



## Transfers Methods in Morphology Nuzhat Al-Tarf Books

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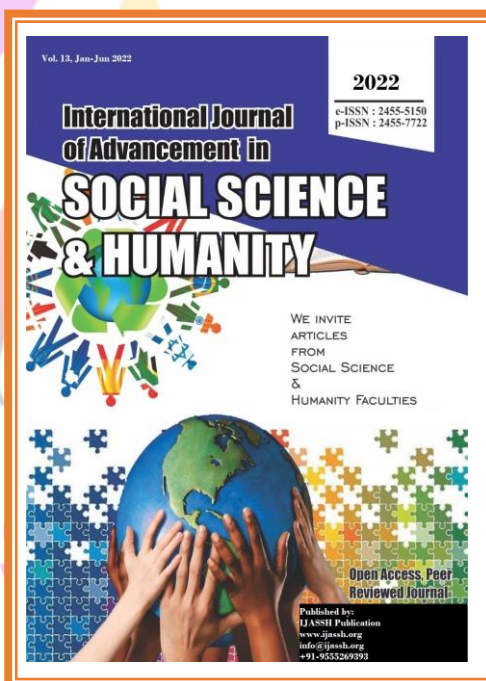
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## ABSTRACT

Many scholars have relied in authorship in their books on collecting information from the books of the ancestors, and this has appeared in various international or human journals since the establishment of the language. The morphological lesson on a large scale is no less important than the other sciences, and it has a sober “scientific” approach, and the owners of the side were encouraged by the presence of abundant scientific material in their books. As I took a wide space in their books to call for study in them, and through research and perusal, we found various methods of transferring scientific material for the breadth of knowledge and the abundance of information. The researcher referred to the methods of transmission in these books.

## INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon his family and companions, our Prophet Muhammad, may God’s prayers and peace be upon him) This research dealt with the methods of transmission in the Nuzhat al-Tarf books on morphology (The importance of the study enables after diving into the depths of language and morphology, to show us various ways of transferring the scientific material from its sources and took a place in their books according to the subject of the saying, or the occasion in which the saying or many phrases are mentioned, some of which are directed to the goal and importance, and the methods of transmission they relied on can be divided. In their books are as follows:

### FIRST: LITERAL TRANSFER

Literal transmission is one of the ways that the owners of the books (Nozha al-Talfa) relied on to transfer scientific material, which is the transmission of speech without acting on it, as they transmit the text completely without change. Where the transmission is in its

complete terms without addition or subtraction, and this is evidence of their scientific honesty, and this was a lot in their books. An example of a literal transfer by al-Midani is when he said: “A fa’ul if it is a plural, then the right of the heart, and if it is a source, then the right to declare, because the plural for them is heavier than the one.” Predominance, and if it is a source, then the validity of the statement, because the plural in their view is heavier than the one. And from it also was transmitted by an accusative in the “Chapter of Istifa” when he said: “Istifa for the meaning of transformation is a transformation from a state to a state of utterance.” When referring to our ancestors, we find that al-Midani transmitted a morphological quotation without acting as it was mentioned in Sibawayh’s book (d. 180 AH), when he said: “They said about transferring from one state to another, and that is your saying, “Enjoy the camel”

The same text is found by Ibn Jinni (d. 392 AH) in al-Musaffa in the chapter “Istfa’f” and al-Jurjani (d. 471 AH). And Ibn Asfour (d. 669 AH) We also note that

“Al-Jalali quoted the saying of Imam Ali (may God be pleased with him) (died 40 AH), regarding the division of speech, when he said: The Commander of the Faithful (may God be pleased with him) narrated three things: a name, a verb and a letter Likewise, Al-Baydani, in his discussion of the meaning of “spice”, he said: “I use the pot as if the spices are made(When referring to Ibn Manzur’s book (d. 11 A.H.), we found the text saying, “I devoured fate when I made the trumpet.” Wed transfer Al-Baydani in a hadith exposition on the rule of forgetfulness. Without a change in it, such as a scientific knowledge, and Tarbulsi, a moral character( Menna said in the chapter on Hawqal: When the poetic verse was transmitted literally, the poet said

O my people, I was surrounded when I approached the evil of death for men

He also panicked at al-Mubarrad (d. 285 AH), and Ibn Jinni (d(

It is understood from the previous examples that the authors of Nuzhat al-Tarf books transcribe verbatim and do not change what is transmitted to its source, and in other places they attribute the text to its saying.

