case in: Madani in relation to a city, Jaziri in relation to an island and Qarazi in relation to Qurayyah. If according to the opinion of the doctor, the saying of the poet (Saliqi) is correct, and not by a poetic necessity or abnormal as Ibn al-Hajeb thought -(72)He sees in his (healing) that the ya is from the (failah) that is in this way Ya'a is deleted when attributing it to it, where he says: "And the waw and the ya' are omitted from the verb, and the verb of the condition of eye health, and the denial of weakness as Hanafi, and Shani in relation to Hanifa, and Shanu'ah - and from a non- debilitating verb: Kajhani — relative to Juhayna — with Tawili, Shadiy, Sulaiqi, and Sulaimi in Azd and Omiri in a gay dog(73). "

As for Al-Radhi Al-Astir Abadi in his explanation: His saying: The Sulaiqi is abnormal: Al-Saliqa: the nature, and the Siliqi: the man is from the people of the Sulaiqa, and he is the one who speaks with the hope of his nature, and recites the Qur'an as well without following the readers in what they conveyed of decisions.(74)

I'm not in my way licking
his tongue

But I will say and express(75)

From here, the position of the doctor appears, he follows his professor at times and is blamed at other times in a logical and analytical way, as he conveys the opinion of Mustafa Jawad, how he liked the roughness of his opinion in his criticism:(76)

Dr. Muhammad al-Bakaa concluded that Mustafa Jawad relied on Ibn Qutayba, which is clear from his opinion: ‘He did not require knowledge alone, but added fame to it, supporting his opinion with evidence from the language of the Arabs.(77)- And so The rule in deleting the Z in (Failah) is specific, not general(78). With this special rule With the flags, (Tamimi) was an exception from it because it is weak, so they did not say (Tammi), and there were exceptions from it from the lineage to countries and places, anecdotes, such as Al-Hadithi in relation to Al-Hadith, Al-Haziri in relation to Al-Hazirah, and Al-Qati'i in relation to his place of estrangement in Baghdad(79)If this rule is not based on it except in the media, and there are many anomalies from it in the media with its own eyes, how can it be based on it in the names of the gender, such as the obvious, the tribe, and the church? If it is permissible to omit the Z in knowledge, this is because knowledge has fame and extensiveness that preserves it when omitted, and it has the strength of the attribute that distinguishes it from others that keeps it away from confusion.(80)

b-: the ratio to the plural

One of the morphological issues that have bequeathed Arabic, especially in our time, and here and in confusion, is this alleged proportion that the plural in it must be returned to the singular, until a group of morphological intensities necessitated that it be said: International.English (international) not (dume me), although what is meant is the reference to (International .). plural not to singular(81)

Dr. Muhammad al-Bakaa agreed with his opinion with his professor, an accurate analyst: that the ratio does not consider the fact that the ascribed to it is all or singular, because it is a noun to another noun due to its connection with lineage, place, material, color, party, craft, or Something else, such as Al-Arabi, Al-Tamimi, Al-Makki, Al-Hajari, Al-Dari, Al-Aqfalah, and Al-Shu’bi. Attribution is a means of clarification, and

clarification is not completed except by preserving the image of the name ascribed to it.(82)

In light of this, the error of what the contemporaries said: the Mamluk rule in Egypt instead of the Mamluk rule, even though they say: (The labor movement, the mass assembly, and the labor law is relative to the workers the whole of the worker, so why don’t they say: the labor movement, the republican assembly, and the labor law)?!(83)Dr. Muhammad al-Bakaa commented nicely on the correctness of the (international) ratio To (Al-Dawl) saying: “And we do not know a reason for Muhamna to say: The Arabs permitted the attribution to the plural, as it was for craftsmanship, such as needlework, combers, and mahamali.”(84)

