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Employing the Teleological-Causal Presumption between Al-Khwarizmi and Ibn Yaish's Explanations of Al-Mufasal (even) as a Model

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Abstract

It is a moral presumption that includes the object for its sake, and it is called the object for it or the object for its sake, which is the present tense after (lam, ki, fa, willn, and then), and it is not an excuse for the occurrence of the matter (1), and it requires a connection between the two sides of (a cause with a cause) united by a reason for a specific purpose (2).

The object has a reason or an excuse, because it is an explanation of what came before it, of the cause. The reason for the occurrence of the action, being the motive for causing the action and the bearer of it (3), indicates that the infinitive is restricted to a special reason. So if I said: (I came to you with the hope of honoring you), then I attributed the coming to your souls, restricting it to a special cause, which is (the purpose), which is considered a direction and evidence for understanding the coming, because this is not an absolute general, but rather a cause (4).

Keywords: *teleology of cause, teleology of term.*

Introduction

Employing the teleological presumption in the two explanations:

Firstly: the finality of the cause: it is the connotation that indicates the effect for its first term, and it is at the time of Makhshari: "The reason for undertaking the action is a response to it. And that is your saying: (I did such and such out of fear of evil), and (I saved so-and-so), and (I struck him as discipline), and (I sat in the war out of cowardice), and (I did that for such and such reason). And in the revelation or kass. A part of the sky in which is darkness and thunder and lightning. They put their fingers in their ears. Of the thunderbolts, beware of death. And God encompasses the disbelievers. (19) "Al-Baqarah (verse 19) (5).

Al-Khwarizmi explained: "The grammarians say: The object is to perform the action, and the purpose is to perform the action, so why should I ignore it to the cause? I answered: The cause is more general and more common. Do you not see that if you say: You stayed away from the war, cowardice, then it is correct that it is said: The reason is in your staying away from the war, cowardice, and it is not correct to say: The purpose in your staying away from the war is cowardice, because the gene is not For a rational purpose,...don't you see that if you said, "I struck him as a discipline for him?" It means: "I beat him literally with a whip, and then it is a countable place in the source chapter, so

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must this be counted in it?" I answered: "By this and by analogy, and the Basrans are the ones who translate this chapter, while the Kufans do not translate it, and make it a type of the source." (6).

Al-Khwarizmi explains that the purpose of the object in speech is that the cause in the speech is common and common, and the object of it is given by specifying the attribution as a context through which the reason for the occurrence of the action is known. So when you said: (I struck him as discipline) you intended to attribute the action to you, that you did that, so it was restricted to you, and you did not make it general, but rather you restricted it to the reason (discipline), and for this reason it was used. It is grammatical in the context of the accusative because it is an excuse and an explanation for what came before it, and he responded to those who made it in the source section, and indicated that it is based on the Basri doctrine and not on the Kufi doctrine.

The word (Limh), which was mentioned in the text according to Sibawayh's doctrine, which made it a conjunction of a contextual verbal tool, was used by Sibawayh to remove the confusion between the common formulas in the source, saying: "And know that this chapter was given in the accusative just as the chapter was given as an answer to his saying: 'Limh?'" (7).

As for Ibn Ya'ish, he did not go far from what his sheikh and Al-Khwarizmi pointed out when he said about the object of "la": "Know that the object of "la" is only an infinitive, and the agent in it is without a word, and it is the verb before it. Rather, he mentions the reason and excuse for the action to occur, and its origin is that it is in the infinitive, but it must be an infinitive, because it is a reason. The reason for the occurrence of the action, and its cause. The cause is not a specific event, and that is because the action is either attracted by another action, as when you say: "(I endured the continuity of your affection)... So (the continuity of affection) has a meaning that is attracted by possibility, or it is repelled by the first action with a meaning." It is as if you said: (I did this to beware of your evil). Caution has a meaning that is connected to what preceded the action to repel it. The sources are meanings that occur, occur, and pass, so they were a cause other than the fixed eye. Rather, it is necessary that the factor be in it without the word, ..., because the effect has a reason for the existence of the verb. A thing is not a cause of itself, but rather it leads to something else. We only said: It is a reason and excuse for the occurrence of the action, because it falls in the answer to (why did you do it), just as the situation falls in the answer to (how did you do it)" (8).

