

The impact of the verbs of obedience in terms of transitivity and necessity and their uses in Nahj Al-Balaghah

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Abstract: This research aims to tagged the impact of acts of compliance in terms of transgression and necessity, its uses in Nahj al-Balagha, to study the acts of compliance in terms of their transgression and necessity, reaching knowledge of the difference between the imperative and the compliant verb, are they two terms for the same meaning?, Also mentioned the similarities and differences between the imperative verb and the compliant verb, with a statement of what has been proven by linguistic use through the texts of Nahj Al-Balaghah.

Keywords: Compliant verb, intransigence, transitive verb, Nahj Al-Balagha, Usage.

Introduction:

Praise be to God, Lord of the Worlds, and prayers and peace be upon our Master and Maulana Muhammad bin Abdullah, his good and pure family and his chosen companions, and those who follow them in goodness until the Day of Judgment. And after..

This research deals with the verbs of compliance in one aspect of the structure, which is (transgression and necessity); To clarify the provisions and conditions of the acts of obedience in terms of transgression and necessity, and applying that through the texts of Nahj Al-Balagha of Imam Ali bin Abi Talib (peace be upon him).

The verb is divided in terms of transitivity and intransigence into two categories: they are transitive and intransitive verbs, and the transitive verb: it is that whose effect exceeds its doer, and transcends it to the object of it, and it is also called the "actual verb"; because it falls on the object of it, and it is also called the "transitive verb" because it transcends the subject to the object (1), as for the necessary verb: it is that whose effect does not exceed its doer, and it does not exceed the object of it, and it is also called the "minor verb"; due to its shortcomings in the object and its confinement to the subject, it was also called "unreal verb"; because it does not fall on the subject of it, and it is also called "the non-transitive verb"; Because it does not exceed its doer (2).

The ancient grammarians dealt with the issue of transitive and intransitive verbs and elaborated on them, and mentioned the signs of the transitive and intransitive verbs, and how to differentiate between them. The compliant form is one of the ways or signs indicating the intransitive verb, so the compliant form makes the intransitive verb intransitive. If the verb is transitive of a single object, the verb becomes intransitive, such as: "I broke the glass, and the glass broke," "I tore the paper, and the paper was torn," "I rolled the ball, and the ball rolled," "I saved the money, and the money became available," and "I extended the rope, and the rope stretched.". If the verb is transitive into two objects, the verb becomes transitive into one, such as: "I handed him the pen and he took it" and "I taught him arithmetic and he learned it" and "I clothed the poor in a garment and the poor clothed himself in a

garment” and “I clothed him in a garment and he wore it” and “I understood Zayd the issue, and he understood it.”, because the compliant verb is less transitive than its compliant by one. If it was transitive to two, one lacked its compliant, so it became transitive to one (3). One of the commentators on Alfiyyah Ibn Malik added that the transitive verb has three objects when it is built for the obedient, its transitivity decreases by one and becomes transitive of two objects, such as: “I informed Zayd Umar standing, so Zaid taught Umar standing” (4).

Al-Mubarrad went to the fact that the verbs of obedience do not exceed the object; Because it informs about what you want from its doer (5), this talk has a look; Because some verbs of obedience may exceed one object or more. If the verb is transgressive of two or three objects, and the correct view according to the purported view is that some of the acts of obedience do not transcend the object, like “fatigue” for example, this weight is only absolutely necessary, as it obeys a transitive verb for only one.

It is worth mentioning that the compliant verb and the compliant verb cannot be intransitive or transitive together to a subject or objects, and the audience (5), Abu Ali Al-Farsi claimed that the verb and its mutawaa came intransitive, and his argument for that is what the eloquent Arabs used in their poetry, and from that the words of the poet Yazid bin Al-Hakam Al-Thaqafi: (From the long).

My Lord did not seduce me, so how can we accompany

And your head is in the temptation of the deviant and seduced (6).

And how many a house for me, I would have fallen as he wanted

With his crimes of lack of decency, he is denied (7).

