

The Significance of Descriptive Derivatives in Ibn Zaydoun's Poetry

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Abstract

The Arabic language is a derivational language, and it is the most inflected language. The single root generates a large number of linguistic units that help the speaker and help him in the various arts of speech. These derivatives include (the active participle, the exaggerated form, the active participle, the suspicious adjective, the superlative participle). Our research came to reveal to us the The significance of these descriptive derivatives and an explanation of the semantic values of these derivatives and how these derivatives can replace each other in order to multiply the semantic meaning of these derivatives.

Keywords: *Ibn Zaydun, significance, descriptive derivatives.*

Introduction

Derivatives are nouns that are derived to convey a specific meaning and are divided into two types: one is descriptive derivatives, which are derivatives that indicate a described entity and are not used in the section on adjectives. Examples of these include (the active participle, the exaggerated form, the active participle, the similar adjective, the superlative noun), and the second is the non-descriptive derivatives, which are those that It is derived from infinitives and is not used as an adjective in speech. It denotes an entity and includes the nouns of time and place and the noun of the instrument.

First: Introduction: The life of Ibn Zaydun

He is Abu Al-Walid Ahmad ibn Abdullah ibn Ahmad ibn Ghalib ibn Zaydun. His lineage ends with the Banu Makhzum of Quraysh. He was born in Cordoba in the year (394 AH) in a house of knowledge and literature. His father was one of the eminent jurists of Cordoba and his maternal grandfather was one of the scholars who took over the judiciary and the police and market rulings in Cordoba His father died when Ibn Zaydoun was eleven years old, so his maternal grandfather sponsored him, and the path of knowledge and knowledge opened before him. The poet Ibn Zaydoun grew up in Cordoba, and this upbringing helped him to devote himself to learning and attaining; Because this city was the home of science and literature in Andalusia, and our poet received knowledge from his father, who connected him with scholars, jurists, and writers among his companions, but this thing that he received from his father is hardly something mentioned. We mentioned previously that his father died when he was eleven years old, but that did not

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prevent our poet from pursuing his knowledge. Those who translated him described him as having a great interest in Arab sciences and the arts of language, so he memorized many of the works of writers, their news, and Arab proverbs and incidents , (And Ibn Zaydoun lived in The era of the kings of the sects in the fifth century AH) Ibn Zaydoun was one of the knights of politics and literature, advanced in his field. He reached his glory at the height of his youth, and his envious people multiplied and they fell upon him until they imprisoned him. He was an enthusiast of politics. He attacked it at the dawn of his youth and did not abandon it until his last day. He was brilliant. He is intelligent, harsh on his opponents, violent towards them, he does not pity or spare, and he is of great love for himself and is not satisfied with precious things except for themselves. Ibn Zaydoun held the ministry in the government of Abu Al-Hazm (d. 435 AH) (and he was one of the ministers of the Amiriya state, long in the presidency, and was described as shrewd and political and did not He changed an order required by the kingdom, so he continued to give the call to prayer at the door of his mosque and arranged the soldiers well, and everyone who was afraid and deposed from his kingdom would resort to him.)

Ibn Zaydoun was called the Bahturi of the West, likening him to the Bahturi of the East in the splendor of his preface, the sublimity of his imagination, and the goodness of his art. However, he is distinguished from the Bahturi of the East by the beauty of his description of nature and his inclusion of it in his feelings and the passions of his longing. He is distinguished by the softness of his spinning and his skill in depicting the turmoil of his soul and his mixing of spinning with the description of nature. Our poet died after contracting a fever in the year (463 AH), after he was sent by Al-Mu'tamid ibn Abbad to Seville to calm sectarian strife that occurred among the people of the Dhimmah because of his position in the hearts of the Sevillians.

Second: The significance of descriptive derivatives:

These derivatives are names derived to perform specific functions , and are divided into two parts:

First : Descriptive derivatives that indicate an entity described by an event , and cannot be used in the section on adjectives. They include: the active participle, the doubtful adjective, the exaggerated form, and the superlative noun.