The object has the following characteristics:

Another group of readers notice that two groups of readers work to distinguish between the object for it and the other, which are: 1. The form of the object (infinitive) 2. The factor is in the verb and not from its word 3. It is a reason and an excuse for the occurrence of the action, and a reason for it to be a specific event 5. The direct object of the verb has the ability to attract with another verb to explain the cause 6. The infinitives have meanings that occur and cease, so it was a reason for it being on another person in itself 7. Its purpose is to reach others.

The origin of the object includes (lām), because the lām is the reason for the occurrence of the verb, such as: I came to you to honor me, so (lām) indicates the reason for coming, which is (honour), so the object is the cause of the verb, which is (I came to you) and its purpose, so the verb is necessary or ready in the transitivity with lām, and you may delete the object in response to include it, and (lām) is the object other than (wāw) the object with it - and we will We mention it - it is not permissible to delete it, because the indication of the verb to its object is stronger than its indication of its object, and that is because every verb must be replaced by its object, whether you mention it or not, since no rational person does an action except for the purpose and the reason. Not everyone who does something is required to have a partner or companion (9).

As mentioned in the Qur'anic phrase:

Or like a rain from the sky in which there is darkness and thunder and lightning. They put their fingers in their ears from the thunderbolts. Beware of death. And God encompasses the disbelievers. 19) "Al-Baqarah (verse 19)

What comes with the object of "he warned" is because of the verb "jala" is an explanation for what came before it in the context, and in the Almighty's saying, "Have you not seen those who went out from their homes, in their thousands, the fear of death, and God said to them, 'Die,' and then He brought them back to life. Indeed, God is full of bounty over the people, but most of the people are not grateful. (243)" Al-Baqarah [243] So (beware) is an object that has both a cause and a purpose for their exit from their home and an answer for what comes after them in the context, and it is added to (death) in relation to the Almighty's saying in the previous verse: "Have you not seen those who went out from their homes, in their thousands, forewarned of death? Then God said to them, 'Die.' Then He brought them back to life. Indeed, God is full of bounty to the people, but most of the people are not grateful. (243) "Al-Baqarah [243], the context indicates that they died the death of one man by God's command and will, and that is a death that is out of the ordinary, as if they were commanded to do something and they complied with it without hesitation or stopping (10), so (warned) is an accusative object for them and it is known that everyone is wary of death, so its summary. This situation is mentioned, knowing that the cause of death was more likely to occur in that event, for a specific purpose. (11).

The grammarians' interpretation does not differ from what the commentators have said, in making "Al (beware)" an accusative object, and "Abn Ya'ish" (of the thunderbolts) an accusative object, instead of the fact that "from" here is a verbal connotation included in the meaning of "Lam," like your saying: "I came out for the sake of Zaid," and "for the sake of seeking (12).

Second: The finality of the term: which is the presumption indicating the meaning of the injurious verb in the accusative case after, even, and the lam, and the fa, and, and the wow, and will not. The opinion of the two sources points to more than one difference between these aspects and chapters through the context and its presumptions, and the effect of those contexts in determining the type of functional unit upon which the source is based. The presumption of finality is also evidence of the restricted source due to your specificity. That the present verb is restricted for a special reason with some accusative letters, which Ibn Yaish called verbal factors, is indicated by the context (13).

The present tense verb is used after (that) with the letters referred to in the answer to the six things (the command, the prohibition, the negation, the question, the wish, and the offer). This is your saying: I was pleased until I entered it. (14).

Al-Khawarizmi said: "What indicates that these letters do not put the verb in the genitive case, but rather what is put in the genitive case (that) after it is that (the lam) is inflected with the preposition, so the particle after it and (you will not) preposition it unless there is a noun after it, and let us be a noun unless (that) after it is a preposition" (15).

For example (until) in the two explanations:

It was not (even) originally placed in the accusative of verbs, but it is used in other functions such as preposition and conjunction, and its meaning only appears through the verbal and subjunctive readers, in the context. (16).