The witness in it: What is mentioned in the first verse is the participle noun (mangwi), which is derived from the verb (engwa), submissive to the intransitive triangular verb (seduce), likewise, the adverb of the participle (manhawi), which is derived from the verb (anhawa) in the second verse, obeying the intransitive triple verb (hawa), meaning fell (8), Abu Ali Al-Farsi justified the advent of the verb and its obedience as being intransitive, saying: ((It is only built by one who desires and seduces (excited) due to the necessity of poetry)) (9). Whereas, Ibn Asfour al-Ishbilly allowed it to be (forbidden, and seduced) obeying the two verbs “I seduced him and he seduced him,” so it is said: (I seduced him, so he seduced, so he seduced), and (I seduced him, so he seduced, so he seduced), so he seduced. So it would be like “I brought him in, and he entered” and “I let him go, and he went.” Thus, the two verbs become submissive to two verbs that are transitive with the hamza, and accordingly they are not abnormal (10), he was followed by Abu Hayyan Al-Andalusi (11), Muhammad Al-Khudari (12), and among the modern scholars (13), Dr. Fakhri Al-Din Qabawah (14).

Ibn Hisham al-Ansari mentioned in his book (Mughni al-Labib on the books of the Arabs) an opinion of Ibn Buri in which he claims that the verb and its subject may agree in the transitivity of one or both of the objects together, saying: ((Ibn Berry claimed that the verb and its accusative may agree in the transgression of two, such as: I told him the news, so he told me the news, and I asked him the hadith, so he understood the hadith, and I asked him a dirham and he gave me a dirham, and in the

transgression of one, like: I asked a question He gave me fatwa, and I advised him and he advised me)) (15), Ibn Hisham denied that and considered it from the door of request and response, and not from the door of obedience (16), he believes that ((the reality of compliance is that one of the two actions indicates an effect, and the other indicates the acceptance of the doer of that effect)) (17).

Most of the modern scholars did not differ from what the ancients held (18).

The relationship between the compliant verb and the intransitive verb

The relationship between the obligatory verb and the imperative verb is of two aspects: the aspect of similarity, and the aspect of difference:

1. As for the aspect of similarity, it is that the compliant verb is transitive for one becomes intransitive, such as: (I broke the vessel, and the vessel was broken), so the first sentence (I broke the vessel) is transitive of one object, which is (the vessel), so when the sentence was built for the compliant, the second sentence became intransitive (the vessel broke). So the object in the first sentence is transformed into a subject in the sentence of obedience, so this form is similar to the intransitive verb that suffices to nominate the subject without the need for the object, such as: (Saeed went, and Khalid traveled), so the similarity between them is in terms of attribution only.

2. As for the difference between the obligatory verb and the obligatory verb, it has three aspects:

The first aspect: Not every imperative verb is compliant, for the imperative act is more general than compliant. Ibn Hisham Al-Ansari mentioned in his book (Ashhar Al-Masalik ila Alfiya Ibn Malik) twelve signs of the imperative verb (19). It is noted that most of the signs of the necessary action are not of obedience in anything, but rather that the obedience is one of those signs, so we cannot express the necessary action by the obedient.

The second aspect: Not every voluntary verb is necessary, which is contrary to what Allamah Al-Jarbaridi and Abu Al-Baqat Al-Kafwi went to in that the voluntary verb is only indispensable, meaning that the voluntary verb requires intransigence (20), the transitive verb of one is only necessary, but the transitive verb of two objects is transitive of one, such as: (I taught him arithmetic, so he learned it) (21), likewise, a verb that is transitive into three objects is transitive of two objects, such as: (I informed Zayd Umar standing, so Zayd taught Umar standing) (22), the voluntary verb is intransitive and transitive for one and transitive for two objects.

The third aspect: that the necessary verb may be an emotion or it may be an action, but the compliant verb is only an emotion ((For the necessary verb, as it is affected and accepted, is also creation and creation, such as standing and sitting, and these and the like are not reactions, i.e. influences and acceptances, rather they are actions of any issuances and proficiencies, since what is meant is that the one to whom it is ascribed came from him and brought them into being, not that someone else did them in him and accepted them)) (23), Al-Radi indicated that by saying: ((It is not said in “The Dispute of Zayd and Amr al-Hadith” that it is Mutawwa’ of “Zayd and Amr’s Hadeeth Dispute” nor in “The Conflict of Zaid and Amr” that it is

Mutawa' of "Zayd and Amr's Mutawwa'" because they have the same meaning, as we mentioned, and it is not one of them. effect and the other affected (24).

