



Following and intermarrying in the book "The Legislation of the e Language " by Youssef Bin Ismail Bin Ibrahim (d: After 812 AH) the chapters (Al Jeem , Al Ha'a , and Al khaa) Models.

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Abstract:

The research aims to View One of the Phenomena of Arabic language which is Follow –up and mating. We do not forget that one of the greatest scientific gifts is that you are absorbed in one aspect of a science, and if you are guided to another aspect of it, then you draw from what other scholars have invented, and this is what I am in the process of exposure to it. While I am Searching in specific field , I find myself standing on a sub-topic for which effort and time deserve to be exerted , namely following and mating in **Yousef** Bin Ibrahim Ibn Ismail ' s book (d: After 812 AH) a linguistic lexicon in which the author followed the approach of authenticity and its school of writing, So I explained the limit of following, and mating each separately, and the types of following and mating in the chapters (Al Jeem Al Haa and Al khaa) so I have succeeded in that way.

Introduction

Praise be to God, Lord of the Worlds, and prayers be upon the Master of the Messengers, and the Beloved of the Lord of the Worlds, our Prophet Muhammad and upon his family and companions, as for after:

This is a research in which I touched on an important topic, which is the following and intermarriage in the book, The Legislators of the Language, by Youssef bin Ismail bin Ibrahim, who died after (812 AH), and he is an Arabic and Persian linguist. The research included one chapter

in three topics, the first: and it contains **two requirements : Yusuf bin Ismail bin Ibrahim, and his book Mashari' al-Lughah** . As for the other: In his scientific career .

The second topic has three demands: the first: in explaining the limit of following, linguistically and idiomatically.

The second: in the statement of mating, and its meaning.

And **the third requirement: types of followers.**

As for the third and final topic: it also contains three demands: The first requirement: following and mating in the gym section.

The second requirement: intermarriage and intermarriage in Bab Al-Ha, and I concluded it with the third requirement: It also includes intercourse and intermarriage in Bab Al-Kha. Concluding my research with the conclusion and the most important results, and praise be to God for his help and success.

researcher

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Chapters

The first topic: Yusuf bin Ismail bin Ibrahim, and his book (Mashari' al-Lughah)

The first requirement: introducing Yusuf bin Ismail bin Ibrahim, and his book Mashari' al-Lughah:

His name, lineage, and nickname:

First: His name and lineage

“ He is Yusuf bin Ismail bin Ibrahim. This is how his name was mentioned on the title page of his dictionary, Mashari' al-Lughah ” ⁽¹⁾, and it was also mentioned in the sources that were translated for him, without adding anything to that ⁽²⁾ .

Second: his death

Khair al-Din al-Zarak mentioned to me that his death was after a year (812 AH) twelve and eight A hundred from the migration ⁽³⁾, and this saying of Al-Zarkali is derived from the words of Haji Khalifa, who mentioned that he had finished writing his dictionary, Mashari' Al-Lughah in the year (812 AH) ⁽⁴⁾ .

The second requirement: his scientific biography

First: his scientific standing

We did not find much about him in the books of translations. Except for what was said: that he is a linguist in Arabic and Persian ⁽⁵⁾.

secondly: His writings

and references that were translated for him did not mention his book, which is in our hands, which is Mashari' al-Lughah, which is a linguistic dictionary of the Arabic language, in which he was included Yusuf bin Ismail bin Ibrahim, the interpretation of many vocabulary in the Persian language , and he added them below the Arabic words; This book will benefit the Arab and Persian reader alike .

What was mentioned about the time of its composition is that it was completed on Thursday corresponding to the twentieth of Dhul-Hijjah of the year (812 AH) twelve and eight Hundreds of immigration ⁽⁶⁾ . Haji Khalifa - the author of the book Kashf al-Zunun - described it by saying: “ It is an Arabic language that is interpreted in Persian like al-Sarrah ⁽⁷⁾ ⁽⁸⁾ .

In addition, Sheikh Yusuf bin Ismail had arranged his dictionary, Mashari' al-Lughah, according to the order of the crown of the language and the authenticity of Arabic ⁽⁹⁾ By Ismail bin Hammad Al-Jawhari (d. 393 AH), and he made a great effort in refining and editing his words , and we do not forget that he presented several important introductions in his hands to the origins of the Arabic language .

The second topic: the definition of intermarriage and intermarriage, and their types: .

The first requirement: follow up:

He continued: “ It is said: So-and-so followed so-and-so and I followed him; God Almighty said in the story of Dhul-Qarnayn: {Then he followed a cause} ⁽¹⁰⁾ . And its meaning: catch up and catch up ” ⁽¹¹⁾ .