For (up to) two grammatical cases in the context of the verbal sentence:

1. The future or in the ruling of the future is in the accusative, and in the last case is the adverb or in the ruling of the adverb in the nominative, and that is your saying: (I was pleased until I entered it), in the accusative if its entry was in anticipation of what is present, as if you said: (I would like to enter it), then it is in the ruling of the future in that the time of the existence of the verb used for it was anticipated (17).

Al-Zamakhshari referred to the occurrence of the future object in two grammatical cases, depending on determining the meaning of the verb in the context and restricting it to a specific field. What is clear from the words of Al-Zamakhshari, according to Qamasar Ali Sibawayh, is that (even) in the text has two meanings (18):

The first: meaning (until), meaning: the goal, meaning: (I was pleased until I entered it), and therefore the meaning was (I was pleased until I entered it).

(I walked): a verbal sentence from (verb + subject), the link is the presumption of attribution.

(Until): A moral presumption that directs their tense towards the goal to which the event in the verb before it will lead, and it is a presumption that links the verb and its spatial purpose, so it combines with our readers in other contexts.

(Insert it): the direct object of the accusative case.

(Even) according to Al-Khawarizm is a conjunction that combines what comes after it and what came before it in the fixed ruling with what came before it. If it is (an emotion) such as: (I ate the fish up to its head), then (even) here is a conjunction, meaning the conjunction (waw) combining the fish and its head, i.e. (I ate the fish and its head), and according to the Basra scholars it is only a factor of nouns, so if it is introduced into the past and present tense verb it is an emotion (19) .

The verb after these letters is intended to imply (that) is not in itself, and these letters were not able to be determined after (then, and will not, and ki), and (ki) in one of its two aspects binds verbs, and meanings occur in them that make (that) binding to the verb, so you predicated on them, and you made a contribution to them as we have described. As for the lamu (h). T), they are a preposition, and the operators of nouns do not work in verbs, so if the verb is found after them in the accusative, it is without them. If you estimate that (that) becomes the lam, and (until), are factors in a noun according to their origin, because (that) and the verb in the interpretation of the nouns, the “that” and the accusative are deleted, because (until) and the lam are substituted from it (20).

Ibn Ya’ish’s opinion does not differ from the opinion of the author of the book and Al-Khawarizm. From the accusative in the noun (that) is implied, the verb with the interpretation of the chest, the lowered adjacent infinitive, and what comes after it from the infinitive is in the accusative position of the verb, and the accusative is that is an end, and what is meant by the end is (a connected verb) with it so that the verb that comes after it at its end will be (the walk and the entry) together, an event, and the entry is (the goal) of the circus and the walk. He is the one who leads, meaning: entry (21).

The second: in the sense of (ki): meaning the end of the thing, such as your saying (I spoke to the prince so that he might order something to me). The meaning: the end of my purpose, and not the end of your speech to him. Ali bin Issa said: The difference between (until) when it is set in the verb is the meaning of “to” and between it if it is set in the meaning of “to” is that the goal is that the work in it is connected from its beginning to its end, like your saying: I walked continuously until I enter it, so there is no separation between the two actions: walking and entering (22).

Al-Khawarizmi disagreed with this saying that: This is for one of the two sciences to be at one time and the other at another time, and if the present one rises after it, then it also occurs in both ways: connection and separation (connection), as we said: I am pleased until I enter it (the accusative) is connected to the circuses, connected to it (the fa), if you say: I am pleased, enter it (23).

The use of meaning according to Al-Khawarizm in Sporge is its end, and to it is the event in the action before it, and its connection with what comes after it, so it is either a cause of what came before it, or its end, and the cause is after the cause, and the end is after the

beginning, so the first thing is to make what comes after it a future in view of what comes before it (24).

As for Ibn Ya'ish, the meaning was applied to the tense of the first verb in a different tense than the tense of the second verb, not connected to the first (25).

