



The Improvised Manifestation among the Old and New Grammarians

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It was firmly rooted in the minds of scholars that standardizing the grammar in the Arabic language was based on the collection of the Evidence for poetry that the scholars went out to the desert collecting them; until it was first said that Al-Kisaa'i spent fifteen bottles in writing the Poetic verses that were collected by the A'raabs. And when looking at the Grammarians' books, the oldest and the newest, we find a significant number of improvised verses that were used to serve the grammatical base confirmatively and representationally, or Interpretation and clarification. And when looking at this collection of the Poetic verses, we find that a set of circumstances and reasons was involved in some places of its usage, and it was governed by psychological and sociological aspects surrounded the grammarians and the subjects that use this kind of The Poetic verses. From here, this paper seeks to examine the reality of this type of Poetic verses, the motives behind its use as a substitute for various Qur'anic, poetic verses, and Prose Evidence, and is this due to the absence of the expressing or due to its difficulty? or due to the grammarian's desire to reach the mind of the reader? or is it something otherwise? Then it seeks to discuss the phrase used by the grammarians in its social and psychological aspect, the role of context in choosing only specific phrases while neglecting the others, and the culture from which the grammarian set forth to put up the improvised phrase. Considering the fact that Arabic grammar has gone through many stages, the researcher decided to make the field of application works for the grammarians; one is the earlier ones who is Sibawayh, and other is from the newer ones who is Ibn Hishaam, to show how much is the convergence and difference between them in what they use of improvised verses.

Key Words: *Grammar, Arabic, Language*



The essence of the research

Dawuud baasha, one of the previous ministers in the Othmaan Empire, wanted to learn the Arabic language, so he brought one of the Arabic language scholars and started receiving lessons for a long period of time. The result of his work was as follow:

One day He asked his Teacher: “What did 'amru gain from the sins that made him deserve to be beaten every day by Zaid and killed by him and tortured him painfully? Did 'amru reach the humiliation and weakness of the position of the one who lacks the ability to revenge for himself and strikes the one who beat him a blow that knocks him down?” He asked his teacher this question while he was burning with rage and fury and striking the ground with his feet.

The Teacher answered him: “There is neither a striker nor a stricken one, but rather they are examples that the grammarians come up with to bring the rules closer to the minds of the educated people(Al-Manfaluti, 1991, vol.2,p134).” Dawuud baasha did not like this answer, and he was bothered that such a teacher was unable to know the truth of that case, so he got angry and decreed to imprison the teacher. Then he asked for another grammarian, and he asked him as he asked the previous one. the grammarian answered him with the same answer, so he imprisoned him as well. Then he brought them one by one until the prisons were full, and the schools were deserted. This ominous issue became his only concern, which turned him away from the state's issues and interests.

Then it appeared to him that he would bring the scholars of Baghdad, and he ordered to bring them. Before they had reached him, they know what he wanted from them. The chief of these scholars was at a place of merit, wisdom and has a deep insight into the reasons for every matter. When they gathered under the presence of the minister, the minister repeated that particular question to them, and the chief answered him: “The crime that 'amru has committed deserved to be punished for it more than what he had received.” The minster pleased with himself, and face was glowed with a shiny smile and started asking the chief: “ what is the crime he has committed?” and he answered: “he attacked the name of Mawlana Al-Wazir and stole 'Waw'of his name, so the grammarians empowered him Zaid to strike him every day because of his rudeness and curiosity (referring to the addition of 'amru “u” and deleting the second “u” from Dawuud in the written form). The minster was very impressed with his answer, so he said to the chief of the scholars:” you are the wisest man in the world so ask me whatever you wish. (Al-Manfaluti, 1991,vol.2,p.135)

Al- Manfaluti reported this story in his book, Al-A'baraat, in which he tells a story that many people have never heard. That is because the observer in the Arabic grammar books throughout the ages finds a piece of Poetic verses that calls to Stand with it and treat it and refer to the reasons behind such a phenomenon.

What calls for more observation for this phenomenon, that we find an image of repetitions for specific patterns of utterances and structures when manifesting so that it forms a stylistic pattern that is clearly visible, especially when we find this phenomenon is being repeated among the grammarians throughout the ages.

A glimpse with the term:

I have not relied on the term of the Improvised Manifestation of grammarians' books in my research, so it becomes necessary to research the details of the term in order to form a clear image of this term that is proportional with the other parts of the research.

When looking at the components of this term (the improvised Manifestation), we start with the clear part of it, which is the linguistic manifestation, and which has settled in the minds as it is a linguistic text that demonstrates a specific opinion, clarifies an issue, or tries to prove a linguistic doctrine or deny another one.

