

THE SENTENCE OF THE PRESENT TENSE BASED ON THE KNOWN IN THE POETRY OF ZIYAD AL-AJAM

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Summary:

The material of this study relied on the poetry of the poet Ziyad Al-Ajam mentioned in his collection and verified by Dr. Youssef Hussein Bakkar. In the present tense, its definition, connotations, time, and the reason for its name, and an applied and analytical study of the poet's poetry. Several, including: The first pattern: the present tense based on the accusative and the subject is an apparent indefinite noun. The second pattern included the present tense verb, and the subject with it is an apparent noun defined by the branch or the third pattern included the present nominative verb and its feminine subject. The research also dealt with the present nominative verb, and the subject Science and also dealt with the research present tense and subject pronoun visible and covert.

The first topic: the present nominative verb

The present tense is the verb that is Arabized among the three verbs, and it is Arabized unless it is preceded by the feminine noun or the affirmative noun, because with it it is based on the sukoon, and its forms are three, namely the nominative, the accusative, and the accusative, and they are not signs of the meanings of the nouns? Now the verb in the expression is not authentic (). And the present tense verb is raised if it is stripped of the accusative and assertive factors, and there is a difference in its noun, then Sibawayh and the majority of Basrans held that the noun is the occurrence of the location of the noun. It is built on a noun, or in the place of a accusative or accusative noun, because it is elevated and its steadfastness in these places required it to be nominative, and it is the reason for the noun being included in it." Ibn Malik said, "It should be known that the verb noun has a meaning, which is either its occurrence in the location of the noun, which is the saying of the Basrans, Or you strip it from the nasib and the jazzim, which is the saying of the skillful Kufans." And with it I say for its safety from nullification, unlike the first, because it is nullified by the words (will you not do it), and (I made you do it), and (your money does not do it) and (I saw the one who does), because the verb in these places is raised, although The noun does not occur in it, so if the verb had no nominative other than its occurrence in the location of the noun, then in these places it would have been denominated without a noun, so the saying that the noun is denominated is invalidated in the location of the noun - and it is correct to say that the nominative is to be stripped of the assertive and the accusative. The present tense () as

Abu Hayyan presented seven sayings in this, and I do not see a linguistic benefit that the language reaps behind these differences, or as Abu Hayyan says: “There is no benefit to this dispute and an application ruling does not arise from it () and the expression of the verbs’ constructions is a construction (does), And he went to all of the Basri and Kufian Arabs, because its end changes according to the factors, the factors that affect it, and the change of the movements of its last, which are: (Nawasib and Jawazim) and it is not built for all of them unless the last of it is related to the women’s nun. The sons of affirmation are heavy or light, so it is built on the conquest towards the saying of the Most High: {And by God, I will surely confirm your idols} and towards our saying: (And by God, we will not reward what they ask for).

The Basrans and the Kufans went to the interpretation of its syntax in two different schools: the Basrans’ doctrine, and it is represented by the opinion of Sibawayh: that (do) is a subjective noun in its acceptance of the mother of the beginning, as in our saying: that the servant of God does, and it agrees with our saying: that the servant of God is the subject and in their combination in meaning, So the meaning of (do) and (actor) is one (), and if (actor) is expressive, then the present tense verb is also expressive. Latecomers tended to narrate the similarity between (do) and the noun, so Ibn al-Anbari connected it to five aspects: ()

The first facet: to be common and then specialized, just as the noun is common and then specialized. Don't you see that you say: he rises, so it is suitable for the case and the reception, so if you enter it with the s or it will be specialized in the reception, just as we say: a man, then it is suitable for all men, so if you enter it the alif and the lam He was singled out for a specific man, so when this verb was singled out after its popularization, just as the noun was singled out after its popularization, then it is similar to it in this respect.