. Because it is known that their (international) saying is not intended by craft, or craftsmanship at all, O God, unless he intended by it digression, further clarification, and comparison, and this is the closest, he said: “And he did not mean what I said with a specific wording, and that is clear, but I meant to He made it an analogy to what Arabic needs in its present age, such as the archaeologist for the archeologist, and the memorial for the ticket seller.(85)

Third: The relation to the moral:

It is clear that the ratio was placed for the material sense before it was applied to the moral, and in light of this, he explained that the fluent people did not know (ordinary) in relation to (habit) “and it is not surprising that we hear of (ordinary) people who are good at a wide range of languages.”(86)

After Dr. Muhammad wept over that, “He wanted the ordinary people attributed to (the habit) and one of them (the ordinary), and the wise people did not know this ratio in this sense because they singled it out for the (Aad) one of the great Arab tribes mentioned in the Qur’an a lot.”(87)

However, Dr. al-Bakaa saw the ratio put to the material sense, such as the peoples and tribes, before it was put to the moral (as usual), and they said: It is a normal thing, they wanted the old, because (Ada) was old.(88)Al-Jawhari said in Al-Sihah: A’ad: a tribe, and they are the people of Hud (peace be upon him) and something ordinary, i.e. ancient, as if it is related to Aad.(89)Rabah bin Sneeh Al-Zanji said:

Al-Farazdaq is an ordinary rock

It is long, it is not attained by generations

The doctor analyzes, saying: He wanted, "generations have become long and high, and you will not attain them." Al-Mubarrad said: The sweeper: where the cow and the doe are swept, which is to take in the ordinary tree like a house to take shelter in.(90)

And it came in (TBP) from the dictionary: "And followed by a mover: a hill with two legs in the land of Al-Ta'if, in which there were holes, in which ordinary swords were drawn" that is, antiques.(91).

As it came in Lisan al-Arab (Awd): and 'Aad: a tribe, and they are the people of Hud, (peace be upon him) and Bir 'Adiyah, and al-Aady: the old thing is attributed to 'Ad.(92).

D- relative to the source

Some of them made a mistake in attributing to the source, because of the lack of distinction between the sources.(93)

Dr. Muhammad followed the crying in most of the opinions of Dr. Mustafa Jawad, except for what is rarely based on the rules (say and do not say). He presented and put the issue: when it is said to a man who adheres to old, sterile matters, and to a sterile matter (retroactive) to indicate that he is against the progressive, and this is wrong because (reactionary) It is attributed either to the return, which is the source of the transitive verb (to take it back, to take it back, to take it back) and as for (to take it back), which is the second life in the world, including their saying: So-and-so says and believes in the return, and he is one of the people of the return, i.e.: those who believe that some of the dead people will return to Life after death, and they live a second life(94).

The return has become a term, and this is against what the narrator wants, because life after death is renewal and progression, and its use is a clear mistake. and retrograde) to correspond to the imperative verb (advance and its source is progress) and they are not (advanced) the transitive and its source(95).

(progress) too. Not wanted here. So (retrograde) is clear, and the (retrograde) which is attributed to (retrograde) remains on the weight of (the world), which is the source

of the necessary verb (return). And from him is the saying of the Most High: ((Verily, to your Lord is the Return)).(96).

Morphological corrections in the section on the collection of cracking

I- (tourist) plural (tourists) not (tourists)

Among the words that Dr. Muhammad stood crying over, presenting, following, and clarifying the opinion of Professor Mustafa Jawad: (Tourists) is the plural of cracking (tourist) not (tourists), because the tourist is a participle noun from the verb (a wanderer in the land, to travel, tourism, tourists, tourists, and tourists, and Sihana) as in Lisan Al Arab(97). The well-known source is (tourism) to increase its letters that require an increase in its meaning, and not (tourist) from the lost (tourist) until it gathers on (tourists), such as: a leader and a pimp, but rather, such as: absent and absent, reproach and reproach.

