

The Authority of the Critic of Ancient Arab Money (The Linguistic Critic Between Measurement And Poetic Necessity)

Mohannad Dawud Ali Abd, Muhannad Hamad Shabib Al-Fahdawi

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Abstract

Arab critics and linguists were keen on preserving the integrity of the Arabic language and safeguarding it from all that it lacks. Therefore, they went on to enact linguistic laws and rules that protect the language from distortion. What went against those laws and linguistic rules was rejected by critics or their faces did not contradict those rules. Because poetry is necessary, critics started interpreting what poets said in violation of those laws.

Keywords :

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Introduction

The Arabic critic took a lot of interest in linguistic measurement and the regulation of Arabic grammar as he passed us , Arab critics did not deviate from those laws which they had harsh upon Arab words, and what violated those laws is in doubt and hurting for them. By contrary to measurement, I mean, the word is unlike the law which is derived from the Arabic language, namely, the vocabulary used and what is in its judgment, such as the need to act in a way that is (stood), and to encroach in a manner that is not included in the drainage science. (Ibn Abd al-Haq 2018 : 155). Linguistic analogy is a priority for Arab linguists and critics, many of whom did not tolerate the violation of the linguistic analogy. They blamed poets for breaking the laws of the language and denied this, until they ended up rejecting poetry that contradicts their own standards, and accusing the author of ignorance sometimes, which is something that we find in many Arab critics, says Al-Amidi (and if the word was not given as a blasphemous and ugly word) (Amidi 1966 : 1/ 449)

Critics' concern for the integrity of the language made them require poets to follow laws that they had harsh Arabic rules and compelled poets not to violate these rules. Ibn Sannan stipulated that poets must meet eight conditions for the clarity of the word. (1994: 64)

And I hate to blame my people Hagai Ardenules with Wheat

The poet has gathered affection into shipments, but the right addition is the best.

And its weak verb, like the saying "Cousin of a Spider:

Hey, I'm sick of my own creation. I exist for people, even if they think

and measuring (son of Sinan Al Khafagy : 82, 83)

The son of Sinan and the critics who agree with him made the violation of the language measurement a violation of the conditions of eloquence, and the poets did not allow that violation, and the son of Sarraj went away (T: 316 A.H.) to take that leave in the poetry without prose, he said, "It is permissible in poetry, and it is not permissible in others to weaken the embryo." He said in a reply : He answered (Ibn Al-Sarraj 3/441), and Judge Al-Jurjani conveyed the linguists' objection to Al-Mutanabi's statement : (Al-Mutanabbi 348)

I get redemption from the strangers, first of all I. To this father the glorious and honorable

Arab critics and poetic necessity.

Judge Al Gorjani said : (It was not about the Arabs, but about them : A Horse, a Horse and a Horse. 470) But the judge, as is his habit in defending Al-Mutanabi, conveys to us that in this chapter, it is dispensed with hearing by analogy. Not hearing this formulation about Arabs does not deny Al-Mutanabi's use of it (Al-Jurjani, 1966 : 470)

Arab critics have taken a long stand for poetic verses that they believe have gone against their standards and conformed to their laws, Sibwe said. 180 h. (and it's not something they have to do unless they're trying to get a face with it) (Sipuah 1988 : 1/ 32) many of the poetic necessities that poets have resorted to have their origin in the language and were signed by the advance poets that are invoked, and I've heard of the reliable Arabs, says

Ibn Rashiq :: What a poet may use if he was forced to believe that there is no good, that some of them are easier than others. Some of them hear about Arabs and do not work, because they brought it to their mountain. A newborn has learned that it is a shame, and entering into a defect requires it. 1/27)

Ibn Rashiq, although poets were not necessarily allowed to use it, considered that its use was acceptable and printed without cost. Therefore, poets' spokesmen could not use it on the pretext that they knew its defect, unlike the old ones, they should avoid it, which imposes limits on the modernizers that they cannot overcome. The speaker is a poet and if he copied with the old poets, it is not permissible for Ibn Rashiq and the critics who agree with him. If he brings the new invention, he is out of step with the old, and this is a shame on him.

Arab critics have committed to the principles of necessity, but even if they allow poets to commit some necessities, they have allowed it in terms of the return of the branches to their original origins. They have not allowed anything to go away, because the origin in the names is sewage, which is a lot, and prevention is a branch of it. (I know that in poetry there is a right that is not allowed in words, such as spending what is not done) (Sibwe 1988 : 1/27 and the coolant said : (and I know that a poet who is forced to spend what he doesn't spend is allowed to do so, because he only gives the names to their origins) (Al-Mubarid : 3 / 354). For example, the talker says : (55(

Let poems come to you, and let them ride Army of Kings

He dismissed poems and got them banned, because he got them back to their origin.