- The second facet: It enters the lam of the beginning, as it enters the name. Don't you see that you say: Zayd is standing as you say: Zayd is standing. The word “initiation” is specific to nouns, so when I entered this verb, it indicated a similarity between them. What indicates this is that the imperative verb and the past verb, when they are far from the likeness of the noun, did not include this blame on them. Don't you see that if you said: I would honor Zayd, O Amr, or that Zayd rose, it would have been a creation of speech.

- The third aspect: This verb is shared by the case and the receiver, so it is similar to the common nouns, such as the eye that refers to the seeing eye, the spring of water, or otherwise.

- The fourth aspect: to be an adjective, as is the noun, you say: I passed a man who hits, as you say: I passed a man who hits, and he (hits) took the place of a hitter.

The fifth aspect: It is that the present tense takes place on the subject’s name in its motions and stillness, don’t you see that (strikes) on a weight that is striking in its motions and stillness, and for this reason the subject’s noun works on the verb, so when the present tense resembles the noun from these aspects, it deserves the inflection sentence, which is the noun And accusative and

assertiveness () (and the doctrine of the Kufans: it is only expressed) because it entered into different meanings, and long times. ()

Accelerate verb:

The Basrans and the Kufans differed in the reason for its noun, so Cebuwayh went, and the Basroon followed him that it was nominative because of its occurrence, the location of the noun, it falls as a beginner, it falls as a good, and it falls as an adjective, and it falls immediately, just as the noun falls. He said in it: "Know that if it is in the place of a noun that is subject to a subject, and a noun that is built on a subject, or that is in the place of a nominative noun that is not a subject and is not built on a subject, or in the place of a dative or accusative noun, then it is elevated, and its being in these places obliges it to be nominative, and it is a cause The entry of the nominative in it and its cause is that what works in the nouns does not work in these verbs to the extent that it works in the nouns, just as what works in the verbs and affirms them, and establishes them does not work in the nouns and their being in the position of the initiator. In a place, your saying: Zayd says that, and as for what was in a place that is built on the predicate, then your saying: Zaid says that, and as for what was in a place other than the beginning, nor based on it, then your saying: I passed by a man who says that, and this is the day I come to you, and this Zayd says that, and this A man says that, and I thought he would go, so this is how this is or something like it.

Al-Farra' went, and the Kufans followed him, that it was raised to strip him of the nasib and the jazim, and this is the interpretation that the Arabists have always used, as Ibn Hisham says. ()

The present tense and its tense:

The present tense - as defined by grammarians, is the verb in the beginning of which is one of the four appendages, which are the ya', the ta', the nun, or the alif. And the like (and participate in the present and the future) and images of any The audience and Sibawayh. What I see is that it is for the present as long as it is devoid of the seine and the market and neither nor nor, for our saying (Zayd prepares himself for travel) indicates the immediate preparations and does not involve reception at all. ()

Reason for calling it the present tense:

The meaning of the present tense submissive to the rich, and supplicate to God, i.e. invoke, the similar present and the approach () - the present tense in the language - the similar - and what is meant is that it is the present tense of the nouns, i.e. similar to them, so it is called a verb present tense for the noun in its motions and dwellings and the entry of the mother of initiation upon it, as the Basrans claimed. As for the Kufans, they call it the form (do) because they do not match the noun, as it is an original visual term, and Al-Khalil also called it - and he is one of the Basrans, the form of doing (), and the present tense in tracing its uses shows that it may have been used to denote different times:

1- It denotes the adverb when it is stripped of the evidence, because the adverb has no formula specific to it, just as its time is determined for the adverb if it is associated with a word that indicates that, such as: the word now and time or the hour or immediately or the negation of bliss or what or if' ().