Al-Farra' said: “ I follow is better than being followed, because to follow: when a man walks while you walk behind him, so if you say: I followed him, it is as if you are behind him.” And Al-Layth said: I followed so-and -so and I followed him equally. ” ⁽¹²⁾ .

And follow-up idiomatically: “ It is that the word follows the word according to its weight, or to narrate it to satisfy and confirm. The Arab non-Arabs participated in this section ” ⁽¹³⁾ .

The second requirement: pairing limits:

" The two words got married and paired. And he said this by way of

mating and pairing. And he paired them up and mated " (14) .

And pairing: “ to combine two meanings in the condition and the penalty ” (15) .

The third requirement: types of follow-up:

Follow-up is an important area of language; As it has received a large part of the interests of linguists, in the past and in the present, and what I will stand on here is an explanation of the types and types of followers, and I will suffice with what the distinguished linguist Abu Ali Al-Qali mentioned, as he explained while he was in the Dam exhibition about the most striking followers, and Abu Ali () said: “ The ^{followers} ¹⁶are of two types : **The first: the second is in the sense of the first** , so it is given in the same way ; because his word is contrary to the first word .

And the other: It has the meaning of the second other than the meaning of the first, so among the followers is their saying: Aswan Atwan, in grief, and Aswan from their saying: The man despairs, he despairs: when he grieve, and the man of Aswan and Aswan , i . (17) , and it is the language of Hudhayl ” (18) .

The third topic: following and intermarrying in the chapters of Al-Jim, Al-H and Al-Khaa from the book Al-Lughah by Youssef Bin Ismail Bin Ibrahim .

The following was mentioned by Yusuf bin Ismail in the language projects in the chapters of the gym, the ha, and the kha in twenty places, and that is in the section devoted to his study, and what I stood on in these three chapters, which I arranged according to the letters of the lexicon according to the first letter,

The first requirement: following and intermarrying in the gym section:

Chapter Al-Jim - from the book “The Legislation of the Language” by Youssef bin Ibrahim - included the expressions of following and pairing, so it was eight words arranged according to their chapters, and according to the order dependent on the letters of the lexicon, which is the school of Al-Sihah Al-Jawhari, which is as follows:

- 1- " hadarij ^{we} roll ()¹⁹ . They are words they repeat to the boy in the dance. (20)
- 2- “He went back to his throat and his throat, that is: to his origin” (

- 21) (22)
- 3- "He has no need, nor a refuge, nor a shelter, nor a shelter- to follow." (23) .
- 4- "No argument , no argument (24) , meaning: no doubt or confusion" (25) . (26)
- 5- "Samij Limej, and Samij (27) Limej (28) " followed by (29) . (30)
- 6- Laban ()³¹ Samhaj Lamhaj (32) .
- 7- "There is no crookedness in it, and there is no access to follow." (33) .
- 8- The year of hoopla and turmoil is following, and dwelling to double the hoopla" (34) .

The second requirement: following and intermarrying in Chapter Ha:

Chapter Al-Ha' contains nine phrases, which are as follows:

- 1- "It does not have a smell or a smell," that is : a thing³⁵ .
- 2- "Scarce wheeze, if he exhales when asked" (36) . () .³⁷
- 3- "He is good and free, from the path that leads to him: if he melts him and exhausts him" (38) .
- 4- "He is a clear scandalizer , that is: reproachful" (39) . (40) .
- 5- "ugly ugly " (41) rudeness (42) .
- 6- And it is said: "May God curse him and disgrace him" (43) . (44)
- 7- And his condition And his squalor . (45) .
- 8- "He is his cousin, who is impertinent, rude, obedient. " (46) . (47)
- 9- " It is a clear and evident matter " (48) . (49) .

The third requirement: following and intermarriage in Bab al-Kha:

What was mentioned about the words of following and mating in the chapter of Al-Kha is considered little compared to what was mentioned in the chapters Al-Jim and Al-H, and this is due to the characteristics of the language and its uses.

- 1- "Sulaikh Malik" (50) . For the one who has no food for him . " (51) . (52) .

- 2- "Man Shakh Bach" (53) . (54)
- 3- "A man who is full of followers" (55) .

