

**How to Cite:**

Saleh, M. K., & Al-Ani, W. M. S. (2022). Dividing the morphological problem at the expense of the Azi commentator. *International Journal of Health Sciences*, 6(S9), 2596–2609.  
<https://doi.org/10.53730/ijhs.v6nS9.12987>

## **Dividing the morphological problem at the expense of the Azi commentator**

**Mohamed Khairi Saleh**

College of Education for Humanities, University Of Anbar, Iraq  
Email: [muh20h2002@uoanbar.edu.iq](mailto:muh20h2002@uoanbar.edu.iq)

**Waad Mohammed Saeed Al-Ani**

College of Education for Humanities, University Of Anbar, Iraq  
Email: [alaniwaad2@uoanbar.edu.iq](mailto:alaniwaad2@uoanbar.edu.iq)

**Abstract**--The study found evidence of modern divisions of morphological disease. Through the study it was found that there are many opinions about morphological division and it was stipulated by a group of scientists and they separated the statement in it. The study found that there are many morphological ills in the explanations of al-Azzi. The commentaries came with the simplest explanation with clarity, brevity and representation. The lesson of this division is to know what scientists think of the morphological bug.

**Keyword**---morphological, scientists, Azi commentator.

**Introduction**

Praise be to Allah, Lord of the Worlds, and the best prayer and the completion of the delivery to our master Muhammad and to his family and companions and peace be upon all of them and after:

It is no secret to researchers today that the subject of reasoning is one of the topics of obvious difficulty in the Arabic language, and therefore the course of linguistic scientific research today was morphological, grammatical or phonetic, so I decided to dive into this deep sea; to get it out of the dust to clarity and statement, especially at the morphological level.

I thought that the title of my modest research should be the part of the division in the morphological reasoning of the commentators of al-Azzi, and I detailed the division and the opinion of the scholars in it and their position on it, and then the representation of these explanatory issues through these commentaries. I hope that God will be beneficial, and therefore I have entrusted fate to Him.

## First Requirement

### Definition of bug and reasoning

#### First: Bug and Reasoning in Language

Know first that the cause is a source of the verb Causes Reasoning, Reasoning, It is Reasoned, The Effect is Reasonable, The Plural is Reasoning, and Know that the Cause is a Source of Verb Reason by Joining the Eye and Breaking It Bug, and Collecting Bugs and Ills from the Patient's Cause Cause It is Ill. 1

The article (eye and lam) is contained in linguistic dictionaries with several meanings, including:

- 1 Cause by opening (repetition): The ill and ill of the second drink and the drinking after drinking are said successively to be said ill after a halal and a bug that rises and rises if the second watering or watering after watering, and the harvest of the fruit again and again, and the sole and the top of the camel is raised and raised if the second drink is drunk, and the striker is beaten, if he continues to beat.<sup>2</sup>
- 2 (Concern and playfulness): Explain the matter, and get sick: preoccupation, and cause it with food and talk: occupy it with them, and explain the woman to distract her, and the reason: whoever visits women a lot and explains them, that is, distracts<sup>0,3</sup>
- 3 The cause of the fracture (disease) says: The cause of the man is the cause of the fracture he is the ill of any patient, the cause of the disease and the cause of the illness came with a bug and collected the ill The man's act is exalted by fracture, Ola he is ill, and he is ill, and Allah the Almighty has declared him any cause that he has a bug he is reasoned and ill, and do not say reason.<sup>4</sup>
- 4 (Excuse) It is stated in the hadith of Asim ibn Thabet: What is wrong with me and I am the skin of Nabeul? That is, what is my excuse in leaving jihad with me as a fighter, putting the bug in place of the excuse, and in the proverb: do not execute the clumsy of a bug, this is said to every sick and apologizer who appreciates.<sup>5</sup>
- 5 (Hunger and boredom) says: The man is sick: if he is hungry and bored<sup>6</sup>.
- 6 (Event) The cause: an event that distracts its owner from his face, that is, from his need, the cause has become a second occupation that prevents its owner from occupying it<sup>07</sup>.
- 7 (The obstacle that hinders) is said to be sick of such, i.e. his emancipation<sup>08</sup>.
- 8 It is also called the reasoned hadith, because the cause has healed and occupied it, it is no longer fit for work<sup>09</sup>.

<sup>(1)</sup> Consider: gauges Language (4/12)( he turned up), And the illuminating lamp(2/426) ( Ills).

<sup>(2)</sup> See: Eye ( 1/88) And the correction (5/1773) ( GL 1), Language metrics (4/12)( On), and the total language ( 1/610) , And the tongue of the Arabs(11/467) ( Separation of neglected eye).

<sup>(3)</sup> See: Eye ( 11/471), The Arbitrator and the Great Ocean (1)/94) , The Bride's Crown (30/46) ( explain).