As for the correct plural for the tourist, as Dr. al-Baka' says and his description (which is the correct one), it is (tourists), and (tourists) according to the types of inflection, and he intends to collect the sound mentioned when managing the event, as if it is said: (Tourists were tourists in America) and (We are the tourists today), and that you will be the tourists tomorrow, (and it is not eloquent in such a way that it is said: "Tourists were tourists in America," "We are the tourists today," and "You are the tourists tomorrow," if I want to do tourism as well).(98).

But what was justified by Dr. Ibrahim al-Samarrai Aslam said: "And they gather (tourist) on (tourist), so the word came from the verb of hollow dawi, and it is correct to say: tourist, and it seems that the one who was dragged into this mistake is the damma of the seine in the combined word (sayah) on (effective)"(99).

The collection of (tourist) on (tourist) of the common linguistic errors, so you see them saying: The tourists visited the city of Luxor. And it is correct to say: (Tourists visited the city of Luxor), because the verb (to erode)(100).

Al-Khalil said: Al-Sayeh: the water that appears on the surface of the earth, flowing and flowing, and the water that flows on the surface of the earth.

And tourism: going on earth to worship, and the tourism of this nation is fasting, and staying in mosques(101).

As for the son of his master in a court he says: Seeh is the apparent water flowing over the face of the earth, and Jumu'ah: Seeh and Siha and Sihana have flowed. Tourism: Going to the land for worship and intimidation. Al-Zajjaj said in the words of the Most High:98

Tourists: in the words of the people of interpretation and language: those who fast.99. We conclude from what has been presented, then, to say that Dr. Muhammad al-Bakaa followed Mustafa Jawad in the correctness of the word (tourist), which he collected (tourists) not (tourists) after studying the opinions of scholars and dictionaries in an accurate manner, although his follow-up to Mustafa Jawad's opinion was something of an exaggeration until he repeated the word

(correct).100 More than one position to reach the effect of it clearly.

2-(gay) for a person, plural it (gay) not (gay)

Dr. Muhammad al-Bakaa proceeds to follow Mustafa Jawad's opinions and agree with that, but examines and reflects on his saying "shady" and "odd" plural.101

(Shadow) for a human being plural it (shazad), not (gay), and the reason that prevents the plural of (the abnormal) for a person against (the homosexual) is the reason that prevented the plural of (al-Basil) for a human being against (the brave one), because (al-Basil) and (al-Basil) mean: brave And the severe hero, and the wise people gathered on (actually) meaning: with grace, towards: the generous and generous of this brave. It is said: (Basil and Balaa) towards: (poet and poets), and (virtuous and virtuous), as for (Al-Bawsil) it is a plural of the unwise. As we say: (anomaly camel), (gay beauty), (odd saying) and (gay sayings).102

As for the (abnormal) it is the plural of the human from the adjective (the abnormal), such as: (book and writer), (computer and account), (worker and workers), and (thief and thief). And what is incalculable due to its abundance, and it is a steady plural in all the parables103.

Sibawayh said: As for what was (active), you break it to (active), and that is what you say: witnesses, ignorant people, passengers, accidents, visitors and absence. This is how much104.

And it is not correct to say about it (perverted) because it is a plural for the unwise. Sibawayh said: "And if it is (a subject) for non-humans, then it is broken on (subjects), and if it is for a masculine as well, because it is not permissible in it what is permissible in the human beings of waw and nun, so the present of the feminine does not strengthen the strength of the human beings, and that is your saying: the beauty of the waters, and the beauty of the Awadah."105.

As for Al-Khalil, he said, "A man is one of his companions, that is, he is separated from them and everything is unique, so he is an oddity and an odd word. And oddities of people are

divided.”¹⁰⁶

And it came in Lisan Al-Arab:¹⁰⁷

3- (walking) plural (pedestrians) not (pedestrians).