As for the other part of the components of the term, which is "the Improvised," we first stand on the linguistic significance of it. And the inspector in the language dictionaries finds it Al-Azhari saying: " I improvised the speech in the spur of the moment and said it briefly, meaning that he hasn't prepared the speech before he speaks... and was said: the improvised is the one who sets the fire on the ground". (Al-Azhari, 2001,Article man)

On the contrary, this part of the term has rather a significant presence between the terms of the grammarians. But away from its association with the manifestation's utterance, the improvised was reported with the noun, an averbal noun, and other terms. As was reported in " Sharh Al-Mufassal": " the explicator said: I know that the improvised in the proper nouns is what he improvised to be called, meaning that it comes up with its own words rather than copying others' speeches. Other sayings: " he improvised the poem and the speech," meaning that he came up with it without the need to a previous preparation. Also, it is derived from the word " Al rajul," meaning the man; as he invented them right in the foot in the moment he invents his speech. (Ibn Ya'iish,2001, vol1, p.106)

And in its association with the indication of the verbal noun, we find him saying: (And when these expressions were verbal nouns such as proper nouns , they indicated the rules of proper nouns, and that they include the improvised, the reported, and the derived, so the improvised is as (sah) "hush," and (mah) "stop", and the reported is as ('alayka) "to commit," and ('ilayka) "recede," and (bedonika) "without you," and the derived is as (nazaali) "fight", (hazaari) "beware", and (badaadi) "encounter in combat,". (Ibn Ya'iish,2001, vol.3,p.7)

As for the terminology books, we find Al-Jurjaani saying: "the improvisator is a noun which does not exist before the nomination." (Al-Jurjani,1983, p.210) According to the Constitution of



the scholars, "the improvisator is the expression that is used in multiple locations for different purposes, and when it is being used on the unintentional purposes, the use will be wrong. Be aware that the improvisator is one of the truth's parts; because the non-intentional use of the improvisator in a new situation, which is not related to the right use, would be for the purposes that the expression was made for. However, it makes one of the parts of the used phrase in something other than that for it's in view of the first situation, so it is more important to consider . "(Al-Ahmad Nakri, 2000, vol.3, p.170)

After everything we had mentioned, we can conclude that the improvised manifestation is the manifestation that his speaker improvises in the linguistic situation in which he has to clarify a specific piece of information or win a specific opinion, or refute an opinion that he does not see it right by creating a subjective text, without resorting to a previous text from the scriptures, poetry or other various literary texts, or other things available to him.

The Manifestation and its role in forming the grammars and linguistic rules:

When looking at the beginning of the development stage of Arabic grammar, we find that the grammarians tried to study different kinds of texts, starting with the Qur'anic texts and various poetic and prosaic texts, then classify the linguistic texts according to the way they have extrapolated from these texts.

From here, we can refer to the efforts of the first scholars who went out to the desert to collect the poetic texts, and they mentioned what they had suffered in order to obtain the manifestation on which they established the basis of their grammar. Moreover, the process exceeded to reach the stage of pride that one scholar collects from the Bedouins and coarses, while the other collects from the urbanites. Thus, they considered taking from the Bedouins valid evidence of what they are looking for. For example, al Riyaashi (from the Basriyiin) brags over the Kufians by saying: "We only took the language from the lizards hunters and the Geraniums eaters (meaning the pure Bedouins), and those took the language from cities folks. (Al-Seraafi, 1966, p.69)

We don't want to stop on their attitude of the various verses , and the way they precede the Qur'anic and poetic verses over "al-Hadith al-Nabawi," or other verses related to non-improvised verses; that is because the main purpose of this research is only the improvised manifestation.

The improvised manifestation and its role:

If the Quranic text, the Poetic verses , and other forms of literary texts were the basis on which Arabic grammar was built, and different linguistics phenomena were recorded, the improvised manifestation would totally play a different role. This is because its role isn't only related to the

explanation and the approximation of the grammatical rule or the terminology that was used in their studies.

That appears in the first pages of Sibawayh's book, that was the first book we got in Arabic grammar, as we find him saying: " Nouns are like a man, a horse, and a wall. And as for the verbs, the examples are taken from the pronunciation of the proceeding nouns. Also, and it was built for what was past, and when it did not happen, and what is being is not cut off, these are some examples: he went, he heard, he stayed, and he is praised. As for giving imperative verbs an indeclinable ending, we say, for example: Go!, Kill! And strike! And reported as he kills, he goes, he hits, he is being killed, and he is being struck. The same thing applies to give the continuous forms that happen an indeclinable ending, and the same thing applies to the present participles. The examples that were taken from the pronunciation of proceeding nouns have many internal structures that will be explained, Inshallah, and the other derivations are like beating, praising, and killing." (Sibawayh, 1988, vol.1,p.12)

When looking at the previous text, we find that it is difficult to replace it with The verses from the Qur'an or poetry; that is what the improvised manifestation provides in serving the text can't be fulfilled by other verses , just as the places in which the linguist needs to use other verses can't be improvised manifestation will not have the opportunity to be used in it.