Conclusion and most important results

Every beginning has an end, and every effort has a fruit, and the fruit of this work is its completion, God willing. This modest work has been completed in the way it is. I will say that I have come to the following conclusions:

1. The book "Mashar'i al-Lughah" contains many linguistic benefits, especially with regard to the expressions that follow and intermarry.
2. Follow-up and pairing are two of the original and common phenomena in our Arabic language in the past. This importance is in the linguists' handling of it, and they singled out the books for it and opened the doors for it in their works, including the following and the pairing: by Abi al-Tayyib al-Lughawi, and the following and the pairing: Ahmed Ibn Faris, and the following: by Abu Ali al-Qali, And following Al-Suyuti Jalal Al-Din, this is with regard to complete books, as for those who singled out chapters for it and allocated parts of their books to it , it is like the shepherd of the ants in the chapter of followers from his book Al-Mukhtab from Kalam Al-Arab, and Ibn Duraid in his book Al-Jumhara, and Ibn Qutayba Al-Dinuri in his book Literature of the Writer, and the Book of the Sublime In the names of Abi Al-Fath Ahmed Al-Maidani, and many others.
3. What is remarkable about the following and the pairing is that the two words follow a vocal and musical harmony, achieving the desired harmony in the context as a whole.
4. I did not stand as I turned my gaze between the books of language to those who denied following and intermarrying, or questioned them, as is the case with many other linguistic phenomena such as synonymy, for example, but not limited to.
5. The research collected in its three chapters of the book, The Legislation of the Language, twenty words in following and pairing, and this indicates the intellectual compatibility between the linguists who concerned with the language, and the interpretation of its words.
6. I came to the conclusion that the Arabic language is renewable, that all good is good in it, and that there are aspects that are suitable for

research and work, and that it is a living and eternal language.

Then I concluded the research with the help of God, then with His Holy Book, then with a list of sources and references that were my evidence after God in completing this research, and may God's blessings be upon our Prophet Muhammad and his family and companions altogether.

Margins

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- (1) See: Language projects title page.
 - (2) See: Kashf al-Zunun 2/1687, Al-Alam 8/217, and Mujam Al-Ma'ajem 362.
 - (3) See: Al-Alam 8/217.
 - (4) See: Kashf al-Dhunoun : 2/1687.
 - (5) See: Al-Alam 8/217.
 - (6) See: Kashf al-Zunun 2/1687, Al-Alam 8/217, and Mujam Al-Ma'ajem 362.
 - (7) Sirah Al-Lugha (Al-Sarrah in the translation of Al-Sahah by Al-Jawhari) by Abi Al-Fadl Muhammad bin Omar bin Khaled Al-Qurashi, died After (702 AH), and his book Mukhtar Sahih Al-Jawhari, with a translation into Persian. See: Kashf al-Zunun 2/1077, Gift of the Knowers 2/ 134, History of the Arab Heritage of Sezgin : 1/404 , and Lexicon of the History of Islamic Heritage : 4/2997.
 - (8) See: Kashf al-Zunun 2/1687.
 - (9) The author stated this in the introduction to his dictionary, see: Language Projects : [1/w] .
 - (10) Al-Kahf: From verse: 89.
 - (11) Al-Tahdheeb: (continued) 2/167.
 - (12) Al-Tahdheeb: (continued) 2/167.
 - (13) Al-Sahibi in the jurisprudence of the Arabic language: 209, and the followers: Al-Suyuti: 88.
 - (14) The basis of rhetoric: (husband) 1/425.
 - (15) Ma'aj the reins of the sciences in borders and drawings: (Al-Mawazaga) 101.
 - (16) Abu Ali Al-Qali : Ismail bin Al-Qasim bin Harun bin Ai and Abu Ali Al-Qal, a resident of Egypt. The virtuous imam, the narrator, the grammarian , the linguist , and the scholar. His origin and birth were in Manaskard , Armenia , in the year (288 AH) , and he entered Baghdad to seek knowledge . In the company of the people of Qaliqla , they were honored and honored with them because of their position in the frontier . And he realized the sheikhs in Baghdad , such as Ibn al-Anbar , Ibn Darstuyeh , Ibn Duraid, and those in their era, and most of the narration about the sheikhs of the time, and he went out to Andalusia to Abd al-Rahman al-Nasser ... He died in Rabi` al-Akhir (356 AH) in Cordoba, and was buried in the Mut`ah cemetery . See: Translated by J and the layers of grammarians and linguists : Al -Zubayd : 185-188, and the history of the scholars of Andalusia 1: 1/83-84 , and the genealogy : for Al-Samani: 10/311-312 , and for the petitioner : 231-233 , Mujam Al-Adabe' : 2/729- 732, Mujam Al-Buldan : 6/229, Al-Rawaat Al - Nawah: 1/239 and beyond And the death of notables: 1/226-227 , and Al-Mizhar : 2/395 . And Nafah al-Tayyib: 3/ 70-75 , Salam al-Wusul : 4/143, and Shadrat al-Dahab : 11/383 . , and revealed suspicions 165, 216, 1383, 1447, and flags: 1/321.
 - (17) Al-Ittiba': by Abi Ali Al-Qali: 71 , and the specific section: (Chapter Al-Ittiba') 4/214 .