2. (I was pleased to enter it):

As for what is mentioned in the verbal tense, the meaning of the adverb (I was pleased until I entered it) is in the nominative case, it is that it is not preceded by adding to the adverb, but it is future in addition to the time of the existence of the verb, because you say the statement at the time of your entry, and because the lack of hope is fulfilled in the adverb, and Al-Khawarazim also expressed that with the term separation, and (separation) like: He has seen from me a year or something so that I cannot speak to him without In general, the first must be a reason that leads to the second being trampled upon, because I reach (until) the goal, and then it is not permissible for you to say: I walked until the sun rises, with the nominative, because the rising of the sun is the goal of your journey, and it stops at it, and your journey is not gained until the sun rises" (26).

As for Ibn Ya'ish, he goes to what Al-Khwarizmi said, and the separation of the nominative connection in the accusative, if the verb is in the accusative after it, then the nominative after it has two faces that return to one face, even if their positions differ, and that is that what comes before it is necessary for what comes after it, but what it necessitates may be after it and connected to it, and it may not be connected to it, but it is underlined. It is facilitated by the first verb, and that is like: (I walked until I entered it), meaning: It was easy to enter, so this does not have the meaning of (to) nor the meaning of (until), but rather you were informed that this is what happened to you, so the cause and cause are all past. A flashlight. The other side is that the path is progressing and is not connected to what you are told about, and then it leads to this, as in your saying: "I am satisfied that they do not hope for it," meaning: It is like that now" (27).

So the use of the teleological presumption once in the accusative, and once in the nominative according to Al-Khwarizmi and Ibn Ayyesh does not differ in the guidance of their sheikh and the direction of each of them, in explaining the case of the nominative and accusative, in the semantic determiner that is necessary for the future and the present tense in the present tense verb, so the present context presumption intervenes in determining the meaning of the verb by stopping the presence of the semantic determiner in the context of meaning, and giving the most appropriate grammatical aspect that cannot be without context, even if (the accusative) is in the context. Based on a rational presumption that indicates that (walking and rising) is impossible because it is not possible for (walking and the rising of the sun) leading to entry, rising leads to the rising of the sun, the conjunct case, and the controller of the grammatical mark of the present tense verb after (until) is the speaker following the context in which it is found, as evidenced by the saying: If we want to show when the present is in the nominative and when is in the accusative after (until) That was the speaker's intention It is the intention to judge the occurrence of the source of the verb after (until), whether in the case of reporting or the preceding tense for the sake of a past situation story, and to raise the present tense, whether the construction of the preceding speech is based on certainty or doubt and conjecture (28), in the context of the current situation and the controlling factor is the accusative letters by specifying the temporal and moral significance, and the context of the grammatical sign, and these readings play a pulse He explained them with each other in order to clarify the meaning and ensure the safety of the ambiguity. The verb was the purpose of the accusative, and the noun was the purpose of the preposition to stop the speech of the path upon it. Sibawayh indicated that this is the saying of Al-Khalil (29). And (even) the finality of the term is a moral context that works to direct the time of the action and its event towards the location of the cause after the cause and the

end after the beginning, since what comes after it is linked in meaning to what comes before it.

The readers combined with the teleological context:

1. The presumption of the inflectional sign.

2. The presumption of structure as the structure of the present tense verb.

3. The presumption of the accusative device (accusative devices) used in the present tense.

4. The presumption of conjunction is the joining of the tool to the present tense action, that is, the joining of an end to another purpose, or the joining of a cause to a reason.

The term teleology is a common term between more than one common concept between the sciences (logic, philosophy), language, and other sciences (30).

Results:

1) So the use of the teleological presumption once in the accusative, and once in the nominative according to Al-Khwarizmi and Ibn Ya'ish does not differ in the guidance of their sheikh and the direction of each of them, in explaining the case of the nominative and the accusative, in the semantic determiner necessary for the future and the present in the present tense verb, so the context presumption of the present intervenes in determining the significance of the verb by stopping the presence of the semantic determiner in the meaning context, and giving the most appropriate grammatical aspect that would not be without context.