Processing the improvised manifestation:

Sibawayh's previous text included a set of improvised verses that can be processed on several states because they were built according to structural, functional, social, and psychological factors. All of them gather to achieve the required role for them. So for the sake of construction, we find that Sibawayh chose to represent his claim words like (he went, he listened, he stayed and be praised) indicating the multiple structural forms of the past verb. With a "fathah" on the (ha) of the verb "Zahaba" (he went), a "Kasrah" on the (Meem) the verb "sami'a" (he heard), a "dhammah" on the (Kaf) of the verb "Makatha" (he stayed), and given the passive form an indeclinable ending "humida" (he is praised). And in representing the imperative verbs, like Go! Kill! And strike! In their three forms of "alfatih," "alkasir," and "aldham" as in the present tense (their diacritics "Tashkeel" in the present tense with alfatha, aldhamma and alkasrah). This also applies to the present tense by saying, (reported form): "He kills, he goes, he strikes, he is being killed, and he is being struck, " in choosing examples that indicate on the various forms of building the verb by adding "kasarah", "fathah" and "dhamah" on the middle of the verb in the two cases of and making the active form and the passive form of the verb.

We may go beyond this dimension in building the words to reach the minor components, so we examine the characteristics of the sounds that make up the pronunciation, the relationship

between them, and their effect on each other when they meet to combine the structure of the word, or we move to the relationship between these units in forming the sentences and structures that makes up the manifestation used in the text. As Sibawayh said, "This is your saying: They are the two men, I saw the two men and I passed by the two men." (Sibawayh, 1988, vol.1, p.18) The variety of verbs used in sentences came because of the differences in the structures required by the position occupied by the pronoun and the verb in building the manifestation.

On the functional side, we find his choice of the verses, which indicate the past, the present, and the imperative structure of the word, is in the active and the passive forms. The matter also goes beyond this aspect when we find its representation of the passive present tense is limited to verbs that are taken from the transitive verbs; for example, it is mentioned in (he is killed, and he is being beaten) and exceeds the verb (goes); because considering taking the passive form from it includes the phrases that are related to it, such as saying: (to be taken with him), or (to be taken from him), or (to be taken for him), or something else that does not need to be included, and that is about the saying of Sibawayh: "The accusative in the present tense of verbs is like: he will not do, and nominative as he will do, and as assertive: he didn't do. And there isn't a prepositional verb in present tense nor assistive in nouns, because the noun phrase in the prepositional phrase includes in the genitive is rotation with "Altanwiin." this doesn't apply to verbs but only for agents nouns, as you say that Abdullah would do something your saying agrees with (doing it). Even as if you say that (Zaid la Fa'l), this "Lam" is attached To him, as it is attached the noun, and the lam is not attached to the verb (Fa'ala) "did," as you say: He will do that and he will do that, so you attach these two letters to a meaning as you attach the "'alef" and "the lam" for definite nouns." (Sibawayh, 1988,vol.1,p.14)

When tracking the improvised manifestation on the structural and functional level, we find that it is not difficult to interpret the manifestation according to these two levels. This is because the characteristics of the sounds that make up the word have become clear. The reasons for allowing some sounds to be combined with others to form the word can be easily found, and scholars resort to choosing words that are composed of divergent sounds to make it easier.

The same is the case when looking at the vocabulary of the manifestation that came in a compositional form. We find that the compositions that are used in the manifestation came to fulfill a specific function, such as indicating proceeding, delaying, masculinizing or feminizing, or transitive or imperative, or a form of the required compositional forms with addition, omission or diversity, or something else.

In the social aspect, we can look at the significance indicated in each word that the linguist uses since it indicates the social culture in which the linguist use to choose his words. Social studies indicate that humans are restricted by the social conditions that impose a certain usage of words.



The culture of a society, which is based on tolerance and compassion, must be reflected in the daily usage of language words and structures as well as using it in its researches and studies.

On the psychological side, the psychological state in which a person lives is reflected on the words he uses, and the behaviors he makes that satisfy or annoy those who are living around him. This matter is clearly evident when looking at the various texts, linguistic or non-linguistic, including the improvised manifestation. This aspect could indicate the influence of students on their sheiks, especially if the usage of expressions is those that fall within the scientific aspects.

This aspect can be supported by the repetition of the evidence used by the sheik in the books of their students throughout the ages. Rather, the student may have increased his love and respect for his Teacher, so he adhered to what is in the book, or he increased the content in the book. Maybe the students competed in following their sheiks. So, it appears in their books. We may find this tendency when we know the sanctification of scholars, like what the scholars who came after Sibawayh did for his book, and they adhered to what he came up with, especially if we know that grammar scholars, up to the present time, have not added one topic of grammar to the topic that was mentioned in the Sibawayh's book.