Second : non - descriptive derivatives , It is the one that was derived from the sources , and was not used as an adjective in speech. It refers to entities that are perceived by the senses. It includes: the names of time and space , and the name of the machine. To clarify this : if we say the word (Alam) is a descriptive derivative ; Because it is permissible to use an adjective in speech and indicate something that is described by knowledge, as it is a subject and an event, and what is the word (plough)? It is a non-descriptive derivative ; Because it is derived from Al-Harith , but it is not used as an adjective. Rather, it is used using the names of entities that indicate a name that is perceived by the senses.

First : The active participle :

(An attribute taken from the known verb to indicate the event , and the essence is for the one in whom the action occurred in the manner of occurrence and renewal).

It is a derived word to indicate the one from whom the action occurred , or the one who performed it as a matter of renewal and occurrence.

(The active participle is taken from the present tense , because it is a description indicating an event and a time, and the indication of time is linked to the situation and the future , and this is the present tense. Both of them indicate continuity, and the fact that the present tense is based on the subject is because what is taken from it is a description of the subject as well).

The active participle is similar to the present tense verb, so much so that the present tense verb is called present tense. Because it is (matched) The active participle , i.e. similar to it

, Sibawayh mentioned in his book (This is a section of the active participle that takes the form of the present tense verb in the direct object in the meaning...).

The active participle is similar to the present tense verb, as it indicates the continuity of the event, but the continuity in the active participle is more lasting than it is in the present tense verb, and what distinguishes the active participle from other derivatives is its indication of the person to whom the verb was performed. The aspect of occurrence and renewal, and the description in the active participle is fluctuating and not permanent

First : Form the active participle from the triple verb :

The active participle is formed from the triple verb (fa'l) , open-eyed, transitive and intransitive with the meter (fa'il) if it is correct or defective, but if it is on (verb) with a broken eye, then if it is transitive, it takes the meter. (Fa'il) like (Rakib-Rakib), However, if it is intransitive or is based on (a verb) with the attached eye, then the active participle does not come from either of them except by hearing.

If the verb is hollow, then deriving the active participle from it is by hamzah in the place of the eye, such as (qaam - qaim). Ibn Jinni explained this by placing the hamza in the active participle of the hollow verb, saying : (It is not necessary to hamzah ain. If the active participle is in the form of (fa'il), such as : qaim -ba'a, this is because the predicate in qaam-ba'a was in the accusative case, so it was transformed into an alif, and since the active participle became an alif before its specific participle, and the accusative in the accusative case was inverted into an alif. In the past, it met in the active participle alafaan ay. The word a became (qām), so it is not permissible to delete one of them, so it returns to the word (qām). The second alif, which is an aīn, was moved, just as Hāra ' (dārib) was moved, so it was changed to a hamza. If the alif is moved, it becomes a hamza and becomes (qaim-ba'i').

(As for what the essence of its verb is a vowel moving towards ('awwar), the vowel should not be changed to a hamza, and if it is made salaam, it is said : ('awwar)).

And from Evidence name the subject From the verb Triple in Ibn Zaydun's poetry:

1- scared:

The poet used the active participle (afraid) from the hollow trilateral verb (khaf-afraid) From the fourth chapter (kasra fatha), and if the verb is defective, the vowel is changed to a hamza because it occurs after an alif (fa'al) ; Because they could not calm it down with the presence of the Alif ; Because that leads to deletion, so it is confused with something else (), that is, there was an explanation in this verb, so its eye was turned into a hamza, such as: Qaam - Qaim, I prayed for it (resist) and it turned the eye of (actor) To hamza and it became (Qaim). Ibn Zaydoun said:

To God he is receptive and to God he is fearful And by God he is strong, and in God he is strong

The poet explained in this line that the prince is forgiving of sins, afraid of God's punishment, proud of His support, strong in His victory, soft in God and strong in it.

It is stated in the language : Fear : panic, fear, fear, fear, fear, and fear, which is panic, and the meaning of the active participle came in the sense of continuity because it describes the piety and faith of the one praised.

2- Merciful-Knowing:

The poet used the active participle (rahim) from the simple trilateral verb (rahim - have mercy), and he also used the active participle (alim) from the trilateral verb (he taught to know). From the fourth chapter, he broke the fatha, he said:

It wouldn't hurt if you were merciful to me And my illness You With it world

The linguistic analysis stated : (Mercy , gentleness , and compassion) , (and he knew knowledge , and knowledge , and it is one of the attributes of God - the Almighty and Majestic -) , so the active participle here came indicative of stability.