<sup>(4)</sup> See: Overall Language ( 1/610) , And Mukhtar Al-Sahah ( L L) , Lisān al-Arab: ( 11/467) (Substance of ill) , The Bride's Crown (30/47) ( explain).

<sup>(5)</sup> See: The Tongue of the Arabs ( 11/471) , And the crown of the bride (30/ 47) ( Ills).

<sup>(6)</sup> Consider: Total Language (1)/625) and the Sun of Science and the Medicine of the Words of the Arabs of Kallum (7/4742).

<sup>(7)</sup> See: Eye ( 1/88) Language metrics ( 4/13) ( On) And the crown of the bride (30/48)( Ills).

<sup>(8)</sup> Language metrics ( 4/13)( Ali ).

<sup>(9)</sup> The Ills Contained in the Prophet's Hadiths ( 1/36).

- 9 (Reason) The cause comes in the sense of the cause, it says: This is a cause for this, in the sense of a reason for it<sup>10</sup>. This is the most important and comprehensive meaning and the closest to what we are in and what we will mention from the terminology of scientists.

## **Second: Cause and Explanation in the Idiom**

Heknew that the cause in the term was known by many scientists, and one of the most prominent of these definitions is the definition of pomegranate, which defined it as: (Change the reason from what it was).<sup>11</sup>

Al-Jurjani defined it by saying: "It is what depends on the existence of the thing and is an influential outsider in it."<sup>12</sup>

Abu al-Qiqa al-Kafawi defined it by saying: "It is a meaning that is replaced by the shop, and the condition of the shop changes, and from it the disease is called a bug, which is what the thing depends on."<sup>13</sup>

Al-Tahanawi defined it by saying: "It is the name of a viewer by which the description of the shop changes by its solutions and not by choice, and for this reason the disease is called a bug."<sup>14</sup>

Dr. Mazen Al-Mubarak defined it by saying: "It is the description that is thought to be the face of wisdom in making judgment, or in other words it is the thing that grammarians claim that the Arabs noticed when it chose in its speech and ascertain form of expression and formulation."<sup>15</sup>

Khalid ibn Sulaiman al-Kindi defined it by saying: It is the collector between the measurer and the measurer, that is: it is the relationship between the measurer and the measurer, it is the one that gives the measurer the judgment of the measurer over him, and is thus one of the pillars of the measurement of the fourth<sup>16</sup>.

Dr. Khadija Al-Hadithi defined it by saying: "It is the distinctive characteristic that is given to the measurer of the<sup>17</sup> judgment that is in the measurer."

The cause has names such as: (cause, motivator, carrier, predicate, guide, and requirement).<sup>18</sup>

As for the reasoning in the terminology, Al-Jurjani defined it by saying: "Reasoning: is the determination of the proof of the influence to prove the effect."<sup>19</sup>

<sup>(10)</sup> See: The Arbitrator and the Great Ocean ( 1/95) Walsan al-Arab ( 11/471) The bride's crown ( 30/48).

<sup>(11)</sup> Character Houses ( 67).

<sup>(12)</sup> Tariffs ( 154).

<sup>(13)</sup> Colleges ( 620).

<sup>(14)</sup> Scout of Arts and Sciences Idioms (2/1206)

<sup>(15)</sup> Arabic Grammar/Grammatical bug ( 90).

<sup>(16)</sup> See: Grammatical Reasoning in the Ancient and Modern Linguistic Lesson ( 123).

<sup>(17)</sup> Witness and Grammar Origins ( 317).

<sup>(18)</sup> Glossary of Fiqh Terms and Words (1/476).

<sup>(19)</sup> Tariffs ( 61).

## Second Requirement

### Divide as the referee

#### Due reason, abstention and award

They are divisions considering the judgment, given the nature of the effect, in which the cause is divided into a positive cause, an abstaining one, and a reserved one, which is one of the views of the son of a genie, to which he singled out a door, and his marking: (The door mentions the difference between the positive cause and the 20 mujouza bug).

Although before him the glass spoke of the affirmation of grammatical and morphological ills, he said that they "are not positive, but are derived from situations and measures, and are not like the positive ills of the things that are justified by them", <sup>21</sup> pointing out that this is his opinion derived from his linguistic thought, and not influenced by other sciences.

It is the status that Ibn Genie gave to the grammatical and morphological cause that inspired him to have two types of ills, grammatical and morphological ills similar to those of speakers in the necessity of judgment, and reserved ills that derive their existence from the nature of the language, and are considered one of the differences between the ills of language and the ills of speakers, he stated this and said: "We do not let the ills of the people of Arabic in the name of the verbal ills at all, but let me that they are closer to them. ...) <sup>22</sup>Because of this proximity, I am certain that the ills are divided into two multiplications, <sup>23</sup>and the abstaining cause will be talked about when mentioned.