The representation can be based on the structure and the function, as in Sibawayh's saying: "If you make plural by analogy with the dual, it will be followed by two appendages: the first is the long and the soft sound, the second is the (Noon) letter, and the case of the first is (sukoon) and leaving the (Tanween) which is the parsing letter. the case of the first is when making the dual form, but it is "Waw" combined with "dhammah" before it. in the case of "Alfatih." In the accusative, what follows the "Ya" is diacriphed with "Alkasrah," and its "Noon" is diacriphed with "Alfatha " They differentiate between it and the "Noon" of the pairs, and the soft, which is the parsing letter, differs in them, as saying: The Muslims (muslimuun), I saw the muslims (muslimiina), I passed by the muslims (muslimiina), then they made the "Ta" letter for the Feminine sound plural. (Sibawayh, 1988, vol.1,p.18)

Another example is that saying: " its present tense is in the adjective, so if you have said: he came strong to me, ('ala baaridan) give me cold, I passed by a nice, he was weak, and he wasn't alright. Today a strong man came to me, give me cold water, I passed by a nice man, don't you see if it is unattractive? The present verb cant be spoken with unless it includes a noun, because the noun comes always before the adjective as well as it is before the verbs. For example, this is a man who beats Zaid, so it can be formed to accusative the same as verbs. (Sibawayh, 1988 vol 1 p. 21)

When looking at the aforementioned, we find that Sibawayh focused on the form according to which the examples were built, and the adjustments and modifications were made to it in order to become a clear example of what he wants. Also, he focused on the diacritics of the words in its



three forms of "Alfatih, Alkaser, and Aldham." He also explained the places in which it is acceptable omit and the places in which it is not acceptable to omit at the structural level.

And he starts from the grammatical function that the manifestation performs, so he chooses masculine plural when it occurs nominatively, accusatively and prepositional, and the same is the case when it stops when the described is deleted and the adjective replaces it.

Examples of referring to structure or function are far beyond the calculation. This is because the manifestation was originally chosen to perform a grammatical function according to a structure that serves the topic for which it was set for.

The psychological and social dimension of the improvised manifestation in grammar books:

In the modern era, science has greatly overlapped until the barriers between the different branches of science are no longer obvious, so we found linguistics science is linked with psychology, sociology, mathematics, computer, and other forms of science. Many linguistic phenomena can be explained with the help of other areas of science. psycholinguistics and social psychology are almost the best areas to explain many linguistic phenomena. If the two areas are combined, the interest of revealing the ambiguous aspects will increase, especially if we know that the two scientific areas are fused to make up the science of social psychology. When this science is being applied in the interpretation of the linguistic phenomena, we find that many of the repetitive processes on which the social psychologists have devoted their attention are the same processes that are supposed to have been explained by the general understanding. And when ideas that are based on the general understanding become part of the person's daily language, so many people accept them as universal wisdom, and often it is being used as principles for work or rules of behavior. (William W. Lambert, Wallace A. Lambert, 1983, p.18)

When we try to apply the social psychology on language as an attempt to explain the rules according to which the language was built, we find the social psychologists wondering, "How were these rules able to make their way for building our language? And to how far could we work or judge based on such ideas? And if it is true? (William W. Lambert, Wallace A. Lambert, 1983, p.18)

A linguist, according to Hudson, cannot present something convincing about language without presenting at the same time complex statements about language and its relationship with society, so he cannot define the language that he describes without referring to a predetermined group that uses that language. (Hudson, 1987, p.30)



Malinovsky had concluded that language is not just a means of understanding or communication, but rather a link in the chain of the regular human activity, and it is part of human behavior, also it is a form of work, not a tool that reflects thought. (Al-Sa`raan, 1997, p.17)

The author of the Psychological Performance book claims that the language, in fact, reflects a psychological representation of the speaker before it is a phonemic representation, and the evidence for this is what we find in the world's languages of words and vocabulary, which carry indications, fulfill psychological demand. Therefore, What helps to create the language and its vocabulary is the psychological states and the vital demands. (Abu Al-Sa'ad, 1985, p.21)

Among the things that must be recognized is that it is not possible to rely on a unilateral aspect in explaining one of the phenomena, so sociologists acknowledge, in this aspect, that there are other conditions that interfere with building a language, Hudson says: "In any case, the uniqueness of the sociolinguistic background of each individual is not the only source of contrast between the speakers of a particular language. (Hudson, 1987, p.33)

Hudson concludes that the study of language in relation to society will contain statements that refer linguistically to the individual language units or to the types that are nothing but groups of these units. Moreover, there are no restrictions imposed on the relationships between these types, as these relationships may be overlapped or intertwined, and the quality may include other qualities. What defines each quality is its relationship or degree of association with the society, or in other words, who uses these linguistic units? And when does he use them?" (Hudson, 1987, pp. 51-52)

If we go beyond the structure and the syntactic function in the improvised manifestation that are mentioned in the grammar books towards the psychological and social aspect, our attention will be directed towards the manifestation that is frequently repeated at the level of words and structure and research the reasons behind the frequent occurrence of a specific word or a specific structure without other words or combinations.