As for prohibiting spending, this is what most linguists and critics have not sanctioned, such as the son of Qutaiba, who confirmed that the poet (may be compelled to spend something other than the money, and is ugly to spend money) (the son of Qutaiba, 1/102). This is represented by the saying of Abbas the son of Merdas:

And he couldn't do a thing they shall excel in the congregation

The dismissal of Mirdas is not permitted for critics, because it is a departure from the original. Al-Serafi announced (T : 368e) refused to forbid discharge in Madras, he attributed the discharge to the keffiyeh and bats saying : (The blind and the bats have allowed the disbursement of what is going to be disbursed, and his father is very oblivious to him and the visually impaired, because he does not try to prevent the disbursement of what has become of a disposition to which it is returned ... From that they were chanted the words of Abbas Bin Mirdas ... At home, he did not send a teacher, and he is his father, not a Siravi tribe in 2008 : 1/193) The cooler and the other novelists who came after him did not allow the poets to prevent spending, because their linguistic measurement requires following the original in the names, which is drainage. Therefore, they forced the poets to abide by the linguistic poetry, and any deviation from this original is a result of the poet.

Arab critics did not differ from the linguists in their response to the expense ban. Al-Marzbani refused this. (He left Mirdas, which is a loose name. This is ugly and should not be measured because it is a melody).

Ibn Rashiq also refused to dismiss Mirdas saying : (And let go of what is spent, because it removes the dragon from it, and it does not deserve it) (Ibn Rashiq, 1981: 2 / 274. (

The upper envelope followed. 656h) (He left Mirdas, a loose name.) That's not to be measured. I say : That's not right because it's an ugly tune (upper 258, 259(

The son of Ginneh (c): 392 (e) he did not deviate from what was said by linguists and Arab critics in the said house, but he mentioned another story attributed to him saying : (And I know that a poet has necessarily to spend what he does not do, and he does not have to leave what he does as necessary. This is our doctrine, and that is because spending is the origin. If a poet is forced to return to it and does not have to leave the original to the branch. As for what they related of the poet saying... The house, Abu Al-Abbas told it, and this novel says:

They beat my old man in a compound. 2 / 546, 547(

Perhaps Al-Mubarid's return to the first novel (Mirdas), which is a true static novel, transmits justice in Sahih Al-Bukhari and others, as Ibn Malek says : 1990: 3 / 430, 431) to another novel they didn't see, which is "sheik" instead of "merdas", perhaps because the first word violated the linguistic analogy, so he changed it to another word according to the language standards.

Not only did critics mistake poets for violating the analogy, but they refused to protest the poet's poetry. Al-Merzbani related about Al-Asmai saying : (Ibn Qais al-Ruqaiqat does not need to be implored : (Upgrades 124(and it is hard to find the mother I will multiply it and delicacies it

He didn't disburse a tornado.

As the linguists and critics allowed the application of the forbidden, they allowed the short range in the necessity of poetry. Despite the unanimous opinion of the Basra and the Kufis on the necessity of short-term, the fur from the Kufis should not be shortened (because his memorandum is white and black, and the feminization of his deeds is only limited) (Ibn Al-Anbari, 2003 : 2 / 614(

Ibn Asfour (T669H) has abolished the fur doctrine, protesting it with evidence of poetry such as the saying of the lover : (Dinner : 29(

And the contagious and every clay As soon as the hand of the long man gets her

And the father of lions says : (International : 1998: 179(

I have seen them now in their families and among them are the vice presidents

And the other says:

If the doctors were around me He was with the doctors, the deaf
 As the son of a bird says: "Effective as fighting and striking, and the quality that is of this weight does not follow the example of Phi, and it is limited to the infirm. Likewise physicians gather physicians and practitioners of effective gathering, whose only words come to pass." (Ibn Asfour : 1980: 119)

As for the extent of the shortcut, the blind people have allowed it in poetry, and the optic has prohibited it. The excuse for preventing them is that the shortcut is the original one, because a thousand is original and superfluous, and a thousand in extensions is only superfluous. What the blind people have mentioned about the extent of the shortcut has no justification, like the words of the poet:

He that enriched thee shall sing of me There is neither poverty nor wealth

Optics didn't protest in two ways : The novel opens the singing and singing is limited enough. The second : If we accept that the novel is a source of his song, that is, his pride in riches. (Ibn Al-Anbari, 2003) 2 / 614 , 620)
 The commitment of Basra to the linguistic scale made them deny the Breaking Rich novel (singing) and said they opened it , and if they had a fracture they made it a source for its song , and the meaning : Its proud is rich .