Dr. Muhammad al-Bakka conveyed the opinion of Mustafa Jawad Muqwi, presenting it with the opinions of scholars without analysis or justification, and descriptively dealt with them. He said: “(walking) plural it (walkers) not (pedestrians) like the marksman and archers, the judge and judges, the bartender, the hardened and the hardened, the builder and the builders, the guide and the guides, the exalted and the exalted, and it is a standard plural in every description of a person on the weight of (active). The other sick person: bad¹⁰⁸

Sibawayh said: As for what was (a verb), they break it to (a verb), and that is towards: immorality, and its counterpart from the daughters of Yaa and Waw, which is a non-accomplished (verb) towards: invaders, judges and archers.¹⁰⁹ That is because (verb) is measured in (subject) an adjective for the sane masculine of the ill Lam¹¹⁰

And Abu Saeed Al-Serafy said: “This plural does not come from the correct one like it, it does not come like: a writer and scribes, and he singled out the sick with a verb, and he singled out the right one with a verb.”¹¹¹ And a judge gathered judges, as well as archers and archers, invaders and invaders, farewells and advocates.¹¹²

4- (The dictionary) collected it (dictionaries and lexicons) not (dictionaries)

Dr. Muhammad al-Bakaa presented the opinion of Mustafa Jawad in correcting the word (lexicon) which was collected by (dictionaries and lexicons) not (dictionaries), in fact, because dictionaries collect (lexicon) on the weight of (the doctrine), which is the position of the ajam i.e.: biting for the test: the hardness test, or Looseness according to the metaphor, and the word entered the field of metaphor¹¹³. Citing the words of Al-Zamakhshari, he said: “The scholar Al-Zamakhshari said in the basis of rhetoric: (So-and-so is solid in the lexicon).¹¹⁴

And he said in (Sad Q) from the foundation: (So-and-so is the truth and the truth of the

dictionaries)¹¹⁵. The lexicon collects (the lexicon) with the aforementioned meaning, and as for (the lexicon) by including the meem, the rule in collecting it is to increase the alpha and t, so it is (the lexicons).

Dr. Al-Baka' took the position of supporting his teacher's opinion by saying: (The correct opinion is what Mustafa Jawad said).¹¹⁶ Mustafa Jawad permitted: “The plural of a cracking plural, provided that we apply to it the rule of guaranteed nouns the meem, such as the muftar, the facilitator, the munkar, the muddling, the madman, and the mukhannath. Poetry by, or for fear of confusion¹¹⁷ Also, (dictionaries) did not appear in the words Al-Fusha', and analogy necessitates, that (dictionaries) such as Mursal and Al-Maraseel, and Al-Musnad and Al-Masnad should be dictionaries.¹¹⁸

Sibawayh said: "(Active and active) the course of speech is most likely to be combined with waw and nun, and feminine with t - except that they said: Munkar and munkar, and breaks the fast and breaks the fast, and facilitates and facilitates."¹¹⁹ And it is better for us to say the reason for continuing to cry to Mustafa Jawad in the correctness of the word (dictionaries upon dictionaries) is his tendency to heritage, which made him semi-criticize the modernists and they are governed by use and nomenclature. Some contemporary researchers have been using (dictionaries) instead of (dictionaries), (dictionaries) in his work.¹²⁰ So he concludes: (dictionaries) measurement, (dictionaries) hearing, (dictionaries) an updated word that does not agree with it.

5- A point, and a sperm that is collected: points and sperm, not points and sperm:

Dr. Muhammad al-Bakaa took another pause with new words (point), (sperm), which he collected (points and sperm), not (points and sperm), and he did not mention collecting them also (points, dots, and dots) and (sperm), because what these groups mentioned are recent sources and books and approved them. In the use of its abundance, and in view of the tendency of Dr. Al-Baka' to heritage, as we mentioned previously, what seems to be imitation and stagnation permeate on the one hand, and its actual effect on Mustafa Jawad on the other.