#### First: Due distress

Ibn Jinni stated that it is: "What is inevitable, because the soul cannot stand in its meaning other than itself", <sup>24</sup>it is one of the ills by which the judgment is obligatory, or what has been agreed upon between the sculptors and the morphologists. His words appear to be the most ill of his own: (It is based on the affirmation of it, such as the erection of the bounty, the lifting of the initiator, the news and the actor, the dragging of the additive, and so on, he did these to call for them to be positive for her and not lacking in her to allow her, and on this is the meaning of the words of the Arabs). <sup>25</sup>

He represented her in the following way: (The heart of the thousand F for the Dhamma before her, and J for the Kasra before her, while the Wow is towards your saying in Sa'ir: X and Yer, and in Z Rb: Z and YerB, and the Z is towards your saying in Towards the contempt of Qartas and its cracking: s t i y y y tts, this and so on is a must before that it is not in force, nor in the possibility of nature the occurrence of a thousand static periods after the fracture nor the vibrio, so

---

<sup>(20)</sup> characteristics (1/164).

<sup>(21)</sup> Clarification in the Reasons for Grammar: (64).

<sup>(22)</sup> Characteristics: (1/164).

<sup>(23)</sup> Consider: source Same (1/88).

<sup>(24)</sup> source Same (1/88).

<sup>(25)</sup> Characteristics: (1/164).

the heart of the thousand on this limit is caused by the crusher, and the vibrio before it This is a proven, unambiguous and self-ceasing cause, and one <sup>26</sup>of the positive ills we consider is what the commentators of al-Azzi have said:

**Reason why the lam should be omitted from the past in mthal they absolutely did**

And that is if the conscience of the male group is called by F, whether the pre-lam is open as an "invasion", or is included as a "secret", and "they are satisfied, because the lam and before it are moving in these examples at all, and the movement of the lam vibrio; for the sake of the wow k" they won, and they were beaten, if the movement before it is an opening that flips the lam alpha, and deletes the thousand to meet the inhabitants, and if it is a bandage or a fraction that falls or moves; because of their weight on the lam, then the lam falls to meet the inhabitants, in all these examples the lam must be Delete the <sup>blame at all</sup>27.

**Reason why it must be raised towards: "Powers" of the coil**

The original: "Guo" is strong", and I flipped the wow J because of its extremism and the refraction of what preceded it, and it became: "strong" as "satisfied", and it was not tampered with, because the reasoning in this picture is a duty; it cannot be said: Goo - for example - without reason, unlike the insertion, it may be said: "My life is without inclusion, so the reason for the inclusion is not left, and because the "strong" is lighter than "go" by insertion, and the fate to the weighting of the aspect of the reasoning is first than the fate to the weighting of the side of the inclusion, so the duty is presented, which is the reasoning<sup>28</sup>.

**The reason for the fulfillment of the order of the Mahmouz in the heart is obligatory**

We say: In the command of "hope, hope, as "victory, victory, hope, I turn the second hamza and wawa, because of its stillness and the accession of the preceding, so it becomes hopeful, because if the two whispers meet in one word, the second of them is static, the second hamza of the race of the movement before it must be overturned, if what preceded it is an opening, it must be turned in a thousand directions: safe, its origin: security, and the consonant is turned over by the movement before it and obligatory, because the hamza is heavy and increases if they meet, then the second must be turned over by Jensen the movement of the preceding it in order to push the heaviness and Rome to lightness<sup>29</sup>.

---

<sup>(26)</sup> source Same ( 1/88).

<sup>(27)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (186), the explanation of al-Jurjani on the discharge of the izzi: (125-126), the explanation of Mullah Ali al-Qari on the discharge of the izzi: (92-93), the explanation of al-Kilani on the discharge of the izzi: (60-61), the explanation of the discharge of the azzi Zanjani For Shahoyi On the discharge of the consolation: (118-119).

<sup>(28)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (205-206), the explanation of al-Jurjani on the discharge of the izzi: (143), the explanation of Mullah Ali al-Qari on the discharge of the izzi: (101), and the explanation of al-Kilani on the discharge of the izzi: (73).

<sup>(29)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (117), the explanation of the Jurjani on the discharge of the Azzi: (151), the explanation of Mullah Ali al-Qari on the discharge of the Azzi:(107), the explanation of the Kilani on the discharge of the Azzi: (78), the explanation of the discharge of the Azzi: (78), the explanation of the discharge of the Azzi Zanjani For Shahoyi On the discharge of the consolation: (141).

### **Second: The prize bug**

The son of Genie also revered it by saying: "What can be tolerated is that<sup>30</sup>he is on the face and his hatred of him."

And also : (as well as all the questions in which you may answer the two answers, the three, and more than that to this extent, and his signature on him because of the permissibility of what he has been permitted to do, not the reason for his answers), <sup>31</sup>and we can say: they are present in every place where one or more judgments are permissible.