The repetition in improvised manifestation:

When looking at the repetition of the improvised manifestation, we find ourselves compelled to stand at the repeated parts of speech on the one hand and repeated structural forms on the other hand, so that the repetition may occur at the level of word or structure. And when looking at the parts of speech in Arabic, we find that we are facing the noun and the verb without the preposition, considering that the prepositions are links whose significance is determined according to the verbs or nouns associated with them.

the repetition in the definition is an expressive style that depicts the emotional reaction of the individual with stimuli. The repetition of the word is the key that diffuses light on the image for



its close connection with the conscience, so the speaker repeats what arouses interest in him, and at the same time, he loves to communicate it to his audience or those for which the speech is being communicated temporally and spatially. (alsayid.1986, p. 136)

Fawz Nazal goes on to say that "repetition is the only way to connect the emotions with it, center them around it, alongside with what it provokes of other emotions that are involved in the composition of the emotions. This means that the repetition of the saying is not less effective in provoking emotions and forming emotions than repeating the act, but rather repeating the saying is an important motive for an action to occur. (Nazzal, 2003, p. 287)

Jayyousi says: "When we say (the meaning of expressions), we mean that the words that we hear and read contain primary meanings and they come first to our minds, and it is the meaning that comes to minds through the text. And the understanding of these meanings is shared by all people, and the minor meaning of the speech can't be separated from the borders and shades created by the expression ... and defining this indication are determined by many factors. Some of them are related to the personality of the speaker, the nature of his voice, his manner of performance, and the context of his speech. And some of them are related to the circumstances surrounding him and the environment in which the speech was said, and some of them related to the personality of the audience and his cultural differences. furthermore, to other factors that must be taken into account in order to understand the meaning of the expression." (Al-Jayyousi, 2007, p.45)

Psychologists say that whenever something is being repeated frequently, an intellectual and emotional stream will be created, followed by that great influence on individuals and groups, which is the infection that it is not enough to transform the reactions to emotions that happen once, but it must happen for that it happens again because repetition is the only way to link and center the emotional reaction on it, in addition to what it stimulates of the other reactions. (Fahmy, 1987, 1987, p. 101)

Repetition is also one of the educational methods because it increases the repetition of the thing distinguishes it from others, just as the people who are always noticed in every place, they become clearer in perception and memory. The same thing is with the repeated speech will be firmly rooted in the mind. (Al-Jayyousi, 2007, p. 364)

The repetition on the vocabulary level

The observer finds in the improvised verses in grammar books clear evidence of some expressions, whether they are verbs or nouns.

A) the repetition of nouns:

The researcher in the grammar books or Islamic jurisprudence anticipates that the representation will be on indefinite nouns, such as their saying: (a man, a child, a woman, women ... and so on) because the purpose originally is to clarify the intendance of the grammatical or jurisprudential rule, without the need to take care of the nouns which we represent, so the goal is achieved by mentioning examples on this rule.

When looking at such types of examples, we find a clear representation of what has been achieved. Looking at Sibawayh's book, we find that the word (man) was used in the book more than five hundred times, and on the other hand, the word (woman) was used about seventy times; that is he used the word (man) more than seven times more than the word (woman).

This percentage is repeated in the following grammar books; that is because we find Ibn Hishaam in his book, 'awdah Al Masaalik, uses the word (man) nearly eighty times and the word woman about ten times. And in the book of Qatir al Nada, the mention of both words does not exceed ten times, but the percentage remains very close to what was presented in " 'awdah Al Masaalik" and "Sibawayh" who comes before "Awadah Al Masaalik." The obvious thing is that this percentage is repeated according to Ibn 'aqil in his explanation. The word "man" is repeated about a hundred seventy-five times, and the word "woman" is repeated about twenty-five times.

The one who looks at the repetition of these two words notices the apparent difference in the number of times that are repeated in the grammatical books which have been subjected to the extrapolation, but the percentage in the use of the word for all of them is almost the same. When the usage of the word (man) decreased in Ibn Hishaam 's book, 'awdah Al Masaalik, down to eighty times, It decreased to more than five hundred times in Sibawayh's. Also, the use of the word (woman) decreased to about ten times, and this is similar to that percentage of Ibn 'aqil, with the difference in the number of repetitions for each of them.

When looking at words related to masculinity, we find that the word (father) is repeated in the improvised manifestation in Sibawayh's about hundred times, and it is repeated with Ibn Hishaam in 'awdah Al Masaalik about twenty-five times and in Ibn 'aqil's explanation about forty-five times. On the other hand, we find the word (mother) repeated in Sibawayh's about twelve times, and according to Ibn Hishaam four times, but according to Ibn 'aqil, it does not exceed two times. That means the percentage is kept in its frame of repetition in Sibawayh's and Ibn Hishaam , but it did not remain the same for Ibn 'aqil. This is not surprising in the liberal arts since it does not assume an absolute constancy of percentage.