He said: "Every name on this weight may be a plural on (effective), and if the plural is not heard from the Arabs, as it is permissible to plural on (verb) as dots and sperm, which is the most famous plural, then the weight of (effective) is not with the weights of the plural, and what came Whoever plural on (active) is abnormal, like an illusion in hearing the words.¹²¹

Dr. Al-Baba' Mustafa Jawad continued with his opinion: What is correct is what Mustafa Jawad mentioned, because (effective) was heard in (his action), and that is what you say is a click and a click, and lightly and brightly.¹²² And Friday is permissible for (verb) because it is measured in (verb) a noun towards: room _ rooms, and step _ steps¹²³

And in Lisan al-Arab: the point: one point, and the points: the collection of a point and the

sperm: a little water remains in the bucket, according to Al-Lihyani, and it was said: it is pure water, say or more, and the combination: sperm and sperm. Al-Jawhari differentiated between these two words in the combination, and he said: The Nutfah: pure water, the plural: the sperm, the Nutfah: the man's water, and the plural: the sperm¹²⁴, As for (active) in Sibawayh, it is in (verb) towards: zahir and zauar. It has been heard in other buildings, and none of them (verb) like (dot).¹²⁵

CONCLUSION

abundance of materials and in terms of inclusion in strays and anecdotes semantics, and lexicon, and excelled in writing in a wonderful way in terms of the in linguistics studies in all its fields, they were classified in sounds, morphology , in the Arabic language. The success ofthese rules, and the Arabs had a long experience of language, especially its innovative approaches to describe the morphological changes. The Arabic morphological theory represents an important stage in the grammar of the

Conclusion

This is the sum of the morphological comments and comments that we have collected for the efforts of Muhammad Abdul Muttalib in the morphological field, and it varies between adding what he sees complementary to the opinion of the linguists, and explaining it, and their mistake explaining the reason, in addition to that he shared their opinion sometimes, based in his opinion on the sayings and opinions of linguists, and his comments were Most of the time, it is correct and convincing, and this is evidence of his independent opinion and his distinguished scientific personality. He not only transmits the material, but also discusses and comments on it and relies on the opinions of earlier linguists in it.