Ibn Jinni expressed it by the reason, saying: "Another strike called 'Ala'a, and what is really a permissible reason and not obligatory, of which the six reasons calling for tilting are the reason for the permissibility and not the reason why you should not see that there is nothing in the world that requires tilting is a must, and that every money may be One of those six reasons is for you to leave its tilt with its presence in it, for this is therefore the reason for the passport and not for the obligation<sup>32</sup>.

He represented it to her by saying: " It is permissible for the denial to fall after the knowledge that is spoken and that denial is knowledge in meaning, and then you have the choice to make that denial – if you want – if you want – instead, and you say on this: I passed by a good man on the allowance, and if you want I said: I passed by Zeid, a good man right away. Do you not see how the occurrence of denial has hindered knowledge on this description because of the permissibility of each of the two things, not the reason for its answers, as well as all the questions in which you may have the answers, the three, and more so much so that it is signed on it because of the permissibility of what is permissible from it and not the reason for its answers, do not denounce this place)?<sup>33</sup> From what we glimpse of the ills of an award used by the commentators of Al-Azzi:

### **The reason why it is permissible not to turn the consonant hamza if they do not meet in one word**

This is because the consonant hamza that was accepted by a non-hamza letter should not be overturned by the movement of the preceding one, but it is permissible, and it is also permissible in some readings and some languages, towards: head, misery, and lungm, and also if they do not meet in one word towards: "O reader of Ezer", then it is permissible not obligatory, as well as if they meet in two words as in the words of the Almighty : 1 Erased the brain of mm 0<sup>34</sup> , it was permissible to achieve it and dilute the second of them by turning it with the sex of the movement before it, because their meeting , although it also requires weight, but the result of their meeting in two words did not reach the amount of weight obtained in their meeting in one word, it should not be diluted, and also the restriction of the matin must be mitigated by the fact that the second of them is still in one word, because if it is animated, it should not be mitigated as

---

<sup>(30)</sup> characteristics (1/88).

<sup>(31)</sup> Characteristics: (1/165).

<sup>(32)</sup> Characteristics: (1/164).

<sup>(33)</sup> Characteristics: (1/165).

<sup>(34)</sup> Surah Muhammad, from verse: (18).

He said: 1 A revelation of the <sup>35</sup>two whispers gathered in one word, even if the heaviness of what has passed has <sup>36</sup>occurred.

### **Reason for the ruling on the permissibility of proving or deleting one of the two T from the first present tense**

If two T meet in the first present tense of the chapter "do", interact, and do, one of them: T present tense, and the second: T participation or obedience, they may be proven, because the original is not to be deleted, and because each of them is set for meaning, if one of them is deleted, it is likely to be missed, and one of them may be deleted in a dilution, because from their meeting generates weight, and pushes it either by insertion or by deletion, and there is no way to the first, because the condition is to soothe the first two parables, and to soothe it here requires starting with the consonant, so they delete one of the twotenants, so that the first two halves are obtained, so that the first two halves are obtained. It is light so it is permissible to delete it, as you say: you avoid, fight, roll, and because the deletion of one of them occurred in the download, and the proof of the passport falls into it, such as the saying of the Almighty: 1 Yeh Yakh yum <sup>0</sup>, <sup>37</sup>its origin is confronted, that is, exposed, and if it were the act of the past, it should be said: I resisted, because it is a speech<sup>38</sup>.

### **The bug of the permissibility of flipping the alpha hamza in about: He asked asks**

As for the towards: he asked, he asked, and the command from him asked, it was permissible to flip the hamza alpha sal, ask, sal, sal , "sal" its origin: "asked" the alpha hamza was flipped for its movement and the openness of what preceded it, and "asks" its origin: "asks", the movement of the hamza was transferred to the seine, and then the alpha hamza was flipped; for its original movement and the openness of what preceded it now, and the command from it "sil", from which the present tense was deleted, and then the movement of the lam of the assertion was deleted, so it became: He asked, and two inhabitants, the thousand and the mother, met, and I deleted the thousand to meet the inhabitants, and it became "sil", and this language was allowed to be diluted.

### **Third: The abstaining bug**

Al-Suyuti stated that Ibn al-Tarawa divided the words into: duty, abstaining and permissible, and represented them: "The duty: a man, a raider, and so on, must be in existence, and the existence of which does not cease to exist.

And the abstainer: neither existing, nor man, for he refrains from being devoid of being neither a man nor an existing.

AJazz: Zaid and OmarF, becauseE may be, and not be.<sup>39</sup>

<sup>(35)</sup> Surah al-Mulk, from verse: (16).

<sup>(36)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (118), the explanation of the Jurjani on the discharge of the Azzi: (151-152), and the explanation of Mullah Ali al-Qari on the discharge of the Azzi: (107).

<sup>(37)</sup> Surah Abs, verse: (6).