2- The reception time must be determined by:

A- If it is associated with accusative articles such as no, permission, that, or a circumstance, such as if Abu Ali said: It means negation of the future in an emphatic negation, not permanence and support () towards: Muhammad will not go, if Ali studies, he is successful

B - If it is attributed to something that is expected to happen in the future, such as: the martyrs will enter Paradise with the previous ones. It is inconceivable that the present tense is for the case, and its meaning is entering Paradise in the future, and this is one of the permissible religious expressions in its scope only. expected" () and some grammarians claimed, like Al-Zajj, "that it is only for the future, and he denied that the adverb has a formula that shortens it, and some speakers also deny the present tense" ().

3- That his time has passed to pass, and that is if it is associated with the assertive (why) and (why) towards: he did not study, when our guest came, and it is not specific to the present tense, so you affirm it, negate it, and turn it into the past, and likewise, because its negation continues in the case, as the poet says: ()

- If you are eaten, then be the best food, otherwise, catch me, and I will not tear

Also, its negative is expected to be proven, unlike the negative of why. Al-Zamakhshari said in the Almighty's saying: {And when faith enters your hearts} () What is in (Lama) of lowering the expectation is an indication that these people have believed later on.

The second topic: the present tense based on the known and its patterns in Ziyad Al-Ajam's poetry

In the following, we present the sentence of the present nominative verb in the poetry of Ziyad Al-Ajam, and the present tense verb is studied first, according to the following patterns:

The first pattern: the present tense of the accusative and the subject is an indefinite noun

Scholars talked about the present tense verb form and the literary meanings it bears, and its ability to portray and present the event as if the eye sees it and the ear hears it, and they differentiated between it and the noun form a precise distinction in the performance of meanings and the realization of purposes. He says: ... "And when you consider the situation in the ambiguous attributes, you find the difference clear and clear, and you are not in doubt that one of them is not appropriate in the place of its companion. So if you say Zayd is tall and Amr is short, he does not fit in his place, he is long and short, but you say he is long and short if the hadeeth is about something.

It increases and grows, like trees, plants, children, and the like, in which length is renewed or shortness occurs in it.” ()

And he said at home:

By my life, many eyes have met the light of a fire in a burning valley ()

This is because the meaning in the house of the dinner is that there is a hearth from which flames and ignition are renewed immediately and immediately, and if it was said a holocaust, the meaning was that there is a fire that has been established for it and it has this characteristic. The Most High says:

Al-Zamakhshari says: If I said: Why was it said: (to hold) and not to say clutches? I said: Because the origin in flight is the rowing of wings, because flying in the air is like swimming in water, and the origin in swimming is extending and spreading the limbs. From the sublime” () This and the pattern of the present verb whose subject is a clear noun is of two types:

First: The present tense and the subject are masculine indefinite

Ziyad lamented al-Mughirah ibn al-Muhallab ibn Abi Sufra:

- Oh eye, so weep the active and the dew with tears pouring forth coming streams ()

The verb (to come) is a present-noun verb whose subject is an apparent indefinite noun.

He said he satirized (Al-Ashqar) and Ka'b Al-Ashqari after he satirized Abdul Qais

They do not multiply, even if their lives are long, and if a fox urinates on them, they will drown.

The verb (to urinate) is a present-nominative verb whose subject is a visible noun (fox)

The second subsection: the present tense verb, and the subject is a visible noun defined by

Ziyad said about Mughira bin Hibna and his family:

- One-eyed children are born from it, leprosy and leprosy, and those with disease produce diseases ()

The verb (produces) is a present, nominative verb whose subject is a visible noun defined by (al-adwa), and it does not separate the present verb from its subject, defined by the separator.

Yazid bin Al-Muhallab said:

Put her to death, for you is good, or give her life as a righteous man does ()

The verb (do) is a present nominative verb whose subject is (al-Saleh) a visible noun defined by a separator, like the object or the pronoun, did not separate between it and the subject, and Ziyad said from (Al-Kamil)

Ziyad said:

That is why enemies hate you, and follow them if you do not allow them a little grace ()

The verb (to hate) is a present, nominative verb whose subject is (Al-Adda), a visible noun defined by Baal.