Return the branches to assets

One form of branch return to assets is to return Al-Muthanna to its origin : Atef Al-Mufried on the one, says Ibn Yaesh (T : 643e) : I know that Deuteronomy included a name with a similar one. The two increases were as a result, more and more. If the two words agree to delete one of the two words and be content with one word, and they added the second mark to it, which is indicated by the poet's saying:

as between her jaw and the jaw a mouse was slaughtered in a rock

wanted: Between the jaws, when he was not balanced he turned to compassion, which is abundant in poetry and the curves, from deuteronomy to kindness has its reasons. Ibn Malek says in this : (No affection can substitute for idolatry without abnormality or constraint, except with a purpose of multiplication and with an apparent or predestined separation.) (Ibn Malik, 1990 : 1/68. He also said : (Using deuteronomy instead of kindness is an abatement similar to committed acts) (Ibn Malik 1990 : 1 / 68). Contrary to the measurement of the language, or what is apparent, is the change of the Arabic movement from the word, and this is as the end of the word. In this subject it was stated by the Qais : (Qais 122 command)

Today I drink unworthy Iniquity is from Allah, and there are no fears

Linguistic analogy requires that verb be combined with verb and that verb be utterly flawed. It is not to be said by the linguists that linguists try to use verbs to get close to the grammar, but rather that verb : (Some may dwell in poetry and tattoos, says poet Imru Al-Qais : so today I drink ... The house, I made the point a toast. 4 / 204.)

And the cooler rejected the residence theory, because it doesn't match his measurement, and the novel has : (water) (refrigerant) (1997 : 1/195, he replaced "Drink." Ibn Jenni reported another story about the refrigerated father "Abbas".

And they are : (Valium, drink) on the matter. He conveyed his objection to Sipui. He said : (Abu Abbas says : As for the novel (Valium-Apricot), he said to Sipui : You lied to the Arabs, and you did not hear what you said about them. If this thing reached this level of wailing, the cost of saying with him fell. 1/15 and 110)

Ibn al-Sarraj directed the story of the settlement saying : (Originally : (Drink, and dwell as thou dwellest in the arms of me;) and thou shalt say : The son of Al-Sarraj, although he did not deny the settlement account as he did the cooler, he measured the other letter, expressed in his state of residence, with other than the other letter, which is enclosed in its content if he dwelt. The matter is different in both cases. The codification of the last raised act, without assertion, is apparent, or is the ability of all the sculptors to refuse it, unlike the coating of the letter in the middle of the word, which Ibn Al-Sarraj stated that it would be retained for ease. This directive from Ibn Al-Sarraj is to justify the novel of codification, which he said is not a prize.

Arab critics did not differ from grammarians in denouncing the omission of the Arabist movement from the opposite action. Ibn Qutaiba says : (If it wasn't for the grammarians mentioning this house and invoking it in the motor sedation of the movement meeting and that many storytellers see it like this, I thought : Today he is undeserved! 1423: 1 / 99.)

Marzbani said : (And the poet has removed the expression not only the numerical, the most blatant:

so today I drink ... And home, he wants : (drink) Remove the hug and the novel : Valium Farb. 126.

The magistrate made it a piece of hair. So, drink. 5). The refusal of linguists and critics to distort the Arab movement or replace it with another movement contrary to what they have suffered, made them impose their authority on poetry in terms of changing the correct narrative of trust, and replacing it with another novel in accordance with what they have been suffering from about the Arabs. For this reason, it was confirmed in the copy of the Office of the Guardian that Al-Qais is entitled to the word "water" instead of "drink", in accordance with the linguistic basis, in addition to what some critics have said in the form of the command coupled with "fareb" in accordance with the linguistic analogy.

Difference of necessity between poetry and prose:

Many linguists and Arab critics have echoed the poets' departure from the analogy to poetic necessity : This is not always the case. Necessity in the audience (what has happened in poetry that does not fall in prose, whether the poet has a saying for him or not) (Al-Alousi : 1998 / 5), meaning that a poet can change the word to another word with its weight or meaning, Al-Jahiz narrated that Wasel bin Ata dropped the letter R from his speeches and letters, as well as a litigation, because of the language in his tongue (Al-Jahiz 1988:1 / 14_16, Al-Alousi 1998 : 6) Ibn Janni echoed the linguists' sentiments : (I know that if a poet is forced to say what the analogy allows, and if he does not want to allow it, don't you see the saying of the father of lions : 1998: 350(