<sup>(38)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (221), the explanation of the Jurjani on the discharge of the Azzi: (154-155), the explanation of Mullah Ali al-Qari on the discharge of the Azzi :( 109-110), al-Kilani's explanation on the conjugation of the Azzi: (79), and the explanation of the discharge Zanjani For Shahoyi On the discharge of the consolation: (143).

<sup>(39)</sup> Proposal in the Origins of Grammar: (37).

The duty is not to indicate its existence in the origin or branch, or to be contrary to laws and rules derived from the words of the Arabs, the duty: such as lifting the actor, delaying him from the act, erecting the effect, and the forbidden: as opposites of that<sup>40</sup>.

The morphological abstention is: (the abstention from the coming of the verb or noun other than the weights enumerated and determined by the morphologists)<sup>41</sup> or is all that did not come from the Arabs from morphological provisions relating to the structure, type and structure of the word<sup>42</sup>, and from the reasons given indicating the prohibition at the time of the commentators of al-Azzi:

### **Bug of eye stillness in the construction of the abstract quadrice**

And know that the abstract quadrant has one door, which is "verb", towards: "roll", and its source comes on the weight of "verb", and "verb", towards: "roll, roll, and mouse"; because the multiplicity of the doors of the act with the multiplicity of the movement of his eye, and for the succession of four movements in one word, he refrained from moving the eye of the quadrant.

### **Third Requirement:**

#### **Partition as content Simple and complex bug**

They are divisions considering the content, in which the cause is divided into a simple cause, and a complex one, and the pioneer of this Suyuti division, may Allah have mercy on him, he deduced a division that differs from the division of what preceded him who stipulated in the multiplicity of perhaps, and their independence from each other in influence, and the lack of independence constitutes for them one cause, while we note that Al-Suyuti (may Allah have mercy on him) has combined the two types of ills into one type, which is the compound cause, and this division is considered a kind of diligence, as warned by Hebron in the past, and Dr. Al-Suyuti (may Allah have mercy on him) commented Ali Abu al-Makarem on the simple and complex cause said: "The analysis of the aphorism of grammatical ills in the light of this division shows that both simple and complex ills had their role in the difference between the ills, but the role of simple ills is clearer in this area; most of the differences in the explanations are due to the fact that these explanations are educational first, and simple second, and thus represent the point of view of those who say them more than they represent an analysis of the phenomena they address, and therefore it was natural what we noticed Many of these simple ills are standard ones while compound ailments have not differed much from the conflict among themselves unless they are dialectical ills.<sup>43</sup>

<sup>(40)</sup> See: Proposal in Grammar Origins: (30).

<sup>(41)</sup> Explanation of the morphological judgment of Radhi: (64).

<sup>(42)</sup> See: Explanation of the Morphological Judgment of Radhi: (64).

<sup>(43)</sup> Origins of Grammatical Thinking: (216).

### **First: the simple bug**

Al-Suyuti said: (It is the one in which the explanation falls from one side) <sup>0</sup>, it is a single cause independent of justifying the phenomenon or judgment, and that most of the ills in the commentators of Al-Azzi came simple, their goal was to decipher the phrase and communicate it to the recipient in a simple way that is easy to memorize and consolidate in his mind, it is more like an educational cause. <sup>44</sup>

This is hinted at through the preamble to their books, as al-Taftazani stated that his purpose in explaining it was : "When I saw the "Summary of Drainage" which was classified by the virtuous Imam al-Alam al-Kamil as the example of the investigators, Izz al-Mullah and al-Din al-Zanjani - may Allah have mercy on him - : an abbreviation that involves honorable detectives, and contains nice rules, I was allowed to explain it in an explanation that humiliates its difficulties, reveals the face of the meanings of his niqab, explores the hidden of his mysteries, and extracts the secret of his sweetness from Its acid, narrowing down to it honorable benefits, and gentle appendages of what my lukewarm thought, and my minor gaze, have found, with the help of the able king...) <sup>045</sup>.

Ali al-Qari said: "This is a nice commentary, a funny investigation, that solves some problems from the point of view of the building or meaning in the words dilemmas, attributed to the Rabbinic scholar, the Samadani Fahama, Izz al-Mullah and the religion Abd al-Wahhab al-Zanjani, pursuant to what he said: 1 1 tz has been ten <sup>0</sup>, and it has been interpreted that they are the ones who raise people with the little sciences before the elders, and it has been <sup>46</sup>said: Creation has denied access only by abandoning assets and engaging in curiosity...) <sup>047</sup>.

Al-Shahwei said: "The beneficiaries are still petitioning the collectors for the science of morphology to explain the abbreviation of the drainage ... To facilitate the learner with the abbreviation by listing what is famous and the most eloquent of the languages of the Arabs..) <sup>048</sup>.