The use of verbs of obedience in terms of transgression and necessity in Nahj Al-Balaghah, as for the expression of Nahj al-Balaghah, most of the verbs of obedience are intransitive. That is, it came in compliance with a verb that is transitive to one, and the expression of Nahj al-Balaghah did not mention an act of compliance that is transitive to one, likewise, what transcends two objects, and examples of the necessity of obedience are many, I mention some of them as follows:

- (get out)

Ibn Manzoor said: ((al-qula` : pulling something out from its origin, plucking it up, pulling it up, plucking it up, plucking it up, plucking it up, plucking it up, plucking it up, Sibawayh said: I took off the thing and shifted it from its place, and uprooted it and took it away)) (25), from him: I uprooted the tree, uprooted it, and it was uprooted, it was also said: The fever took off: that is, it slowed down and then stopped (26), so the central meaning of this verb revolves around extracting.

As for the context of Nahj al-Balaghah, this verb was mentioned in the form of (fatigue) in three places (27), as it came in accordance with its linguistic meaning in extracting the thing from its root, which is the uprooting of the tree from its root, and it came in the past tense (to uproot), the present tense (to uproot), and the imperative (to uproot), this was mentioned in his sermon (PBUH), which people call Al-Qisa'a, as the Imam (PBUH) tells the story of the Quraysh coming to the Prophet Muhammad (may God bless him and his family and grant him peace), and their request for some things to prove his prophethood, one of them is that he calls on a tree so that it is uprooted with its roots and stands before the Messenger of God (may God bless him and his family and grant them peace); To be a miracle on his prophecy, the Prophet (peace and blessings of God be upon him and his family) said: ((O tree, if you believe in God and the Last Day, and know that I am the Messenger of God, then it will spur through your veins until Stand before me, God willing)) (28), then the Imam (a.s.) said: ((By Him who sent him with the Truth, it would have been pulled out) with its veins, and it would have come with a loud sound, and a pounding like the beating of a bird's wings. until it stood before the Messenger of God - may God bless him and his family - fluttering, it threw its highest branch on the Messenger of God - may God's prayers and peace be upon him and his family, with some of its branches on my shoulder, and I was on his right - may God bless him and his family and grant them peace)) (29), the verb (to take off) is a response to the verb more (to uproot). That is: I uprooted it, and it was removed, and it is noted that the verb (to remove) came from the intransitive verbs in the past tense, as it is modifiable to a transitive verb of one.

So it became clear that the transitive verb for one, when it is built for the obedient, becomes intransitive, the meaning is that the Noble Messenger (may God's prayers and peace be upon him and his family) when he addressed that tree and ordered it to be uprooted from its place, by the permission of God Almighty, and to come before him. It was nothing but to be submissive and obey his command and to be plucked from its origins and roots. The verb voluntarily (to be plucked) indicates

submission, submission, and the response of this tree to the command of the Messenger of God (may God bless him and his family and grant them peace) (30), add to that the advent of the oath (by Him Who sent him with the truth), which is an oath by some of the attributes of God Almighty, which is the mission of the prophets (peace be upon them) (31), with the introduction of the lam subjunctive to the oath on the past tense, to indicate the affirmation of the response and submission of this tree to the command of the Messenger (may God bless him and his family and grant them peace), these and other elements have been synergistic with each other in showing the intended significance. Obedience has been achieved in this act, and it has come to be necessary. Because he obeyed a transgressive act for one.

- (saplings)

This verb came in the linguistic dictionaries with the meaning of lifting, and from it the camel's tail is removed by its tail, shawling it shawla and shawla and its removal and its removal, i.e. raising it, so it is a carrier, and its plural is a shawl, and shawl with a stone and its shawl: lifting it (32), Anshal: rose, and it is folded by his shawl or shawl (33), it is also said: I loosened the urn, and it unsealed (34), the trio is also used as a compliant, so it is said: "She was paralyzed by a failure" (35).