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- (18) Ittiba': by Abi Ali al-Qali: 71 , and the specific: (Chapter to follow) 4/214, and see: Al-Sahih: (come) 6/2262, and the language of Hudhail: Abd al-Fattah al-Masri .
- (19) It was mentioned in the original: Badarij - Balbaa - and the correctness is what is proven. Language projects [47/f].
- (20) Follow-up and mating: 34.
- (21) Language projects: [47/v].
- (22) Follow-up and mating: 34.
- (23) Language Projects: [47/v].
- (24) Language Projects: [52/ and] .
- (25) Philology and the Secret of Arabic: 133.
- (26) And according to Ibn Faris: Do not take a skull or a jelja with you, that is: do not doubt it and do not confuse it. Follow-up and mating: 34.
- (27) Mashari' al-Lughah: [49/Z]. It was stated in Mashari' al-Lughah : Smej, and the correctness is what has been proven.
- (28) Al-Lamj: The omnivorous one who devours whatever he finds, that is, he eats it. Follow-up: Al-Qaly: 79.
- (29) Al-Tahdheeb: (Smaj) 317/10, and see: Al-Itbaa' wa'l-Mawazaj 34.
- (30) See: Al-Itba'a: Al-Qaly: 79, and Al-Tahdheeb: (Smaj) 317/10.
- (31) It was stated in the language projects : (thief) Samhaj, and this is not correct; It does not agree with the wording that follows it, and the correct one is (milk). Samhaj , and what is proven, and in Al-Ain: "The milk of Samhaj is smlaj : that is: sweet and creamy." And in Al-Tahdhib: "The milk of Samhaj has been mixed with water." See: Al-Ain: 4/115 , and Al-Tahdheeb Al-Lughah: 6/271.
- (32) Language Projects: [49/v].
- (33) Language Projects: [51/f]. It was mentioned by the owner of the language projects; And I did not stand on it with this wording. looks: refinement: (log) 11/132 .
- (34) Language Projects: [52/Z] .
- (35) Language projects [56/v]. It has no stench and no smell, i.e.: stench, and the correct view is what has been proven. See: The Dictionary of the Diwan of Literature: 1/364, Al-Sihah: (Sarah) 1/370, and Al-Ibtaba' and Mating: 36.
- (36) Language Projects [56/v].
- (37) Al-Itba'a: Abu Ali Al-Qali: 75, and see: Al-Itba'a wa'l-Mawagath: 35.
- (38) Language projects [58/f].
- (39) Language Projects: [58/v].
- (40) See: Al-Ittaba' wa'l-Mawagath: 37.
- (41) Language Projects: [59/and].
- (42) Rudeness is followed by ugliness, it is said: ugly, ugly. See: Al-Muntakhab Min Al-Kalaam Al-Arab: (Chapter of Al-Ittaba'a) 598, and Al-Sahih: (Shaqh) 1/379, and Shams al-Ulum: (Shaqh) 96/3515 .
- (43) Language Projects: [59/and].
- (44) Fracture : fracture. And the crack : distance. And al- Shaqh: al-Shajh . /1019.
- (45) Language Projects: [59/w] .
- (46) Language Projects: [60/and].
- (47) Follow-up and mating: 37.
- (48) Language Projects: [61/v].
- (49) Follow-up and mating: 36.
- (50) Part of a verse by Al-Ash'ar Al-Rukban, who is a pre-Islamic lion, addressing a man named Radwan, and the whole verse

Sleek meat is like the meat of dialogue *** Neither are you sweet nor are you bitter.**

Look: Al-Moatalif and Al-Mukhtif in the Names of the Poets: 58, and see: Al-Mahkim: (M.S.K.) 5/93, and Al-Lisan: (A freak) 3/55.

(51) Language projects: [62/v].

(52) Al-Jumhurah: Ibn Duraid: 3/1296, and Al-Itbaa': Abu Al-Tayyib Al-Lughuji: 89, and Al-Itbaa': by Abi Ali Al-Qali: 75, Al-Itbaa' and Al-Mawagath: Ibn Faris: 38 , and Al-Zahir fi Ma'ani Kalimat An-Nas: 2/228 .

(53) Language Projects: [63/and].

(54) Follow-up and mating: 38.

(55) Language Projects: [64 / and].

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