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- by which the adverbs of words are known in terms of inflections). Tariffs:90,
Cairo (1321).
- 2(See: Studies in Linguistics: 221, Fiqh of Language in Arabic Books: 145.
- 3(See: Linguistic thinking between the old and new calendar 421.
- 4(See: Mustafa Jawad and his linguistic efforts: 272/3, Mustafa Jawad and his life, and his scientific status: 1/196.
- 5See: Mustafa Jawad and his linguistic efforts230/1.
- 6(See: Fairness in matters of dispute:235/1. There is another opinion held by the fundamentalists, which is that the linguistic material is the origin of the derivatives All of them, followed by Tammam Hassan, who discussed the problem of (derivation) and did not find a solution to it other than leaving what the ancient linguists said and saying authentically (the lexical material).
- 7(See: Studies in the Philosophy of Grammar, p59.
- 8(See: Studies in Philology, p181.
- 9(See: The verb has its time and structure:185.
- 10(Properties:1\119-118.
- 11(Mustafa Jawad and his linguistic efforts:1/388.
- 12(See: Mustafa Jawad and his linguistic efforts, p282.
- 13(Linguistic Investigations⁷⁹ See: The Language of the Arabs Magazine Vol. 4 1926, p. 55
- 14(See: Linguistic Investigations⁸⁰⁻⁷⁹
- 15th(Ibrahim al-Samarrai and his efforts in language and investigation:189
- 16(Methods of linguistic research between heritage and contemporary: 164 See: Linguistic Investigations in Iraq (Mustafa Jawad): 21, Institute of Studies Arabic high1955.
- 17(Mustafa Jawad and his linguistic efforts, p. 288.
- 18(Mustafa Jawad and his linguistic efforts, p. 290.
- 19(See: Linguistic Investigations, p22.
- 20(See the Arabic Language Academy magazine^{35/1}, and the Academy of the Arabic Language in Thirty Years, p. 21, and the linguistic investigations p. 21.
- 21(See: Characteristics^{98/3}, and it contains the words of Ibn Jinni: A chapter on verbal significance, industry, and morality.
- 22(Singer looks, p684, 789.
- 23(Studies in the Philosophy of Grammar and Morphology, p137.
- 24(Explanation of the healing: 103/1.
- 25(Linguistic Investigations, 15.
- 26(Ibid., 17
- 27(The verb has its time and building: 98
- 28(See: Khalil Ibrahim Al-Attiyah _ Al-Mutawa'a wa Al-A`laal, Journal of the College of Arts _ University of Basra Year 4, p. 140_146. And Hashem Taha Shlash_Al Mutawa. Its truth, and its weights, Journal of the College of Arts, University of Baghdad, Issue Eighteen1974, p. 144-167.)
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- 32(Explanation of the cure 108/1.
- 33(The Grammatical Investigations, see: Mustafa Jawad and his linguistic efforts 282.
- 34(See: The Missing of Sibawayh's Book of Abniya Kalam Al-Arab, p. 56.
- 35(See: Book 79/4.
- 36(See: Book 298/4.
- 37(See: Explanation of Al-Serafy m 435/6, and al-Wasifaat 1/128.
- 38(See: Book 260/4.
- 39(Previous 296/4.
- 40(See the book 4/245, and the Serafi said: Perhaps they were described by names, as they said: I passed by women. Four, four names, Amhaj are taken from Almhjh which is the blood of the heart. look : . Explanation of the seraphic m433/4)
- 41(Book 253/4
- 42(See the explanation of the Serafi m 434/6, and the characteristics 3/198.
- 43(See the dictionary of countries 449/5.
- 44Sibawayh said: It is a verb with a distraction in nouns, like Mazra'a, and we do not know it as an adjective. There is no "verb" in speech without a distraction. Book 273/4, and see: The original 208/3. The grammarians differed in the first aspect From the punctuation without the call to the poet's necessity, as you say: "This Hanzal has come, and this heresy has come, and I have passed by Harq and we will still delete the end of it, and what is before the omitted remains as it is, so Sibawayh and other advanced visual and Kufic scholars permitted it.^{253/1} See: the book^{269/2}, and characteristics 212/3)
- 45(See book 325/4.
- 46(See the explanation of the Seraph, vol. 438/6.

47(See: Al-Istdrak 6, Al-Iqtidh 418/3, Al-Lisan (Dal).

48(See: Explanation of the Seraph, vol. 434/6.

49(Ibn Duraid said in (Al-Jamarah 404/3): A / A (fa'to'ul) and it did not appear in the names except (to erupt), which is the subject of

50(See: Sharh al-Sirafi, vol. 439/6. To such an opinion, al-Farsi went and said: He was a sheikh from among the people of the language who weighed this word with (Follow) until alerted him. Ibn Jinni did not agree with what Tha'lab said, and Ibn Duraid said: If someone thinks that it is on this weight, he does not know anything about the conjugation workmanship, but rather he is delusional, because this is not the fault of the craftsmen. See: mediator145/1, properties 215/3, buildings Exchange205

51Sibawayh said: (Kitab 252/4): And it is on (Fayael), so the name, towards: Ghailam, Ghaylam, and the adjective: Alim, Aalam, and in the tongue (them): He said: Kara: There is no equivalent to (their eyes).

52(See the explanation of the Serafi M 434/6, and the characteristics 3/197/

53(Explanation of the Seraphic m 434/6

54(See: Sharh Al-Srafi 6/436

55(Same source: Module 436/6, Characteristics 202/3, tongue (Hedker)

56(Al-Osoul 3/184, and see: Al-Lisan (Artan).

57(See: Book 3/184, 262/4

58(See: Sharh al-Sirafi vol. 436/6, 258/1, chapter What Possible Poetry Is Necessity. Al-Hamawi transmitted in (Dictionary of Countries 50/2) what he mentioned The seraphic disagreement about (Tunofi), which is what Ibn Al-Siraj reconsidered in the buildings.