This verb was mentioned in the form (ifta'a) because of its indication of the meaning of "compliance" in the expression of Nahj al-Balaghah in one place, and in the past tense, and it came in accordance with its linguistic meaning in its indication of the meaning of raising.

That is what came in the words of the Imam (PBUH) in his sermon in which he mentions misguidance.

He says: ((It took a long time for them to complete disgrace, and to demand others; until when the term was fulfilled, and a people rested to temptation. , (And they were distracted) from their war vaccine, they did not bestow patience on God, and they did not exalt themselves by expending themselves in the truth)) (36), so the verb (ishtal) was mentioned in the sense of obedience, and it is necessary, so the verb ischtal in the meaning of a shawl, such as irtiwa in the meaning of narrated (37), and it transgressed with the preposition (about), which is the most eloquent (38), the meaning ((i.e. they raised their hands and swords from starting a war between them and this group, truce with it and peace and hatred of fighting, it is said: So-and-so shackled such-and-such, i.e. he raised him, and the "made up" sapling is in himself, as you say: Zaid sized Omar, and he himself was cupped)) (39), while we find that Aba Al-Hussein Yahya bin Hamzah Al-Husseini in his explanation of Nahj Al-Balaghah, the verb (Ishtal) takes the course of the transitive; And that is through his reference to the verb (to shed) by means of the meaning by saying: ((The she-camel plucked its tail if it raised it, so that its vaccinated would be known, he meant that when the periods of strife were prolonged, the people became intimate with them, and stirred up the causes of war until they were fertilized and fertilized)) (40), it is noted from this that the words of the Imam (pbuh) came from the non-transitive, so obedience is achieved by the necessity of the action and its non-transgression.

- (come close)

Proximity is the opposite of distance, Ibn Faris said: ((Qaf, R, and Baa' are a sound origin that indicates the opposite of distance, it is said: nearness brings nearness)) (41), approaching: approaching (42), it is said: The people drew near: one drew near to one another, and from him the promise drew near: that is, drew near (43). The central meaning of this verb revolves around approaching and approaching, which is the opposite of divergence.

In the context of the texts of Nahj al-Balaghah, this verb was mentioned in the form "ifta'a" to mean compliance and choice in only one place (44), in the past tense, to denote the meaning of nearness, and that is in the words of the Imam (PBUH) in his sermon in which he warns against temptation, he said (PBUH): ((Then you Arabs are objects of calamities that have approached, so fear the intoxication of blessings And beware of the signs of vengeance, and remain firm in the darkness of Al-Ashwah, and the crookedness of sedition at the emergence of its fetus, the appearance of its ambush, the erection of its pole, and the orbit of its millstone)) (45). So the triple verb added with the hamza and the ta'a "go near" came in compliance with the triple verb added with the weak word "near", that is: I brought him near, so he drew near. And it came in the form of the necessary verb, so it is malleable to a transitive verb of one object, and the meaning is that the Imam (PBUH) began to warn people of the calamities that befall and the approaching future events that they shoot at, just as the target is shot with arrows, and the target is the target. , (46), the Imam (PBUH) borrowed the word "purpose" for them ((when the strife that occurs is like destroying a people and destroying them, for example, according to their willingness to do so, and the biggest reason prepared for it is the negligence of God's remembrance by engaging in the blessings of the world and its pleasures, he borrowed the word for negligence, then he commanded to avoid it, and warned against its temptations grievances due to disbelief of blessings)) (47), the word "drunkenness" is a metaphor for the heedlessness and intoxication that is similar to intoxication (48), then the Imam (pbuh) borrowed the word "al-Qattam" for the suspicion that provokes strife, such as the suspicion of killing Uthman, from which the incidents of al-Jamal, Siffin, and the Kharijites arose, and he drew the similarity because that suspected matter is one of those in which those who engage in it are not guided, just as the one standing in darkness is not guided, i.e. when the dust appears, its speed and its immersion. The one standing in it cannot prove (49).