Second : Formulating the active participle without a trilateral form :

The non-trilateral participle is a noun that begins with an extra meem that is derived from the verb , by replacing the present tense yā with a plural meem with a kasra before the other. Sibawayh said : (If it is not added, then it can only be like (fa'al)) And (yaf'al) is based on (yaf'alil). And it is made 'fa'lal ' (except that the position of the yā is a meem, and that is like : dāhrāj - yādrūj - mudhurīj wa mudhurāj).

The active participle is formed from the trilateral verb more , the quadruple verb and its more form the active present tense by replacing the present tense letter with a dammam meem and a kasra before the other.

1- The celebrant:

Use the active participle (the celebrant) has the same form as (mufta'il) from the verb more (to celebrate, to celebrate) According to (ifta`ala yata`tal) in his saying:

If I had guided myself, it would have been cut short It is the goal of the celebrant

(The poet explained in this line that this gift is modest. In fact, my life is too short to be given to you , but I made the utmost effort and the utmost celebration.)

As for the linguistic significance of this article, in the Arabic language it means : gather. Al - Tahfil means adornment , and Al -Tahfil means beautifying , and he celebrated the matter by doing it well , and the additional letter A came in the meaning of (asking for work from him) , and the active participle here came in the form of -al- la , indicating the situation and the reception. On renewal, not stability.

Fa'eel meaning (maf'il) :

(Mufa'il) is the form in which the active participle is changed to Fa'il, and just as the Fa'il form was built from a subject to indicate exaggeration, it is also formed from (Mufa'il) to indicate exaggeration as well (). The form (F'ail) appears in the meaning of (Mufa'il) , meaning that its meaning is an active noun. It is a subject in meaning, but it is denoted by (maf'il) It is the analogy of a non-trilateral verb , that is, a four-letter verb , as mentioned in the poetry of Ibn Zaydun, when the poet used the active participle (alim) on the genitive noun (fa'il). Meaning (painful) with the weight of (maf'il), and (painful) is formulated from the verb. (Pain, pain) from the fourth chapter (kasra fatha), (In this section, there are many ills and sorrows and their opposites , such as: joy and sadness) , Ibn Zaydoun said:

Should I be patient for a hundred and five days ? Not to mention a painful punishment

And “ pain ” in the Arabic language (pain , and the plural is pain , and a man has been in pain , he is in pain, so it is painful , and the painful , painful is the painful , and the painful torment is the one whose hunger reaches the point of maturity , and if you say “painful torment,” it means “painful.”) , and (Fa'eel) has been expressed in the sense of (fa'eel) many times , and they said : a painful punishment in the sense of painful , so here it was changed from (ma'fael) to (faeel).

Second : Forms of exaggeration:

Sibawayh said : (And they took the active participle - if they wanted to exaggerate the matter - as it would if it was based on the active participle , because he meant by it what he meant by the subject of the verb's rhythm, except that he wanted to talk about exaggeration, so what is it? Al - Asl has most of this meaning: Fa'ul, Maf'il, Fa'il, Fa'il, and Fa'il has come as Merciful, All-Knowing, and Powerful...).

(It is a derived name that indicates the one upon whom the action occurred , or it is a description indicating the one upon whom the action of the subject occurred, or a description of forms of the passive verb to indicate the one upon whom the action occurred).

The active participle indicates the event and the occurrence, and the subject is the object, such as : killed. It indicates confirmation if it is measured by the action and occurrence if it is measured by the suspicious attribute.

(The active participle is an adjective that is taken from the unknown verb to indicate an event that occurred to the person described by it in the sense of occurrence and renewal , not stability and permanence).

From the previous words, it becomes clear to us that the active participle is the description derived from the passive voice of the verb to indicate the person upon whom the effect of the action occurred, not as a matter of fact.

Form the active participle of the trilateral verb:

As for the formulation of the active participle, it is formed from the trilateral and non-trilateral, from the trilateral in the form of an object (object), such as : known knowledge , drink , and such as : struck or broken , and from others in the form of its present tense, with the condition of a meem attached in place of the present letter and an opening. What comes before the end is like an extract.

The adjective of the active participle is similar to the active participle, and the difference between them is the meaning of the sentence, such as (he chose - chosen) and (swindler - deceitful).