59(See: Missing the book Sibobeh n Abniya Kalam Al-Arab by Serafi, p. 56

60(See: Explanation of the Seraph, M. 440/6

61(See: Characteristics 215/3

- 62(Same source: 217/3
 63(Explanation of the Seraph: M 440/6
 64(Same source: Article 431/6, Characteristics 204/3
 65(See: Explanation of the Seraph, vol. 432/6, Al-Ma'rib 127, al-Khasa'as, 205/3)
 66(See: Missing Sibawayh's Book from the Buildings of Kalam al-Arab by Serafi: 65,66
 67(See: Characteristics 3/188, 189
 68(Misuses of Sibawayh's book from his two buildings, Kalam al-Arab, by Serafi 79, 81.
 69(See the linguistic investigations in Iraq, p. 23
 70(Mustafa Jawad and his linguistic efforts, 292
 71(Ibid., 293
 72(See: Linguistic Investigations, p. 23, 24.
 73(Explanation of healing 2012.
 74(The unknown house that says, which is many evidence from the grammarians.
 75(Explanation of the healing 28/2
 76(See: Linguistic Investigations, p. 21.
 77(See: Linguistic Investigations, p. 23, 24
 78(Same source: 24
 79(Say and do not say, p. 148, 149
 80(Mustafa Jawad and his linguistic efforts, 294.
 81(See: Linguistic Investigations, p. 25: The Professor's Journal, Volume 7 (1959), p. 125.
 82(Same source, pg. 25-26
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 84(See: Say and do not say, pg. 62
 85(Linguistic Investigations, pg.
 86(See: Discussions with Dr. (Mustafa Jawad, p. 17)
 87(Waiting: The Noble Qur'an: Surat Al-A'raf verses 65, 74, Surat At-Tawbah - verse 70, and Surat Hud verses 50, 59, 60, for example) example.
 88(See: Mustafa Jawad and his linguistic efforts, pg. 304
 89(Al-Sihah: (Repeat).
 90(See: As-Sahih, 298/2
 91(See: Studies in the Philosophy of Grammar, Morphology, Language and Drawing, pp. 99, 100
 92(See: Mustafa Jawad and his linguistic efforts, p. 305
 93(See: Mustafa Jawad and his linguistic efforts, p. 305
 94(Same source
 95(Say and do not say, pg. 30
 96(See: Common errors in grammar, morphology and language, p. 68
 97(See: Al-Ain (Seih) and Lisan Al-Arab (Seih).
 98(Repentance, (112)
 99(Look at: The arbitrator (Syh) and Lisan Al-Arab (Sih)
 100(Mustafa Jawad and his linguistic efforts, 321
 101(Mustafa Jawad and his linguistic efforts, 323
 102(Same source, 322
 103(See: Say and do not say 124-126
 104(See: Book 631/3
 105(See: books,3/ 633
 106(eye)
 107(tongue (abnormality)
 108(Say and do not say, pp. 96, 97
 109(See: The Book, 631/3
 110(Drainage buildings, 303
 111(Explanation of the Seraph, 126/5
 112(Explanation of Al-Ramani Volume 4, Part 50 and 184
 113(Ajam: severely biting the molars, not the incisors. To eat, or to experience. It is said: A man's foreign language is when you experience him, and the lute is foreign: if you bite him to see that he is hard or soft. See: Lisan Al Arab (Ajam)
 114The basis of rhetoric (Ajam)
 115(Same source (true)
 116(Mustafa Jawad and his linguistic efforts, pg. 326
 117(Studies in the Philosophy of Grammar and Morphology, 160
 118(Linguistic Investigations, footnote, p. 60, 72
 119(See: Book 641/3, and see: Sharh Al-Ramani vol.4, vol.50, folio 190
 120(Mustafa Jawad and his linguistic efforts, 326
 121) looking: say and do not say, p126.
 122(See: the book579/3, and drainage buildings, p. 321
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 124(See: Lisan Al Arab (drops - sperm)
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