The linguistic context full of linguistic metaphors made the text suggest the realization of sedition through the meaning of the verb "approached", which indicates the approach of sedition voluntarily, by choice, gradually and by natural flow without people turning to it, in addition to that the advent of the compliant verb in the past tense ((confirming its realization as if it is in the judgment of the present) (50), It is noted that the conjugation of the past tense "approached" with the letter "had", which indicates affirmation, investigation and approximation (51), that is, approximating the past to the present tense, as Ibn Ya'ish called it "harf approximation," as he says: "It means approximation has been distorted, and that is because you say: Zayd has risen, and you inform him that he has risen in the past time, except that that time may be far away, and it may be close to The time in which you are, so if you close it with (had),

then you have brought it closer to what you are in, and that is why the muezzin said: The prayer has been established, that is, its time has come in this time, and that is why it is better for the past to fall in the place of the situation)) (52). Three semantics came together in the production of meaning, the first was represented by the past tense, the second was represented by the sign of “may” which is for approximation, and the third was represented by the meaning of the lexical verb, which is to come close. The case, has been synergistic in the meaning intended.

Conclusion

1. The mutawana form is one of the methods or signs that indicate the necessary action; Because the compliant form turns the transitive verb into an object with one intransitive.

2. The compliant verb decreases its transitivity from what it obeyed by one. If the compliant verb is transitive to one object, the one in the compliant verb decreases, so it becomes intransitive. One becomes transgressive for two actions.

3. The compliant verb and the compliant verb are not allowed to be intransitive or transitive together into a subject or two objects, and otherwise was mentioned in the usage. In the expression of Nahj al-Balagha, the verb (ishtal) is intransitive and it is subject to an intransitive verb, but it is few in linguistic use.

4. The necessary act is more general and comprehensive than the obedience; Because not every intransitive verb is compliant, and not every compliant verb is intransitive, but the transitive verb of one is intransitive only.

5. The acts of obedience varied in terms of transitivity and intransitivity, some of which are intransitive at all, such as the construction “fatigate”, and some of them are intransitive in one case, and transitive in another, whether it is transitive of two objects or three objects, and the ruling on that is the linguistic context Which determines the transgression of its necessity.

Margins

(1) - See: Explanation of Ibn Aqil on the Alfiya of Ibn Malik: 2/122, and Jami` al-Durus al-`Arabiyyah: 30.

(2) - See: Al-Usool fi-Nahw: 2/277-278, and Jami` Al-Durus Al-`Arabiyyah: 39.

(3) - See: Mughni Al-Labib: 2/178, and Ishraf Al-Darb from Lisan Al-Arab: 1/172, and explained the paths to Alfiya Ibn Malik, Ibn Hisham Al-Ansari: 2/157, and Sharh Ibn Aqeel on Alfiya Ibn Malik: 2/124-125 .

(4) - See: Irshad Al-Salik to solve the Alfiyyah of Ibn Malik, Ibn Qayyim Al-Jawziyyah: 1/340.

(5) - See: Al-Muqtadab: 2/102.

(6) - See: Al-Mansif: 1/72, and Mughni Al-Labib: 2/178, and the assipation of the beating from Lisan Al-Arab: 1/175, and the footnote of Al-Sabban: 2/129, and the footnote of Al-Khudari: 1/361.

(7) - Al-Masaa`il Al-Halabiyyat, by Abi Ali Al-Farsi: 38, and Al-Masaa`il Al-Optics, by Abi Ali Al-Farsi: 1/289.