The waw of the active participle derived from the verb “al-ajawf” is deleted , and if it is the same as a waw , its movement is transferred to what came before it , and if it is a yā’, its movement is deleted and what preceded it is broken, so that the yā ’ is correct in the active participle. From (sells) : sold , and its origin is sold.

(And if the verb is incomplete, then the active participle is caused by an illumination , so the active participle of (ghazā) is (ghazū) , and the root is : (مَ غَ حَ) f) This is done by taking the present tense from the verb, then putting in the place of the present letter a dammam meem , and weakening the last letter. It is the lam of the verb , which is a vowel.

There are several forms that represent the object , including :

- 1- Verb , like : grinding.
- 2- Verb , like : pronunciation.
- 3- Fa'il , like : Qati l.. _
- 4- Fala , like : a morsel.

The past participle appeared in the poetry of Ibn Zaydoun many times , including the trilateral and others.

Form the active participle of the abstract triple:

The active participle is formulated from the abstract triple verb with one meter , which is (object) , and it is formulated from the transitive and intransitive verb.

1- Happy:

The poet used the active participle (mabsoot) from the verb (basat - yabsat) from the first chapter, fath ḍamma , our poet said:

And if he refuses, he will take it, his bounty spread In the hand of a master over
whom is control and extension

poet explained that if the prince insists on being stingy in interceding for me - and he is the most generous - then I will hand over my affairs to my Creator , for he is the one in whose hand is harm and benefit.

If we return to the linguistic analysis to find out the meaning of the active participle (mabsoot), we find that it is derived from simplification, and simplification : the opposite of arrest , and to spread something is to spread it , and the expanse is one of the heavens of God Almighty , and it is He who extends sustenance for His servants ,

(The active participle indicates the event , and its object) indicates the situation and reception.

Form the active participle of a non- trilateral verb:

The passive participle form is formed from the triple mazid , and its analogy is that it has a present tense form by replacing the present letter with a dammam meem, and a fatha before the end of it, such as: Makram, and extracted. The form of the non-triplet passive participle overlaps with the nouns of time and place, so it is not possible to differentiate between them except by By way of context and relying on verbal clues, if there is no significant distinguishing clue, the formula is valid for all of them and examples of it in Ibn Zaydoun's poetry include the following:

1-Immortalized:

Use the active participle (mukhtalid) from the verb (khald yakhlud) :

Immortal , immortal Longing in every eternity

In this verse, the poet meant his beloved, for she is beautiful, adorned with jewels , and she has kept the fire of longing forever in all hearts.

It is stated in Lisan al-Arab: "Khald" means "khalda " and " khuldulda": he remained and " stayed ," and " khaldah " means his female slave , if he adorned it with " khalda ," which is an earring , and its plural is " khalud ," and " khaldah " is the mind, heart, and soul , and " khuldah " is the group of jewelry , and the meaning of this word was consistent with what the poet intended , which is the girl who is adorned with a bracelet or earrings.

The meaning of the form (fa'il) meaning an object:

The poet used the form (fa'il) meaning (object) , and in this case the masculine and feminine are equal , so we say : He is jarih and she is jarih , and fa'il is in the sense of object indicating that the description has fallen on its owner until it has become an attribute to him or like an attribute , so we say : ((He is Mahmoud) And (He is Praiseworthy) , so we notice that (Hamid) is more conveyed than (Mahmoud) because... (Praiseworthy) indicates that the attribute of praise to Him is fixed , so the form (fa'il) meaning (object) indicates stability or a meaning close to stability , unlike the object form which indicates occurrence.

Changing from the form (object) to (fa'il) is for a semantic purpose, which is continuity, permanence, and stability of the adjective. And if (Fa'il) is in the meaning of an object, and the letter "ha" is not included in its feminine form, as you say (Ain Kahil), and the meaning is a squinted eye, then it is necessary to remember because it is the morphing of an object into a Fa'il, a difference between what has the verb and what the verb is subject to

(The substitution of (fa'il) for the active participle is transmitted from the Arabs , meaning that it is not an analogy. For every verb for which a (fa'il) is heard in the meaning of (a subject) , it is not analogous to the meaning of (an object) , and unless that is heard in it as - (Dharab) is measured in it.. _

This formula was mentioned in Ibn Zaydoun's poetry:

A great share of your authority And the luck of your care is small
I live the same hopes in you Is there any hope lost during it?