The purpose of their explanations was to facilitate the phrase and simplify it with the best buildings, and the most honorable meanings, because their goal was purely educational, one of the examples that were given about the simple bug, and their sufficiency with one bug:

### **The first lam opening bug in the abstract quadrice**

As for the abstract quadrilateral, it is: "act" by opening the faa and lamin, and the stillness of the eye, as a "roll", and the last of which is only open, and the first lam cannot be still; to meet the inhabitants in the direction of: rolled, moved by opening; for its lightness, and then the dwelling of the eye, because there are not four consecutive movements in speech in one word<sup>49</sup>, they did open it to lightness in order to simplify it for students of science.

<sup>(44)</sup> Proposal in Grammar Origins: (104).

<sup>(45)</sup> explain Al , Taftazani On the discharge of the consolation: (69).

<sup>(46)</sup> Surah al-Imran, from verse: (79).

<sup>(47)</sup> Explanation of the discharge of condolences to Ali al-Qari: (15).

<sup>(48)</sup> Explanation of drainage ZanjaniTo Sayed Bir Khader: Shahoyi : (11-12).

<sup>(49)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (82), the explanation of al-Jurjani on the discharge of the izzi: (110), the explanation of the mullah Ali al-Qari on the discharge of the izzi:(28), the explanation of al-Kilani on the discharge of the izzi: (7), the explanation of the discharge of the azi Zanjani For Shahoyi On the discharge of the consolation: (23).

### **Heart eye bug in past hollow alpha**

Whether it was Wawi or Yai, because of their movement and the openness of what preceded them towards: "Sun" and "Sold"; and their origin: Safeguard, and sell, because both of them are as movements, and because the movements are the most absurd of the letters, and since they were moving and what preceded them was open, it was like four successive movements, which is heavy, so they turned them with the lightest letters, which is the thousand, and the vowel obtained by pushing the weight<sup>50</sup>.

### **Bug increase the noon in the present tense**

Since in the past there was a difference between the speaker alone, and with others they wanted to differentiate between them in the present tense as well, so they increased the none, because they resembled the letters tide and soft in terms of invisibility and singing, the <sup>51</sup>vowel obtained similarly.

### **Second: the compound bug**

Al-Suyuti also defined it as: "A compound of two descriptions onwards, such as the explanation of the heart of "MYZN" by the occurrence of a static Z after a fracture, for the cause is not just its stillness, nor its occurrence after a fracture, but the sum of the two things, And that's too much) <sup>0,52</sup>

It is the nature of the morphological cause that it is plural, depending on the ability of the morphologist to diligently and investigate the changes that made the pronunciation what it is, what is meant is that of the inimitable morphologist who is born of the ills of the disease.

The plurality and structure of the cause stipulates that there is no contradiction, so that the morphologist does not contradict the other Baal at the level of the same reason, unless this is done by way of investigating the ills of the morphologists in the matter.<sup>53</sup>

The composite bug in the annotators' explanation was the requirement of installation with two connected faces, with which only the following could be possible:

### **The built-up bug of the actor from the past was what was the first open**

The active building from the past was the first open, or the first of which was open towards: victory, victory, victory... To the last of the dispositions of the word, but Azzi stated that it was open, because if it were not open, it would be still, bandaged, or broken, they would not abandon these three.

<sup>(50)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (165), the explanation of the Jurjani on the discharge of the Azzi: (41), the explanation of Mullah Ali al-Qari on the discharge of the Azzi:(85), the explanation of the Kilani on the discharge of the Azzi: (51), the explanation of the discharge of the Azzi Zanjani For Shahoyi On the discharge of the consolation: (101).

<sup>(51)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (102), the explanation of al-Jurjani on the discharge of the Azzi: (62), the explanation of the Mullah Ali al-Qari on the discharge of the Azzi:(41), the explanation of al-Kilani on the discharge of the izzi: (18), the explanation of the discharge of the Azzi: (18), the explanation of the discharge of the conjugator Zanjani For Shahoyi On the discharge of the consolation: (55).

<sup>(52)</sup> Proposal in Grammar Origins: (104).

<sup>(53)</sup> See: The Theory of Reasoning in Arabic Grammar between the Ancient and the Moderns ( 104).

The first is to refrain from starting with the inhabitant, lest the inhabitants meet in the direction of: "fabricate" and "invoke".

The second is because if it were to be included, the actor's building would be confused with the actor's building from it, the listener would be stunned by the movement of the eye of the act.

The third, because the fracture is heavy, has to be opened, because it is the lightest of movements, just as the last one was built on the opening, whether it was built for the actor or built <sup>for the effect</sup><sup>54</sup>.

### **Bug Bug Construction of the name of the actor from the minus**

This is done in constructing the name of the actor from the direction of: "invaded", "invades", it says: "gas", "Ghazian", "Ghazun", and for the feminine: "Ghazia", "Ghazitan", "Ghaziat", "Ghazuaz", as well as: "Ram", and "Radhi".