The third branch: the present nominative verb and its subject is feminine:

He said in Qatar bin Qasiba al-Hilali:

Is Qatar safe? I said to her: Did you not know what plates are made of?

The present tense (Tajn) is a present nominative verb whose subject is feminine (Al-Safi` ah), and there is no separator between it and its subject, like the object.

Al-Mughirah bin Al-Muhallab bin Abi Sufra said:

- a man who fancies the phalanx around him is salty stomachs from the percolating exudation ()

The verb (tahafu) is a nominative present verb whose subject is (the battalion), which is a feminine noun, and it is the plural of the word (battalion), and there is no separator between it and the verb.

He said in the satire of Banu Yashkar:

If from meanness a tribe would die, then the meanness would die, no doubt, thank you ()

The verb (to die) is a present nominative verb whose subject is (tribe), a feminine noun, and it is an indefinite noun. In Ziyad al-Ajam's poetry, I found only these three verses of the present nominative verb whose subject is feminine, indefinite or indefinite.

The nominative present tense, and the subject is known:

He said about Yazid bin Al-Muhallab:

- Yazid, the good increases, had it not been for His Eminence, time would have returned, and it is more furious and more furious ()

The verb (Yazid) is a present genitive verb whose subject is the nominative name of (Yazid) bin Al-Muhallab. In the poetry of Ziyad Al-Ajam I found only this verse in which the poet mentioned the subject of the verb present genitive noun although he satirised, inherited and praised many of the nouns mentioned in his poetry, which is The subject of our research.

The present nominative verb, and the subject is a visible noun defined in addition:

He said that he satirizes Yazid bin Hibna, because he asked him to stop satirizing and reminded him of death.

Death warns me Ibn Hibna, and the boy to death becomes striving and goes ()

The present tense (to warn) is a present nominative verb whose subject (son) is an indefinite one defined by adding the noun to it.

Ziyad lamented al-Mughirah ibn al-Muhallab ibn Abi Sufra:

- A prayer dies sound before a spell, and a deceiver to his enemy shakes hands ()

The verb (to die) is a present nominative verb whose subject is (salima), and it is an apparent indefinite noun defined by adding the pronoun distraction to it.

When Al-Muhallab bin Abi Sufra ordered Habib his son to pay a thousand dinars as blood money for the pigeon that he shot and killed, Ziyad said:

- He said: Ziyad does not intimidate his neighbor, and the neighbor of my neighbor is like my skin and closer ()

The present tense (to terrify) is a present noun whose subject is (neighbor), and it is a visible noun defined in addition.

The present tense of the active form and the subject of a pronoun:

The pronoun is divided into several sections according to different considerations that have already been discussed in the past tense, and the subject pronoun of the present tense comes hidden and comes prominent, or the concealed pronoun is not devoid of being either concealed, permissive, or concealed, obligatory, and that is in several places ().

Ziyad said:

- He spent a thousand dinars for a neighbor whose wages were from birds, as he wept and lamented ()

The present tense (weeping) is an active verb whose doer is concealed, and it is permissible to estimate it (he). The verb (to lament) is also a present participle whose subject is concealed, and it is permissible to estimate it (he).

Ziyad said he satirized Yazid bin Hibna, because he asked him to stop satirizing and reminded him of death:

Death warns me Ibn Hibna, and the boy to death becomes striving and goes ()

The verb (to become) and (to go) is a present tense verb whose subject is known, its subject is concealed, and it is permissible to estimate it (he).

- Ziyad said in the lament of Mughira bin Abi Sufra:

I see honors on the day when his coffin vanished, thanks to virtues and praises ()

The verb (I see) is a present tense verb whose subject is concealed and must be appreciated (I).