## **SECOND: TRANSMISSION IN THE SENSE**

We see that the owners of the books (Nozha al-Talfa) act on the text they transmit, and they advance or delay the speech, and this type of transmission is considered the largest part of their presentation of the material. This is for expressions of its own, or words of importance and a harmful purpose for the integrity of the language and clarity of

meaning more accurately and we must take into account that the act of the text does not lead to a change in the meaning or a change in the purpose and intent that came in it. Sometimes it may lead to abbreviation, paraphrasing or summarizing, to avoid prolongation, explanation and analysis, to give the brief idea in as few phrases as possible. And from the transmission in the sense by Al-Midani, he said: “The doer of this building is intended when coordination is towards a murderer and a predator, and that is that each one of them does what the other does.” As al-Midani moved it at the disposal of Sibawayh, when he said: “And know that if you say: I did it, then it was from someone other than you what was from you to him, as you said I did it, and like that I hit him, left him, resolved him, consoled me, supported him, argued with me and quarreled with him” Among that is his saying, “The interaction of its construction is that it be from two and upwards, and it does not transcend in the pronunciation to an object.

It is the saying of Ibn al -Hajib (d(And Ibn Hisham, in his writing, Follow Al-Maidani, by transferring the meaning and disposing of the text, when he said: “And representation and the purpose of it is to train, so it means training to build an example from an example” This saying was transmitted by Ibn Hisham on the authority of Ibn Asfour (d. 669 AH) when he said: “And know that if you want to clarify the weight of the word from the verb, you will go to the word, and you will get in contrast to the fundamentals, including cancellation, and the curse of the blame, so you make the fa’ opposite the first origin, and the eye in contrast with the second. Al-Lam in the third

interview And from that is his saying in “Al-Omar and Hayat” when he said: (And the time without the triple is an addition to the one that precedes the analogy) and this meaning is the saying of Al-Mubarrad when he said: “And every source that you want one time, do not start from entering the distraction in it, towards: I sat one sitting took a knee Through the foregoing, it was found that Ibn Hisham attributes what is being transmitted to its source, and in this way he does not agree with al-Midani.

**Al-Jalali does not differ in that, when he said: “The chapters of the triple act of abstraction are six:**

- verb, to hit, to hit
- verb to do, towards: to prevent u
- Verb to do, towards: victory, victory
- verb to do, towards: knowing
- verb to do, towards: to reckon
- Verb to do, towards: honor to be honored

And it is a saying of Sibawayh, when he said: “And know that everything that transgresses you to others is based on three structures: a verb that does, a verb that does, and a verb that does, and that is about: hit, hit, kill, kills, and bite,...” We find that al-Jalali does not consider what is transmitted to its source, and in this way it agrees with al-Maidani. As we find Al-Baydani, the same thing stems from moving in the meaning and acting on the text, and that is what came in the fa’oal, fa’ouf’, and weedy, weedy, weedy, and constructive, to exaggerate the necessary, because it is said that the grass of the earth

It is the saying of Al-Jurjani, when he said, “Do an exaggerated verb” and “I do”, as rough and turfed

### **THIRD: TRANSFERRING OPINIONS**

This method is distinguished by the transmission of the books (Nuzhat al-Tarf), which is the transmission by opinion, as it is based on what was said, said, and said, and it is little for them.