2) The use of meaning according to the algorithm is that its end is its end, and to it is the event in the action before it, and its connection with what comes after it, so it is either a cause of what came before it, or its end, and the cause is after the cause, and the end is after the beginning, so it is better to make what comes after it a future in view of what comes before it.

Footnotes:

1. See: Al-Kitab - 1/367.

2. See: Al-Muqtasid fi Sharh Al-Idah - 1/666, see: Sharh Al-Mufasal - 2/53, and see: Sharh Al-Radi on Al-Kafiya - 1/207.

3. See: Al-Mubta'fi Sharh Al-Lama' - by Abi Al-Baqa Al-Akbari - 1/329, and see: Sharh Al-Radi Ali Al-Kafiyah - 1/508.

4. See: The Arabic language, its meaning and structure, 195-196.

5. See: Al-Muffasal fi Sanaat Al-Arab - 87.

6. Fermentation - 1/418.

7. Al-Kitab - 1/372.

8. Sharh al-Mufassal - 1/449.

9. See: same source - 1/449.

10. See: Al-Kashshaf - by Al-Zamakhshari - 1/290.

11. See: Tafsir al-Razza'i - 6/496, see: Al-Bahr Al-Muhit - by Abu Hayyan Al-Andalusi - 1/141 - 2/562, see: Al-Tahrir wa Al-Tanweer - Ibn Ashour - 1/320, THE MENTAL EVIDENCE and its Role in Determining the Meaning of the Sentence of Al- Rumany in his Explanation of Sebaweh book – Zainab Moeen Ahmed – Ahmed Khaled – – 3.

12. See: Sharh al-Mufasal - 1/ 454- 450. See: Sharh al-Radi on al-Kafiya - 509.

13. See: Sharh al-Mufasal - 1/450, see: The answer to the condition estimated between its interpretive and superficial structures, Tafsir al-Qurtubi as an example - Omar Aqla Khalif al-Daja - 8, and see: The artistic structure and rhetorical methods in the poem of the Nakba of Damascus, Ahmed Shawqi - Prof. Dr. Sultan Saeed Murabba' Abu Dabil. - 22.

14. See: Sharh al-Mufasal - 4/224, and see: The grammatical significance in the book of Sibawayh - 2/562-563.

15. Al-Mufassal fi Sanaat Al-I'raab - 325, Al-Kakhmer - 3/222.

16. See: Meanings of letters - by Al-Rumani - 115, see: Mughni Al-Labi' on the Books of Arabic - by Ibn Hisham - 166 - 167, see: Evidence and their impact on grammatical guidance according to Saybawayh - 96, see: The significance of substitution (metaphor) and the significance of adjacency (metonymy) - - Bushra Mahdi Abd - A. M. Darkan Rahim Jabr Al-Atabi - 75.

17. See: Al-Muffasal fi Sana'at Al-I'raab – 45.

18. See: Al-Kitab - 3/16-17, see: Al-Takhmer - 3/228, and see: Sharh Al-Mufasal - 4/232.

19. See: Al-Khamr - 3/227.

20. See: Sharh Al-Mufassal - 4/230.

21. See: Sharh Al-Mufassal - 4/232.

22. See: Al-Khamr - 1/228.

23. See: The same source - 3/229, and see: Sharh Al-Mufassal - 4/232-245-246.

24. See: Explanation of Al-Radi on Al-Kafiya - 4/56-57, and see: The phenomena of phonetic polyphony and semantic blocks according to Naguib Mahfouz - M. Mughafran Muzhar Hamad, Prof. Dr. Nima Dahesh Farhan Khalawi – 825, 6) The Activity of Implicit Representation in Achieve the Innovation – 21..

25. See: Sharh Al-Mufassal - 4/232.

26. See: Al-Khamr - 3/229.

27. Sharh Al-Mufassal - 4/247.

28. See: Sharh Al-Radi Ali Al-Kafiya - 1/865.

29. See: Al-Kitab - 3/16-17.

30. Semantic determinants and their impact on restricting meaning - Prof. Daher Al-Razzaq Al-Harbi - 83, Dhaher Mazhur Abtan: Dr. Thaer Ibrahim Journal of Namibian Studies- 10.

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