The origin of "Ghaz": "Ghazu", because from the invasion, I turned the Wow J because of its extremism and the breakage of what preceded it, so it became: "Ghazi", so the Vibrio was replaced on the Z and deleted, and then the Z, because the inhabitants met between it and the Dragon, and the Z was deleted without the Dragon, because it was increased to indicate the dismissal of the word, so its deletion is contrary to the purpose.

The origin of "Ghazian": "Ghazwan", the wow J was overturned because of its extremism and the breakdown of what preceded it, and the thousand and none, because they are superfluous to the origin of the structure.

The origin of "Ghazun": "Ghazun" in the Wawen, one of them F lam verb, the other F conscience, and the first F J was overturned because of its extremism and the breakdown of what preceded it, and Boao and Noon did not count on the plural, because they are superfluous to the origin of the structure of the word, so it became "Ghazion", the vibrio was weighted on the Z, and transferred to what preceded it after the robbery of the movement before it, so two inhabitants met: the Z and the conscience, and the Z was deleted, to meet the inhabitants, and it became: "Ghazon".

As well as the feminine: "Ghazia", "Ghazitan", and "Ghaziyat", the F was turned over in J because of its extremism and the refraction of what preceded it, until "Goaz" originated: "Guazi", without any intention after the heart of the F J like Nawasir, deleted the Vibrio from the Z for heaviness, and then deleted the Z, because it is heavier than the singular, as the saying of the Almighty: 1 R.R.Y <sup>55</sup> ., and A.D. J is in the Dragon; to be either instead of the deleted Z, or to raise the Z by stillness, and the F in the "Goaz" of the alpha although it is animated and the preceding it is open, based on the fact that if it flipped the alpha to meet two consonants, one of them must be deleted, so a gas remained, and it is confused with the plural form that is "goaz" with the singular which is a gas.

As for the ruling on building the name of the perpetrator from the point of: "Throw throws", "Radhi pleases", and how to raise it, such as the ruling on building the name of the actor from the point of: "Conquer invades", "Ram" is the name of an actor, and its origin: "Rami" - on the weight of an actor - the vibrio was weighted

<sup>(54)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (94), the explanation of al-Jurjani on the discharge of the Azzi: (56), the explanation of the Mullah Ali al-Qari on the discharge of the azzi:(37), the explanation of al-Kilani on the discharge of the izz: (16), and the explanation of the discharge of the azi Zanjani For Shahoyi On the discharge of the consolation: (50).

<sup>(55)</sup> Surah al-Fajr, verse: (4).

on the Z and deleted from it, so two inhabitants met: the Z and the Dragon, and the Z was deleted without the Dragon for what passed.

As for "Radhi", whose origin: "Radhu", the F and J were overturned because of its extremism and the breakdown of what preceded it, and then the Vibrio was weighed on the Z and deleted from it, so that the inhabitants of the Z and the Dragon met, and the Z was deleted without the Dragon, for the foregoing<sup>56</sup>.

### **Bug not to delete F and Z when appending N confirmation**

In the direction: (Do not be afraid), (and do not fear), and 1 Ham ( ), and 1<sup>57</sup> brain eraser ( ),(Do not fear), its origin: "You fear", I omitted the Vibrio of Z for heaviness, then Z for the confluence of the inhabitants, he said: <sup>58</sup>"You fear", and entered (no) the end, and I deleted the none, and he said: Do not be afraid, so when the truth is the affirmation of the two inhabitants of the wow and the noon met, and did not delete the wow for what it indicates, and moved with an appropriate movement which is the annexation because she is his sister, he said: "Don't be afraid."

As for (and do not fear), its origin: "fear", I deleted the fragment of the Z for its weight, and then the first Z for the confluence of the inhabitants, it became: "You are afraid", and entered (no) the end and deleted the none, and said: Do not be afraid, when Noon followed the affirmation two consonants: the Z and the Noon, it was not deleted for what passed, but a movement by breaking for the occasion of the J.

As for Ham, whose origin: "to be blessed", he declared the declaration of "Takhshiyoun", and said: "To be afraid", and Noon entered the affirmation and deleted the expression Noon for the succession of proverbs, and then included the wow as in "Takhshiyoun".

As for the 1 brain eraser, its origin: "you see" on the weight: "you do" deleted its hamza in order to alleviate the frequent use, and he said: "Trien, and then deleted the fraction of the J and then the Z for the foregoing, and he said: "Tren", enter (either), which is a compound of the conditional "N", and the " what" increased to emphasize, so the Noon deleted the sign of the assertion, so the N appended the affirmation, and broke the Z, and was not deleted for lack of indication. <sup>59</sup>

---

<sup>(56)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (198-199), the explanation of al-Jurjani on the discharge of the azzi: (137-138), the explanation of Mullah Ali al-Qari on the discharge of the al-Azzi: (98-99), the explanation of al-Kilani on the discharge of the izzi: (70), the explanation of the discharge of the azzi: (70), the explanation of the discharge of the conjugator: (70), the explanation of the discharge of the azzi Zanjani For Shahoyi On the discharge of the consolation: (129-130).