As mentioned above, this reflects that the he author's departure from a culture that raises the value of the male versus the female. It seems clear that despite the difference in the number of repetitions of both words from one scientist to another, the percentage of usage remained close to a large extent.

Like this expected phenomenon in any book composed by a scholar from the East, it is governed by the oriental culture that prefers men over the female, even though the image in the Holy Qur'an is moderate and consistent with the Islamic legislation. As we find that the word (man) in the singular form is repeated in the Qur'an twenty times, and the word "woman" is repeated in the singular form towards that.

As for a proper noun, the image is repeated with Sibawayh. We find that masculine common nouns are mentioned about one thousand two hundred times, while the feminine common nouns are not mentioned more than ten times in improvised manifestation. Most of them are centered on the noun of (Hind), and this percentage is negligible. That is because it does not exceed 1% except for a small amount. This may be attributed to the tendency of the Arabs that is represented in the desire of not to mention the female name, although Islam limited this phenomenon when it mentioned the wives of the prophet Mohammed names, and we heard many names of prophet's female companions, but this phenomenon remained dominant in the thinking of the Arab man until this age.

What is remarkable is the use of female proper nouns, especially (Hind); according to Ibn Hishaam in the 'awdah Al Masaalik, twice the number that they are mentioned in Sibawayh, even though the total number of male common nouns decreased to half the number mentioned by Sibawayh. What is more than this is that they were mentioned by Ibn 'aqil in his explanation five times the number that was used in Sibawayh's.

And if we move to track Sibawayh's use of proper nouns with the aim of comparing them, we will find a clear appearance of three nouns over others, with a difference between them. So, (Zaid) ranks first for him, as he is mentioned nearly seven hundred times. After (Zaid) comes ('amru) who is mentioned nearly two hundred and fifty times. Then (Abdullah) comes who is mentioned a little more than two hundred times. And two other nouns were mentioned a little, namely (Khaled) about twenty times, and (Bakr) about ten times. (Sibawayh, 1988)¹

In the book "'awdah Al Masaalik", Ibn Hishaam used the word (Zaid) about four hundred and fifty times, ('amru) nearly seventy times, and (Abdullah) nearly forty-five times, and the use of

¹all the pages of the book and the numbers were monitored, and they were precisely as follows: (Zaid 686, 'amru 237, Abdullah 204, Khaled 22, Bakr 11). I did not include these numbers in the body of the research for fear that I may have missed the count or missed something. Approximate numbers.



(Khaled) and (Bakr) was reduced as closer as to the nothingness¹, and this number was reduced clearly in his book, Qatr Al-Nada.²

As for Ibn 'aqiil, his use of it varied, and the number became different. That is because his use of the word “Zaid” increased to reach the repetition of about a thousand and hundred times, compared to almost half this number of Sibawayh's. In contrast, his use of the word “amru” was reduced to about one hundred and seventy times, approximately two-thirds of the times used by Sibawayh, and his use of the words (Khalid) and (Abdullah) reduced to thirteen times each.

What is noticeable here is this clear increase in the use of the word (Zaid) according to Ibn 'aqiil, and the visible decrease in the use of the word ('amru), even though most of the grammatical Poetic verses contained in the grammar books link the two nouns, so it makes one of them in the subjective position and the other in the objective position.

Here an important question pops up: what is the reason of this clear appearance of these names without the others? Why didn't the scholars diversify in the usage of multiple proper nouns? It is not easy to explain this phenomenon definitely, but the explanations remain within the scope of jurisprudence that could be right and wrong.

If we look at the structures of these names and try to find out the characteristics of the sounds that make them, we find that these sounds are varied, as they are distributed among the speech organs, from the larynx to the lips, and they contain the silences and vocalizations, and in them the whisper and the loud, and the explosive and the frictional, but they are devoid of velar sounds, a characteristic that is not essential, which means that there is no relation to the characteristics of the sounds in choosing these names without others.

If we look at it in terms of ease and difficulty, we will find that many of the names in Arabic share this characteristic between them, and if the examples of the diversity in the names, which is used in such a manifestation, were to have the property of the stylistic diversity, which calls for more satisfaction in dealing with it.

Here, we must stop at what these names represent to grammarians, or for the society in which they live, and whether they have a religious, social, psychological, or scientific dimension or other dimensions that may interfere with focusing on the repetition of a certain name without others.