- He said to attack Qatada bin Maghrib Al-Yashkari, and it was said: (Maghreb):

- And thank you, you can't fulfill it, and you can't thank you if you can't ()

The verb (you can) is a verb in the present tense, accusative, accusative, its subject is concealed, it is permissible to estimate it (she) belongs to the tribe of (thank you)

- He said in (Irak bin Muhammad al-Faqih), who came to Umar bin Ubaid in Persia, and he used to tell him the hadith of the jurists, and Ziyad was with him:

It tells us that the resurrection has come and a quarrel came seeking money from Egypt ()

The verb (want to) is a present nominative verb whose subject is a concealed pronoun that is permissible to estimate (he).

He said in a satire on Ka'b Al-Ashqari Al-Azdi:

Al-Azd came to you stumbling in her beards falling from her hollow looks ()

The verb (stumbling) is a present nominative verb whose subject is a hidden pronoun, and it is permissible to appreciate it. (They are) these places in which the pronoun is obligatory and permissible in the present tense, which Ibn Malik collected in Al Alfiya and the hidden pronoun in the imperative verb such as (strike) by saying:

And from the nominative pronoun is what is concealed, as I do, I agree, we rejoice when you are grateful ()

Likewise, Ibn Aqeel followed him in the explanation and did not add to it. Then Muhammad Muhyi al-Din came, the investigator of the book Explanation of Ibn Aqil, and he mentioned what was left of it, in his saying: "And other places remain in which the pronoun must be concealed:

The first: the noun of the verb of the command towards sah, and nazal, mentioned by [Ibn Malik] in the facilitation.

The second: the noun of the present tense, towards f, and oh, mentioned by Abu Hayyan.

The third: the act of wondering towards what Muhammad has done well.

Fourth: Do preference, towards Muhammad is better than Ali.

Fifth: Verbs of exclusion towards those who rise except for Ali, or except for a virgin, who is not Muhammad, added by Ibn Hisham in the clarification according to Ibn Malik in the chapter of exclusion from facilitation, and it is true.

Sixth: The representative infinitive of the imperative verb, such as the Almighty's saying: "So he struck the necks" () "()", and the subject pronoun hidden in the present tense verb and some exception verbs are appended to this sentence, but I did not find any of that in the poetry of Ziyad Al-Ajam.

In the poetry of Ziyad Al-Ajam, the apparent pronoun was mentioned, just as the hidden pronoun was mentioned, both permissible and obligatory.

They are not attached to it, but they are attached to it as the one who raises the palm trees is attached to anguish.

The verb (to hang) is a verb present present with a nominative sign that is raised by the proof of the noun, because it is one of the five verbs whose subject is the pronoun (waw, the group), and it is one of the pronouns that relates to verbs and is located in the nominative place of a subject he said.

He heard a dove praying in the house of Habib bin Al-Muhallab bin Abi Safra in Khurasan, when he was drinking with him one evening.

- As for killing you, I asked for revenge for him, because you are in my neighborhood ()

The verb (to kill) is a present nominative verb whose subject is the pronoun (wow group).

He said satirizing al-Ashqar and Ka'b al-Ashqari after he satirized Abdul Qais:

They do not multiply, and if their lives were long, and if a fox urinated on them, they would drown.

The verb (to increase) is a present tense verb of the five verbs, the subject (waw, the group), and it is a connected pronoun.

Indeed, the Ashqar have assumed a status that if they were to mortgage the boiler of our servant, they would be locked up.

The verb (to mortgage) is a present-nominative verb whose subject is (wow, the group) and a connected pronoun.

He said he would attack the sons of Yashkar after Suwayd bin Abi Kahil came to attack, but Suwayd refused:

- And I told them to cry out with their shoulders, and the blame in them is a shoulder and a hump ()

The verb (to cry out) is a present-nominative verb whose subject is (waw, the group), which is a continuous pronoun, and the verb is one of the five verbs. It is noted that all present verbs whose subject is a continuous pronoun appear in the poetry of Ziyad Al-Ajam among the five verbs that indicate renewal and continuity.

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