<sup>(57)</sup> Surah Al-Imran, from the verse: 186.

<sup>(58)</sup> QBehind Mary, from the verse: 26.

<sup>(59)</sup> Consider: explain Al , Taftazani On the discharge of the Azzi: (130-131), the explanation of al-Jurjani on the discharge of the izzi: (82-83), the explanation of the mullah Ali al-Qari on the discharge of the izzi: (67-68), the explanation of al-Kilani on the discharge of the izzi: (29-30), the explanation of the discharge of the azi: (29-30), the explanation of the discharge of the conjugation Zanjani For Shahoyi On the discharge of the consolation: (76-77).

## Conclusions

1. The study found evidence of modern divisions of morphological disease.
2. Through the study it was found that there are many opinions about morphological division and it was stipulated by a group of scientists and they separated the statement in it.
3. The study found that there are many morphological ills in the explanations of al-Azzi.
4. The commentaries came with the simplest explanation with clarity, brevity and representation.
5. The lesson of this division is to know what scientists think of the morphological bug.

## References

### The Holy Qur'an:

1. Clarification in the Ills of Grammar: Abu al-Qasim 'Abd al-Rahman ibn Ishaq al-Lajzi (d. 337 AH), Investigation of Dr.Kator: Mazen al-Mubarak, Dar al-Nafais, Beirut, 5th Edition, (1986AD).
2. Definitions: Ali ibn Muhammad ibn Ali al-Zain al-Sharif al-Jurjani (deceased: 816 AH), Investigator: Seized and corrected by a group of scholars under the supervision of the publisher, Publisher: Scientific Books House Beirut, Lebanon, First Edition: 1403 AH - 1983 AD.
3. Grammatical Reasoning in the Ancient and Modern Linguistic Lesson: Khalid bin Sulaiman Al-Kindi, Al-Masirah Publishing House, Jordan, 1st Edition, 2007.
4. Characteristics: Aband al-Fath 'Uthman ibn Jinni (d. 392 AH), Inquiry: Muhammad 'Ali al-Naga R., World of Books, Beirut, (d.t.).
5. Sahah Taj al-Lama and Sahah al-Arabiya: Abu Nasr Ismail ibn Hammad al-Jowhari al-Farabi (d. 393 AH), Inquiry: Ahmad 'Abd al-Ghafoor 'Attar, Dar al-'Alam al-'Alam, Beirut, 4th Edition, (1407 AH - 1987 AD).
6. The Morphological Cause and its Location from the Modern Linguistic Lesson: Abdul Karim Mahmoud Ali, PhD thesis, University of Babylon, Faculty of Education, (2004).
7. The Proposal in the Origins of Grammar: 'Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), Inquiry: 'Abd al-Hakim 'Attiyah, and 'Aladdin Attiyah, Dar al-Beirut, Damascus, 2nd Edition, (1427 AH - 2006 AD).
8. Lisan al-Arab: Abu al-Fadl Muhammad ibn Makram ibn Ali, Jamal al-Din ibn Manzar al-Ansari (d. 711 AH), Dar Sadr, Beirut, 3rd Edition, (1414 AH).
9. Encyclopedia of Scout of Arts and Sciences Terminology: Muhammad ibn Ali ibn al-Qadi al-Faruqi al-Hanafi al-Tahanawi (d. 1158 AH), Introduction, supervision and review of Dr. Kator: Rafiq al-Ajam, Investigation of Dr. Kator: Ali Dahrouj, (d.i.t.).
10. Al-Ain: Abu 'Abd al-Rahman al-Khalil ibn Ahmad ibn Amr ibn Tamim al-Farahidi al-Basri (deceased: 170 AH) Investigator: Dr. Mahdi Makhzoumi, Dr. Ibrahim Al-Samarrai, Publisher: Al-Hilal House and Library.

11. Overall Language: Ahmad ibn Faris ibn Zakaria al-Qazwini al-Razi, Abu al-Hussein (d. 395 AH), Study and Investigation: Zuhair 'Abd al-Muhsin Sultan, Al-Risala Foundation, Beirut, 2nd Edition (1406 AH - 1986 AD).
12. Arbitrator and the Great Ocean: Abu al-Hasan 'Ali ibn Ismail ibn Sayyidah al-Mursi (d. 458 AH), Inquiry: 'Abd al-Hamid Hindawi, Scientific Books House, Beirut, 1st Edition, (1421 AH - 2000 AD).
13. The Illuminating Lamp in the Strange Great Commentary: Abu al-Abbas Ahmad ibn Muhammad ibn Ali al-Fayoumi and then al-Hamawi, (d. 770 AH), Scientific Library, Beirut, (d.t.).