The poet wanted here (that you burden me with exhausting burdens from your guardianship , and I have received little from your kindness , and this calls for strangeness , so what is the matter with people's hopes that live in your shadows and flourish ? While my hopes wither and are destroyed.)

The poet used (killed) to mean killed, and it is said in the Arabic language: (I killed him completely: I took his soul , so he is killed , and the woman is killed , if it is a description , then if the described is deleted , it is made a noun and the "ha " is inserted, like: I saw the killing of the son of so-and-so and the plural. killed) , It was changed from the form (object) to (verb) ; (Because the form (fa'il) More eloquent and more severe than the form (object) , which indicates weakness in the description. As for (fa'eel) , it indicates exaggeration in the description as well as intensity). So the poet came here B The active participle (killed) Meaning killed , but the active participle (qatil) took a different form from the form (killed) , so (the murdered) is the one upon whom the event occurred and whose matter ended with killing and death permanently. However , if the poet used (Killed) The event did not take place Yet , here the meaning will not be complete. In addition, the formula (killed) is more eloquent and exaggerated in describing the event than the formula (killed).

Fourth : The suspicious characteristic:

(They are nouns that are used to be used as participle nouns are used. They are masculine and feminine , and are included in the alif and lam , and combined with the waw and nun as the active participle and the superlative verb , just as the pronoun is pluralized in the verb. If these adjectives are combined in the adjective , The things that you mentioned , or some of them, are similar in meaning to the nouns of the subjects, such as: Hassan and Shadeed , and something similar. You say : I passed by a man whose father was good and whose father was strong , because you say: He has a beautiful face and Shadeed and Shadeed. So you masculine and feminine and say: Al-Hassan and Al-Shadid, then insert the Alif and Lam).

Ibn al-Hajib defined it by saying : (What is derived from an action that is necessary for the one who performs it according to the meaning of stability).

(It is an adjective formulated without preference in order to indicate the relation of the event to its description without indicating the occurrence).

(The similar adjectives are nouns that are formulated to indicate someone who is described by a verb in a proven manner, such as: noble, brave , and they are formulated from the three intransitive verbs) , and the similar adjective is derived from the intransitive triple verb (verb) attached to it. The word "ayn" has weights such as: fa'al , such as: batal , And fa'al , like: sweet, and fa'al , like: cowardly, and fa'ul , like: dignified, and fa'al , like: brave, and fa'il , like: honorable, and fa'al , like: good.

It is derived from the trilateral verb (verb) with a kasrah ayn , which indicates a colour, an apparent flaw, or an apparent beauty in a number of meters, including: (Af'al, and its feminine form is Fa'ala') such as: red, red, and `araj', 'araj'. And (fa'alan and its feminine form is fa'ala) which indicates emptiness, fullness, or inner heat, such as: thirsty, thirsty , and (fa'al and its feminine form is fa'alah) Indicating an internal physical or congenital illness , such as: cramping colic , (and (fa'al) with eyes open and its weight comes in (fa'il) In the hollow verb, such as: sayyid, mayyet, and on (fay'al), in the correct verb, it is a noun or an adjective, such as: sī raf).

Grammarians believe that the ambiguous adjective indicates stability , and the meaning of that is continuity and immanence in the sense that it is an adjective that is permanently

fixed in its possessor, such as: beautiful, long , and if we want it to occur, we turn the ambiguous adjective into the active participle.

It was stated in the explanation of the statement on clarification : If you want the description to be proven , you say : (Hassan) and do not say : (Hassan) , and if you want it to occur, you say : (Hassan) and do not say : (Hassan) .

(The suspicious adjective is divided into categories : some of them indicate stability and continuity , such as: mute and deaf , and they may indicate a way that is close to stability, such as: thin and fat, and they may not indicate stability , such as: thirsty and angry).

When we traced Ibn Zaydoun's poetry, we found different meters indicative of the suspicious adjective used by the poet, including:

Fa'il :

This construction comes from the chapter (verb) and is often used in hidden ailments, outward defects, and ornaments.