¹ Ibn Hishaam, Abdullah, 'awdah Al Masaalik, the investigation of Yusef Al-Sheikh Muhammad Al-Buqa'i, Beirut, Dar Al-Fikr for Printing, Publishing and Distribution. See: All the pages of the book and I monitored the numbers, and they were specifically as follows: (Zaid 452, 'amru 67, Abdullah 44, Khaled 2, Bakr 1)

² Ibn Hishaam, Abdullah, Qatr Al-Nada and Bal Al-Sada, Al-Osaimi House for Printing and Publishing, 1st Edition. See: All the pages of the book were names (Zaid 40, 'amru 4, Abdullah 1, Khaled 0, Bakr 0)

If we tried to review the common names among people, we would find that the most common name in Arabic is the name (Muhammad) after the Prophet, peace be upon him, followed by the name (Khalid) and then (Omar). Their abundance indicates that we do not find a house without these names. This designation carries with it religious, social, and psychological dimensions. What constitutes each of these names in the collective Arab inventory.

When looking at the historical aspect, we find these names existed before and after Islam, and there are a number of well-known figures who carried these names, but they were not distinguished to the point that the grammarians choose their names and repeat them, and leave the names of other figures and leaders.

It remains for us to look at the psychological and social aspects that may be the reason for this choice alone. Were these names carrying a psychological or social aspect for the grammarians? It is sufficient for this aspect to be shaped by the Imams of grammar so that others can follow them in the approach which they have chosen.

But this view may find what stands in its way. It is sufficient to demonstrate that, given its frequency with Ibn Hishaam and Ibn 'aqiil, who are contemporaries from the same country, so the names were repeated in a remarkable way with Ibn 'aqiil until we found them repeated up to four times of what they reached with Ibn Hishaam .

And through the researching for these common names in the era in which Arabic grammar was formed, plenty of common names were found by the name (Zaid) and ('amru) as well as other names. Perhaps the most famous person who was named with (Zaid) in that period of time was Zaid Ibn Ali Ibn Al Hussein Ibn Ali Ibn Abi Taalib. (Al-Zirikli, 2002, Vol 3, p. 59)¹

As for ('amru), the most famous person who was named ('amru) in that period who had a strong influence on the events of the era was 'amru Ibn Al-'aas Ibn Wael Al-Sahmi Al-Qurashi (50 BC - 43 AH), Abu Abdullah: the conqueror of Egypt and one of the Arab mighty warrior and possessor of determination and Declarant was called ('amru) (Al-Zirikli, 2002)² as well as Sibawayh 'amru Ibn Othman Ibn Qanbar al-Haarithy with loyalty (148 - 180 AH). (Al-Zirikli, 2002, v.5, p. 79)³

This may be an appropriate entry point to explain the use of these names in the improvised manifestation. If we assume that there was a tendency toward preceding the Ahl al-Bayt over others, hostility to all those who opposed them, and causing the killing of the Imams and diverted

¹ He is Imam Abu Al-Hussein Al-Alawi, Al-Hashemi Al-Qurashi (79 - 122 AH), Al-Jahiz considered him one of the preachers of Bani Haashem.

² He was in the Jahiliyyah among the toughest of Islam, and he embraced Islam during the Hudaibiyah Hudna.

³ The first to simplify the science of grammar. He classified his book called "Kitab Sibawayh" in grammar.

the Leadership from them, especially if we know that the origin of grammar was in Basra and Kufa in Iraq.

The scholars may be surprised at the absence of names representing the names of the most famous grammarians in the improvised manifestation since they are the people of this Science and are better than others unless they have motives or goals they seek to achieve.

The expressions that indicate actions:¹

When looking at the expressions indicating an action, we find a variety using of plenty of expressions that indicate an action, unlike what we have seen in the nouns, according to what the representation requires, because the representation requires representing on the transitive and intransitive, and what goes beyond one object or two objects, and what is assigned to particular words without others, and what happens to the verbs from changes through their construction.

However, there are verbs that had a remarkable presence. In the Intransitive verbs, the verb (pass) emerged in a clear way, as it was repeated by Sibawayh in nearly to seven hundred improvised verses and was mentioned in 'awdah Al Masaalik nearly to fifty times. And according to Ibn 'aqil in his explanation, the repetition was nearly two hundred times.

Among the transitive verbs, we found the appearance of the verb (see) and what is derived from it, as it was mentioned in Sibawayh more than three hundred times, and in the 'awdah Al Masaalik about twenty-five times, and according to Ibn 'aqil nearly to one hundred times.

Among the terms indicating the event of what was used in the improvised manifestation is the word (go off) and its branches, as it appeared at Sibawayh in about a hundred improvised verses and at Ibn 'aqil in more than thirty manifestation on the hand, while this verb, according to Ibn Hishaam, was reduced to less than ten manifestation.

But what calls for considering these expressions is the presence of the verb (strike) and its branches in a manner that attracts the attention. Sibwayh used in his book nearly four hundred improvised verses, and Ibn Hishaam used in 'awdah Al Masaalik about a hundred improvised verses and nearly to fifteen times in the Qatr al Nada. while Ibn 'aqil used this verb and its branches in nearly three hundred improvised manifestation.

