

Derivational Structures in the Poetry of Ibn al-Labbana al-Dani.

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Abstract

The poet Ibn al-Labbana al-Dani, an Andalusian poet, was a master of Arabic linguistics at all levels, including grammar and morphology. His collected poems are considered a rich treasure trove of Arabic grammar. He excelled in the diverse use of derivatives in his poetry, employing "derivative structures" which are fundamental to analyzing poetic texts. These structures reflect Ibn al-Labbana's linguistic precision and his skill in utilizing derivative structures. This research attempts to examine his methodology in deriving derivative structures and how he constructed them in his poetry...

Introduction

Praise be to God, Lord of the Worlds, the Cleaver of the seed and the kernel, the Creator of the soul and the body, the Merciful to mankind above the earth and beneath the soil. Peace and blessings be upon our Prophet Muhammad, the Chosen One. After reviewing numerous books on the Arabic language, I was captivated by the topic of derivative structures in the Diwan of Ibn al-Labbana al-Dani, making it a rich and diverse area of study. This study, whose path and title were outlined by my professor, Dr. Saleh Dheeb Saleh, is titled "Derivative Structures in the Poetry of Ibn al-Labbana al-Dani (d. 507 AH)," a poet known for his delicate and pleasing verse. The importance of this research lies in its examination of the phenomena of derivative structures within their artistic context. These structures reflect the quality of linguistic composition, particularly in the poetic context, and reveal the extent and diversity of the poet's use of derivative structures, which are a fundamental pillar of the Arabic language. The aim of this research was to examine the rules governing the structures of linguistic derivatives in the Diwan of Ibn al-Labbana al-Dani. His work is a rich literary and linguistic record, replete with such structures, which demonstrate his ability to develop the language in a way that serves meaning and context. The poetic imagery and its structures vary, encompassing description, praise, pride, elegy, and others. This diversity allowed us to analyze the structures of the derivatives and their connection to the overall meaning of the verse or section. This research comprises five sections, preceded by an introduction and a preface, followed by the first section, which deals with the active and passive participles and references.

Active and Passive Participles

First Section

The Active Participle:

The active participle is considered one of the important morphological structures in the Arabic language. It carries rich contextual connotations that contribute to enhancing expression and revealing the aesthetic meanings of the language. Sibawayh dedicated a chapter in his book entitled: "This is a chapter on the active participle, which functions like the present tense verb in its object and meaning. If you intend it in the form of 'ya'falu,' it is an indefinite noun with nunation." (Abu Bishr Amr ibn Uthman ibn Qanbar: 180 AH: 1/164). Ibn al-Hajib defined the active participle, saying: "It is what is derived from a verb for the one who performs the action, signifying the occurrence. Its form from a trilateral verb is on the pattern of 'fa'il,' and from a verb with more than three letters, it is in the form of the present tense with a damma on the mim and a kasra on the penultimate letter." (Sibawayh: 180 AH: 40-41). Al-Sharif al-Jurjani said regarding the active participle: "It is what is derived from 'ya'falu' for the one who performs the action, signifying the occurrence. With this last qualification, the adjectival participle and the superlative noun are excluded because they signify permanence, not occurrence." (Ali ibn Muhammad ibn Ali al-Sharif al-Jurjani: 816 AH: 21). Just as the ancients focused on the active participle and its derivation, modern scholars also addressed it. Sheikh Muhammad Tantawi said about it: "The active participle is a noun..." It is a noun that describes the action performed by the one who performs it, such as a writer, or the one who is broken, indicating the origin of the event in the manner of its occurrence. Thus, the first category, which is what was performed by the one who performed it, excludes the passive participles, the nouns of time, place, and instrument, and the second category excludes intensive forms and the superlative noun, as the increase in their occurrence is taken into account... (Abdul Sabour Shahin: 2010: 114 and Khadija Al-Hadithi: 2018: 259). Dr. Abdo Al-Rajhi defined it, saying: "It is an active participle derived from the verb to indicate the description of the one who performed the action. For example, the word (writer) is an active participle that indicates the description

of the one who performed the writing" (Abdo Al-Rajhi: 2010: 66). As for the ancients, they say that the active participle is similar to the present tense verb, and in fact, the present tense verb is called present tense because it resembles the active participle. Forming the Active Participle:

The active participle is formed as follows:

-1 From the triliteral verb:

The active participle is formed from the verb on the pattern of *fa'il*. Grammarians have stated that the active participle is formed from the pattern *fa'ala* with a fatha on the fa' and 'ayn, whether transitive or intransitive. Forming the intransitive form from it is rare. Al-Mubarrad said: "Know that the noun is on the pattern *fa'ala*, *fa'il*, such as your saying *daraba* – *darib*, and likewise *fa'ila*, such as *'alima* – *'alim*" (Muhammad ibn Yazid ibn 'Abd al-Akbar, known as al-Mubarrad: 898 CE: 2/113). It is also formed from the pattern *fa'ula* with a damma on the 'ayn, and this is rare, as Ibn Khalawayh said: "There are only two instances in the Arabic language where *fa'ula* is the active participle: *faraha al-himar*, so it is *faarih*, and *aqarat al-mar'ah*, so it is *aqir*" (Abu 'Abd Allah al-Husayn ibn Ahmad ibn Khalawayh: 980 CE: 120). As for forming the active participle from the triliteral verb with a weak middle radical, the active participle is formed from the triliteral verb with a weak middle radical (waw). Or the letter yaa' is changed to a hamza, as in (قال – قائل): However, if the verb is not a middle-weak verb, the waw or yaa' remains as it is, a hamza, as in (عور – عاور): The active participle of a triliteral defective verb is formed by dropping the weak letter, as in (هدى – هاد): Fadil Salih al-Samarrai: 91-92.

-2From a non-triliteral verb:

The active participle of a non-triliteral verb is formed on the pattern of its present tense, with the prefix of the present tense replaced by a dhamma-voweled mim and the penultimate letter given a kasra (Fadil Salih al-Samarrai: 93-94). The active participle deviates from its original rule in non-triliteral verbs, becoming irregular and being determined by hearing rather than by analogy, on the pattern (أفعل) or the pattern : (فاعِل) such as أَيْغَفُ (يَافِعُ), أَبْقَلَ الْمَكَانَ (يَاقِفُ), أَلْفَحَتِ الرِّيحُ فِهوَ لَاقِحٌ (The wind fertilized, so it is) الْغُلَامُ فَهوَ يَافِعٌ (The boy reached puberty, so he is) الْوَرَسُ الشَّجَرُ فَهوَ بَاقِلٌ (The tree sprouted, so it is) الْوَرَسُ (Words of this pattern have been heard, including Sources).

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