I wish my hair was about my friend, what is that? he is so dear to love..bye

So read some of them : (May your Lord never bid you farewell, or say anything less.) (The Sacrifice 3) by mitigation (Ibn Khaliwa : 175. When the poet was forced to say what he allowed, and if the language had rejected him, the poet was forced to introduce him to his poetry. As the son of Jinn says elsewhere, the poet is forced to say : (A position of necessity and apology. Often deviated from their statements and the parable of the circumstances in which they were drafted (Ibn Jin 3/188). Linguists rejected the following imperatives : The poets included the words in their poems and considered the audience a necessity. The poet wrote:

The priests say, and I hate the stupid one speaking To his Lord is the voice of the defiant ass

The poet introduced thousands and thousands of words in the sense of what is upon the present verb. He was quoted as saying to Ibn Al-Sarraj that the poet did not need to raise the rhyme before the name, and in that he said that it was the ugliest necessity of poetry (Al-Baghdadi, 1997 : 1 over 31.(

At Malik's son and his follower, this is not necessarily to be able to say : The voice of the stone hugs Ibn Malik : 1990: 1/202(

Unless linguists allow it to enter the A and the L in the sense that the adjacent verb is measured by the separation between the addition and the addition, the public has prevented the separation between them without the circumstance and the character of the stone. It has been quoted as saying that the two most extreme types are preventing the separation between them (cytotic : 2 / 524(

For example the separation between the guests and the poet:

So I mixed it up Qulus-Abi-Mizdah

By separating the additive that is (gecko) from the appendix that is added to it (auction father) by the effect of the source (recess) and adding the source to the actor (auctioneer father), the fur said about this separation : (False, right : Zej al-Qulas Abu Mazada (fur) 2 / 82(The non-permissibility of separating the source from the actor made him deny this novel, and direct it to what corresponds to the measurement, which is to leave the chapter. The poet here was not limited by the poetic weight to be able to say : Ziggurat Abu Mazada, son of a jinn says in this house : (Yes : My father put on a discus auction, and he effectively separated them by this and his ability to say : As you say : I am happy to eat bread more. In this house, I have proof of the strength of adding the source to their perpetrator. It is in their hearts stronger than adding it to their effect, as you do not see him committing the necessity while being able to leave the commission of it for nothing other than the desire to add the source to the perpetrator without effect. 2 / 406.(

What the fur refused, the son of a jinn triumphed over him, showing that he could say the poet : (Zilog Abu-Mazada) Without Prejudice to Weight, this is the proof, in the son of Jinn, of the power of adding the source to his work, and it is stronger for them than adding it to its effect. This is supported by the effective separation between the two guests in the saying : (Also good for many polytheists whose children killed their partners) (Al-Anam 137(

It was read by separating the additive, which is (killing), from the additive, which is (their accomplices), by the effect of the addition (their children). It is the reading of Ibn Amer (Ibn Mujahid : 1400 / 207(

The son of Genie supports his opinion of committing necessity from the poets by conveying a disagreement that took place between the fur And Al-Mazni around some elimination topics for necessity with integrity of weight, if the poet didn't resort to that necessity then he says : (Arabs may be necessary in poetry if they are full of people, accustomed to it and prepared for it when it is needed. Do not you see what he said:

I have become the mother of choice I have all mine iniquity; I have not done it

And when he was raised to the necessity, even if he were raised, he wouldn't have broken the weight. 3: 303, 304(

It seems that the son of a jinn has won the meaning a clear victory, weighing the lift. The poet, who changed the monument in (all) to the elevation, wanted to deny that he made the sin entirely, and if it was erected, it might have made some guilt, which the poet didn't want. I don't think that the son of the solitary genie of the world, who depends in the sense, hid such a thing, if not declared.

What the poets did to Ibn Janni and his companions cannot always be forced to do, but rather something that is meant by a poet who may be forced by meaning without weight or to depart from monotony and traditional rules. This is (a recognition of a poet's right to have his own language, and that poetry actually represents this level of language) (Abd Al-Hakim 2003: 65

Use of effective from of mind:

It is contrary to the statements of the people of the language, that it is a formula used for non-humans. What was said to the non-sane has led many of them to conclude that it is a poetic necessity, according to Al-Farzadeq: (The Paradise 304(:

and, behold, the men saw, and their standard was increased The necks of the eyes were subdued
Sibwe went on to say that what was a non-human actor was a violation of his rights. The male was allowed to come with irrational means and say : Jamal Bouazel, and he's got to consider feminization as men, because you say : She's the man, she says : He likened it to beauty, and on this face forced the hypocrite to say it in men (Sibut 1988: 3 / 633(

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Author Information

Mohannad Dawud Ali Abd

Al-Anbar University, Faculty of Education for
Human Sciences/Department of Arabic Language

Muhannad Hamad Shabib Al-Fahdawi

Al-Anbar University, Faculty of Education for
Human Sciences/Department of Arabic Language