1 -far:

The poet used the adjective (far) from the intransitive triliteral verb ((after, far away)) From Chapter Five) :

Oh, far away from home , Musou My heart and my tongue _ _ _ _ _

The poet explains to the prince that even if you are far from me , you are in my heart and my tongue and do not leave me. you are close to me. It is stated in the tongue: distance is the opposite of closeness, and the man's distance is indicated by the dammah and far by the kasra, far and far , so he is far away if Far away , and the similar adjective (far away) came to carry the connotation of stability and permanence.

I do:

This weight is a description of colors , visible defects, and adornments of one's appearance , and any visible defects such as one's shame , or adornments such as blackness and whiteness. It includes hidden defects such as: foolish (foolish). The poet used this meter in his poetry, and it is one of the meters that indicate fixed qualities.

1 -Ahor-Aghid:

The poet used the similar adjective (ahwar) from the verb (hawar-yahur) , and he used the adjective (Aghid) from the verb (Ghayd Yaghid) From the fourth chapter, the opening kasra :

We started to promise it and the oud Ahmed He will marry the bride of God,
Ahwar Aghid

The Arabs say: (Hawar is a hawar , and a hawar is a more ahawar , and al-hawar : the intensity of the blackness of the eyeball is as white as the intensity of the whiteness of the body) , and Ibn Manzur also mentioned : (He is very dark , and he is very white, and his neck is tilted and his curves are soft) The poet used the suspicious adjectives (a - hour , and a -ghid) to indicate (a fixed physical character in its possessor).

Falaa:

This meter is the feminine form of (Afaal) So it is a description of colors and whatever is ornamental, such as black and white.

1 -White:

The poet used the similar adjective (white) from the verb (bayyad - white) from the fourth chapter, kasra fatha :

So he spoke the truth, believing in me and in me, for I am whiter than you and there is no pride The people of the hand are whiter than you and there is no pride

The poet praised Abu Al-Walid in this verse, saying : (If you believe in me what I have revealed to you The suspicions are loyalty, sincerity and intelligence that I am worthy of your benevolence and worthy of your artificiality , and I do not say that out of pride in you , but it is the truth.)

It was stated in (Lisan al-Arab) : (Whiteness is the opposite of blackness , and whiteness is the color of whiteness , and the plural of white is white...and the white hand is the demonstrated proof) , as the meaning of the word came out. (White) refers to color, and the poet meant by it the apparent and clear evidence , and it is a metaphor here for the prince's blessings and his favor upon the poet.

an act:

This construction mostly indicates moral qualities such as : Hassan and Batal. Examples of this include:

Hassan:

The poet used the similar adjective (hassan) from the verb ((hassan improves) from Chapter Five) :

The time with which I was promised has passed since then I missed your beautiful face

Through the suspicious adjective (Hassan), the poet wanted to show that the time in which I thought good had changed since I missed your beautiful face , and goodness in Arab speech is the opposite of ugliness and its opposite , and it is an adjective for what is good. And good and good , he does good in both of them, so he is good and good. The suspicious characteristic indicates stability and permanence.

an act:

It is from the category of (fa'al) , and this weight tends towards the infinitive more than the descriptive , and it indicates stability in the forms , and it was stated in (the characteristics): (...the example of (fa'al) was the most just of structures until it became numerous, widespread , and widespread...) , examples of which include:

easy:

The poet used this meter (easy) from the triple verb (easy, easy). From the fifth chapter, he included a dhammah in his saying:

And when did you seek an impossible refuge? I found him near Sahl al- Maram

In this verse, the poet praises Abu Al- Hazm bin Jahur. (He explains that whenever you want a request that is far away and impossible I ask God to make it easy for you and to acknowledge it from you.) (And easy is the opposite of sad, and easy is everything except softness and a lack of roughness).

Fayal:

This meter comes from the intransitive triple verb, which is irregular in the middle , and it is with a kasra in the ayn and (fay'al) only occurs in the hollow like the syd , the dead , and the good. And the clear.

Kind :

The poet used the ambiguous adjective (good) from the verb (good, good) from the second chapter, fatha kasra , and the ambiguous adjective here is feminine :

And Ramsha, whose breeze heals the sick Breathtaking , good publishing

And the ramsha is a bouquet of basil. And the scented pump means spreading the fragrant scent. The poet wanted to describe the bouquet of flowers at the tips of the beloved's fingers, with the sweet scent in it, smeared with perfume. This bouquet's breeze heals the sick, and it is scented with perfumes. It was stated in the Book of the Eye : Good, good, good. He is good, and the good is based on a verb, and the good is an adjective, and the good is permissible, The adjective indicates stability and permanence.