The strange thing here is the presence of this verb with its extended implication. This has its own implications in sociology and psychology. It indicates the emergence of a culture or a way

¹ I chose to address this section with this title instead of using the word verbs in order to include the sources and the like, because the ruling on verbs in this study applies to it.



of thinking that adopts this aggressive aspect, especially, since grammar is built in a largely stable environment based on tolerance, peace and security.

What is no less strange than the presence of the verb (strike) is the absence of expressions indicating the values and culture of which it is exalted by society such as (honored), (helped), (visited), and (reconciled), or words related to these values, especially if we return to what was mentioned earlier at the beginning of the research that the words that are frequently used indicate a culture that a person adopts or belongs to.

2) compositions:

The structures used in the improvised manifestation have features associated with the aforementioned singular expressions in terms of noun and action. This is because the compositions represent the harmony between the individual words, but there are matters specific to the structures that require the research to observe.

The first thing that grabs the attention of the researcher in the compositions is the frequent correlation of the two verbs (passed) and (saw) in the combinations of improvised manifestation, so we often find a composition that begins with one of the two verbs and is modified with the composition that begins with the other verb. There is another matter related to these two verbs, which is that in the most common places where they are used, the verbs are attributed to the first person pronoun, where the percentage of attribution of these two verbs that increased to the spokesperson Pronoun (Ta' of al-mutakallim) exceeds 90% of the compositions.

Another matter that we notice in the compositions used in the improvised manifestation is that most of the structures, in which the verb (strike) was used, was the subject and the object in which zaid and 'amru, and in which Zaid is the subject and 'amru is in the object position. This reinforces the idea that the use of the two names came on purpose, and that Zaid came to carry with him the wanted person, and that 'amru was not wanted.

This attitude confirms that we notice the two names in other compositions, so we find the best trait goes to Zaid, while the worse trait goes to 'amru among most places, as Sibawayh says: Zaid wouldn't go, and 'amru is insane....And that is your saying: Zaid is not a coward or a miser ... and you say: zaid isn't like 'amru or similar to him. (Sibawayh, 1988, vol.1, pp. 66-69)

But this does not mean that this rule only followed a Symmetric approach without change. Rather, we found some improvised verses that departed from this framework and prefers 'amru



over Zaid, even though this remained within the lower limit, and that is saying: " I met Zaid, and 'amru is better than him." (Sibawayh, 1988, vol.1, p. 90)

The good traits attributed to Zaid, when Abdullah appeared in the manifestation, are retreated towards Sibawayh's saying: "And they were in the word(Kana), meaning was, in their subjective position. If you said: Abdullah is going, you start with definite noun and then mention the predicate, and that is your saying: Zaid was patient , and patient Zaid was. It doesn't matter if you start with the subject or the predicate, as in your saying, Zaid struck Abdullah. If you said: It was Zaid, then you started with what is defined. (Sibawayh, 1988, vol 1 p. 47)

It is not possible for Zaid and 'amru to meet in one of the improvised manifestation, and the best adjective goes to 'amru. If 'amru doesn't appear in the manifestation, the verb(beat) or similar thing may occur to Zaid, as he said: "If you build the noun on him, you say: I hit Zaid, which is the frontier, because you want to do it and impose the name on it, just as the frontier: Zaid beats Omar, where Zaid was the first to occupy the verb, (Sibawayh, 1988, vol.1, p. 80). and saying: "here, taking care of moving the nouns forward and backward is optional like the same in: Zaid strikes 'amru and 'amru was hit by Zaid." (Sibawayh, 1988, vol.1, p. 81).

This does not prevent Zaid and Abdullah to agree on the one description, negatively or positively. This accompanies the evident return for Abdullah and presenting and honoring him, as Sibawayh's saying: " your saying that Zaid was severely beaten, and Abdullah was beaten for the two days that you know. That doesn't make it an adverb, but As you say: O beaten tonight, severe beatings, and give Abdullah the honorable seat. (Sibawayh, 1988, vol.1, p. 42)

What is noticeable in the use of the verb (beat) in the structures of improvised grammatical manifestation is that this verb concentrates in its attribution to the masculine singular, and its use doesn't appear with the the non-masculine singular or was almost absent, but in any case it was not used with the feminine, neither past nor present and imperative. This reinforces What prevailed in the Arab culture of women's Isolation from the field of beatings and violence in all its forms.

In the end, there is something that was evident in the observation of the improvised manifestation in the books of grammar, which is the clear contrast of the way that both Ibn Hishaam and Ibn 'aqil used improvised evidence in their books ('awdah al-Masalak and Ibn 'aqil's explanation), despite the fact that the two men are contemporaries, and they belong to one country, which is Egypt, and that in these two books they explained one scientific material, which is the millennium of Ibn Malik in grammar, and that they adhered to Ibn Malik's arrangement of the subjects, but they differed in the improvised manifestation in their books. This reinforced the idea that the author, his inclination, and his affiliation were the first factor in choosing his manifestation to represent the scientific material that he provided.



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