- (8) - See: Al-Kitab: 2/374, Al-Masaa'il Al-Halabiyyat: 38, Al-Masaa'il Al-Basriyyat: 1/289, Al-Mutti' fi Al-Tasrif: 1/191, Al-Muqarab, Ibn Asfour Al-Ishbili: 1/193, and Sharh Al-Mufassal by Ibn Ya'ish: 2/341.
- (9) - See: Al-Mansif: 1/72, and Al-Mumti' fi Al-Tasrif: 1/191-192.
- (10) - Al-Mansif: 1/73, and see: Al-Mufassal fi Sanat al-Tarf: 175, and Al-Mutti' fi Tasrif: 1/192, Sharh al-Maluki in Tasrif: 80, and al-Mubdi'a fi Tasrif: 114-115, and Haashiyat al-Khudari: 1/361.
- (11) - See: Al-Mumti' fi Al-Tasrif: 1/192.
- (12) - See: Al-Mubdi' fi Al-Tasrif: 115.
- (13) - See: Hashiyat al-Khudari: 1/361.
- (14) - See: Conjugation of Nouns and Verbs: 118.
- (15) - Mughni al-Labib: 2/178, and see: Haashiyat al-Sabban: 2/129-130.
- (16) - See: Mughni Al-Labib: 2/178, see: Al-Sabban's footnote: 2/130, and Al-Khudari's footnote: 1/361.
- (17) - Mughni al-Labib: 2/178.
- (18) - See: Jami' al-Durus al-'Arabiyyah: 40.
- (19) - See: The clearest paths to Alfiya Ibn Malik: 2/157-158.
- (20) - See: Al-Shafia group in the sciences of conjugation and calligraphy, Explanation of Al-Shafia by Allama Al-Jarbaridi: 243.
- (21) - See: Shafiya's Explanation to Ar-Radi: 1/103.
- (22) - See: Irshad Al-Salik to solve Alfiyyah Ibn Malik: 1/340.
- (23) - Al-Shafia Group in the Sciences of Conjugation and Calligraphy, a footnote to Ibn Jama'a's explanation of Al-Jarbaridi: 243.
- (24) - Explanation of Al-Shafia by Al-Radi: 1/103.
- (25) - Lisan Al-Arab: 11/282 (Kula'), and see: Mu'jam Maasees Al-Lughah: 5/21 (Qula').
- (26) - See: Al-Ain: 3/424 (extraction).
- (27) - See: Nahj al-Balaghah, Qais al-Attar: Kh. 192/462 (repeated three times in the sermon and on the same page).
- (28) - Previous source: KH 192/462.
- (29) - Previous source: KH 192/462.
- (30) - See: The Key to Happiness in Explanation of Nahj Al-Balagha: 13/201-202.
- (31) - See: Al-Dibaj Al-Wudi: 4/2064.
- (32) - See: Lisan Al-Arab: Lisan Al-Arab: 7/241 (Shol).
- (33) - See: Al-Mujam Al-Waseet: 501 (Shawl).
- (34) - See: Lisan Al Arab: 7/242 (Shol).
- (35) - See: Al-Misbah Al-Munir: 328 (Shawl).
- (36) - Nahj al-Balaghah, Qais al-Attar: Kh. 150/333.
- (37) - See: Lisan Al Arab: 7/242 (Shol).
- (38) - See: Al-Misbah Al-Munir: 328 (Shawl).
- (39) - Explanation of Nahj al-Balaghah for the Mu'tazilites: 9/105.
- (40) - Al-Dibaj Al-Wudi: 3/1197.

- (41) - Lexicon of Ma'asees al-Lughah: 5/80 (nearness), and see: Vocabulary of the Words of the Qur'an: 663 (nearness).
- (42) - See: Al Ain: 3/370 (nearby).
- (43) - See: Al-Mu'jam Al-Waseet: 723 (near), and see: Mukhtar Al-Sahih: 463 (near).
- (44) - See: Nahj al-Balaghah, Qais al-Attar: Kh. 151/334,
- (45) - Previous source: KH 151/334.
- (46) - See: Al-Dibaj Al-Wudhi: 3/1203, and Minhaj Al-Bara'a fi Explanation of Nahj Al-Balaghah by Al-Khoei: 9/149.
- (47) - Explanation of Nahj al-Balagha by al-Bahrani: 3/510.
- (48) - See: Minhaj Al-Bara'a fi Explanation of Nahj Al-Balaghah by Al-Khoei: 9/149.
- (49) - See: Explanation of Nahj al-Balagha by al-Bahrani: 3/510.
- (50) - Grammatical time in the Arabic language, d. Kamal Bishr: 56, and see: The verb and its significance in Al-Sahifa Al-Sajjadiyyah: 89.
- (51) - See: Grammatical time in the Arabic language: 106-110.
- (52) - Explanation of the detailed: 8/147.

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