Fifth : Preference name :

(The superlative noun : what is derived from a verb, for something described in addition to something else, which is: 'Af'al), and if we look carefully at this definition, we find that it does not include (good, evil, love), so Al-Radi said in explaining the definition This is : (And it is more appropriate for it to be said : It is based on (I do) because of the addition of its companion to another in the verb, that is, in the verb derived from it, it is from it, so good and evil are included in it because they are in the root : last, last. And the word "sharaf" has been omitted due to frequent use, and they may be used by analogy.

The superlative noun is a description based on (I do). It is formulated to indicate that two things share a characteristic and one of them increases the other in it.

The verb of preference indicates the description of the subject of the event by way of preferring him to others who are characterized by the same characteristic.

Accordingly, the wording of the superlative noun is (a verb), and its derivation is from the source of the verb, (The noun of preference means that two things share a characteristic and one of them is superior to the other, whether this characteristic is good, such as more generous, or bad, such as uglier).

The superlative noun indicates the addition of the preferred over the superlative in an attribute in which they both share, and that is when it is connected to the superlative noun (from) as a neighbor of the preferred, such as: Honey is sweeter than dates, so they both shared an attribute, but one of them added to the Another in this description, or if the superlative noun is added, such as: Zaid, the best of people, then Zaid shares a quality with the people, but (Zaid) his virtue increases over their virtue.

Preference wording:

The superlative noun is formulated to indicate that the attribute of one thing is greater than the attribute of something else, and it is in the form of (af'al), such as (honey is sweeter than vinegar). As for the conditions for formulating the superlative verb in it, it is required that it be a triple verb, and that it be in the genitive case, Affirmative, complete, with varying meanings, in other than the chapter (a is a verb for people), and it must not be negative, not in the passive voice.

However, if the superlative noun lacks one of the previous conditions in the construction of a verb in which these conditions are met, then the infinitive of the verb that is not suitable for a construction that is more effective than it is given in the accusative of distinction, then it is said: He is darker and uglier. Rougher, more rolling, and so on.

Among the evidences of the name of preference in Ibn Zaydoun's poetry:

1-Good:

The poet used the superlative noun (khair), and this word has the root of (akhir), but when the superlative form of good and evil was widely used, they shortened them, deleting the hamza, and said in praise and condemnation : It is better than such-and-such, and worse than Likewise, there was a difference of opinion about the reason for deleting the hamza. It was said : Because of its frequent use, and it was said : Because they were not derived from a verb. Based on this, there are two anomalies in them : the deletion of the hamza, and the fact that they do not have a verb. Ibn Zaydoun said:

The best of months was chosen when it appeared
horoscope

The best place has the happiest

The poet Ibn Zaydoun praised Abu Al-Walid , saying : (Perhaps you will be well month , which is Ramadan , I chose the best place , and perhaps seclusion in the mosque is in the happiest of circumstances.) (And good is the opposite of evil , and its plural is good. If you intend to prefer, you say : So-and-so is the best of people , and you do not say : He is good , and so- and - so is the best of people , and you do not say , “ He is the best.” It is not bent or combined ; Because it means “I do ”. The noun of superlative came here (to indicate between two things that share a characteristic and one of them increases the other in it).

Conclusion

At the conclusion of our research, we point out that the Arabic language is an etymological language. A single root can generate multiple meanings from it. It is the most inflected language and is capable of accommodating multiple meanings. Descriptive derivatives of various types appeared in Ibn Zaydun's poetry. These derivatives are (the active participle, the exaggerated form, the noun). The object, the suspicious adjective, the superlative noun) and these derivatives and their meters appeared in the poetry of Ibn Zaydun and were consistent with what the morphologists mentioned in the books of morphology, and these meters were not all mentioned in his poetry, as we find that the weights of the exaggerated form were limited in his poetry to (fa'al, fa'il, fa'ul) and were mentioned At other times, these forms differ from each other, as we found in the deviation of the form (fa'il) from the active participle and the active participle, as was mentioned in the word (painful and dead).

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