As we find that al-Midani does not refer to the author of the text, but rather suffices with (it was said, and it is said...) and for example, when he said (and know that what exceeds three letters of verbs is called al-Munsha’ah, as well as what exceeds four letters, and it is also said to him “Dhaat al-Zawa’id, which is Eighteen Building And from that is a sign about the multiplier, when he said: “The multiplier is called al-Asam, and he is the one who is specific and his mother is of the same sex towards the poison and the uncle in the names towards the secret and difference of verbs” And his saying about al-Muqal when he said: “And the eyeball is the eye, and it is also called the three-dimensional and the hollow, and it is a waw.” As for Ibn Hisham, he does not differ from al-Midani, and we find that he does not refer to the author of the text by sufficing with (it is said), and that is in the chapter on representation. As for Al-Jalali, he has neglected this type of transfer of opinion. While al-Baydani followed what al-Midani and Ibn Hisham also brought, “he does not refer to the author of the text, but rather suffices with what was said Among that is what he said about the attributable, when he said: “Attributed to that because it is ascribed to someone else is called attribution”

**CONCLUSION**

1. Nuzhat al-Tarf books are similar to the title and are for the four scholars of al-Maidani, Ibn Hisham al-Ansari, al-Jalali and al-Baydani.
2. The diversity of the owners of Nuzhat Al-Tarf in the way of transmitting information from the books of the ancestors, some of them transmit the text in a complete literal manner, neither submitting nor delaying, and some of them convey the meaning and act and add some words and phrases or abbreviate according to the place of the witness in which the saying is mentioned, and some of them transmit the scientific material by opinion and based on That was said, said, said, they said.
3. The difference between the owners of the picnic with each other in the transfer of scientific material, some of them refer to the sources from which it was transferred, and some of them do not attribute to the source from which it was taken, and this was clear to him at Al-Midani and Al-Jalali.
4. Al-Maidani transmits the sayings without attributing them to the one who said them, so there was a difficulty in returning the saying to a characteristic except after research and scrutiny.
5. Al-Jalali neglected the transmission of opinions, as he did not refer to that, either from afar or from close, in transmitting the scientific material.
6. The owners of Nozha al-Talfa books agreed in their educational style in presenting the subject.

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#### Margin

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5. See: Fair 1/78
6. The key is seen in the exchange: 51, and the society in the exchange: 1/195
7. Nuzhat al-Tarf: 10, 26, Book: 1/12, Brief: by Al-Mird: 1/53: Al-Osoul: 1/6, Explanation: by Ibn Laish: 1/18, Al-Muqreb: by Ibn Asfour: 1/45 Shiite authors in Sadr Islam: Jalali: 26
8. Party outing: 91
9. Lisan Al Arab: 11/76
10. The summary in the science of philosophy: Saeed Al-Afghani: 160, Nuzhat Al-Tarf: 207.
11. Diwan of Dawiya bin al-Hajjaj: 17-171, see: Nuzhat al-Tarf 73

12. See: Al Muqtada: 2/96. Al-Munsif: 1/39, Al-Muhtasib fi Tabi'in Tabi'an al-Qira'at: by Ibn Jinni: 2/358
13. Picnic Party: 15
14. Book: 4/68, and see the key in the exchange: 49
15. Party outing: For the field: 16
16. Explanation of Shafieh Ibn Al-Hasib: Al-Radhi Al-Istbarbadhi 1/99, see: Resif Al-Zarb, Lisan Al-Arab: Abu Hayyan Al-Andalusi: 1/84, Al-Muftah in Al-Sarf: 50
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20. Al-Mufdhid: 3/372, see: Al-Osoul: 3/140, nominated Al-Shafia: 1/178
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24. Key in exchange: 51
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26. Same source: 13, and see: Al-Ashraf Al-Gharb: 1/165, and Al-Miftah in Al-Sarf: 39
27. Party outing: 13
28. Nuzhat al-Tarf: 179, see: Tasrif al-Malouki. Ibn Jinni: 57-58
29. Nazhat al-Tarf: 37, see: Lisan al-Arab: 13/56
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