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**LINGUISTIC OVERLAP IN THE BOOK OF APPENDIX AND
SUPPLEMENTATION BY ABU HAYYAN AL-ANDALUSI (D. 745 AH)**

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Abstract:

This research aims to collect and study the overlapping words in Abi Hayyan Al-Andalusi's book, "The Appendix and Al-Tamkeel." : "Park" as a victory, help, and "Park" as a knowledge that knows, so the two languages overlapped, so a third language was formed: "Park, corner" with the opening in both of them, and there is no overlap between the two words.

The scholars differed in the ruling on overlapping: some of them permitted it without restriction or condition, and some of them restricted it and stipulated that the term neglected construction should not be used, and some of them prevented it and carried what came from it on abnormalities, and carrying it on abnormalities contradicts the Holy Qur'an because of the presence of this phenomenon in some readings and in the words of the Arabs .

Introduction:

Language is a communicative social phenomenon, and this close connection between language and society, movement between environments, and geographical proximity of regions, had a great impact on the occurrence of what is called "linguistic overlap"; Because of the friction that occurs between languages, but this term was not common, as the ancient scholars counted the abnormalities that came upon it ⁽¹⁾. Because it violates their rules that they set on listening, until Ibn Jinni came and dedicated a chapter to him, which he called the chapter "The Structure of

Languages.” He mentioned that the reason for his compilation was the unanimity of scholars on abnormal words ⁽²⁾. He said: “Know that this is a place that has called for people who have weak eyesight and who are afraid to receive the apparent meaning of this language from their understanding, if they gather things on the face of abnormalities in their view, and claim that they are placed in the origin of the language on what they heard in the afterlife from its owners. And they forgot what they should have remembered, and they lost what they should have memorized ⁽³⁾. Al-Suyuti repeated it in his Al-Mizhar book “Ma‘rifat Al-Muzhar” and in the proposal: “In the Intersection of Languages”, then the author of the language mentioned this matter in the knowledge of “the overlapping of languages”, and because of the importance of this topic and its relevance to language sciences, we rarely find a grammatical topic except that the branches of the language integrate with it and supplement it ⁽⁴⁾. Or a linguistic subject, except for the problems of morphology within it, which support it and evaluate its matter. The sting of its size, and the abundance of its substance, for the sheikh of grammarians.

The research has been made into two parts: the first part: the linguistic overlap between the present and the past, and the second part: between the verb and the subject. Quranic evidence to support it.

Linguistically overlap: It is the similarity and confusion of things and the inclusion of some into each other.

Overlapping idiomatically: “The people of the two languages met, and this one heard the language of this, and this is the language of this, so each of them took from his companion what he combined into his language, so a third language was installed there ⁽⁵⁾.

It is clear from this that the listener has the two languages similar to him, so he combined them, and took something from this, and another from that.

Section one: Between the past and the present:

Abu Hayyan said: “As for a bitten woman, she was left, despairing, despairing, and he drenched and drenched, because in the past he heard the breaking, so it is from the structure of languages and does not perish, and he refuses to form the structure of languages, and the two of them are broken in both of them. And it was previously mentioned that Ibn Sayyida narrated in Al-Mahkam that some people said: I refuse to break the ba, so it is from the structure of languages” ⁽⁶⁾.

A - Verb that is correct:

"Parking Corner"

“Rukn” has languages: “roken, to corner,” “roken, to corner.” Abu Hayyan’s lineage in “Al-Bahr Al-Mohet” “Rukun Yakun” was attributed to Tamim and Qais, and it was reported from Al-Kisa’i that it is the language of the people of Najd ⁽⁷⁾, and Tamim is the largest of the Najd tribes, and some of them were measured by Najdi, and this percentage that Abu Hayyan went was attributed to Al-Fara ⁽⁸⁾, And to the "lower of Mudar" attributed to Al-Khalil ⁽⁹⁾.

As for “corner, corner,” Abu Hayyan attributed it to the people of Quraish ⁽¹⁰⁾, and Abu Amr bin Al-Ala’ had attributed it to the people of the Hijaz ⁽¹¹⁾, and Ibn Faris reported from Al-Khalil that

it is a “lower harmful” language, and in Al-Ain what was previously mentioned that Bab Nasr is a lower language harmful ⁽¹²⁾.

B - “Verb to do” from the double verb:

The fixed language: I bite, he bites, and Abu Hayyan quoted in al-Bahr on the authority of al-Kisa'i, “I bite by opening the eye of the word” , and Al-Far' attributed it to “Fazara.” Bani Fazara” ⁽¹³⁾.

Ibn Manzur attributed it to Tamim , and among the grammarians who denied this language, Al-Zubaidi said: “Our Sheikh said: Its weight is to prevent an illusion since the condition does not exist unless it is carried on the overlapping of languages, and he replied to him saying: “Al-Fath was transmitted by Al-Jawhari ⁽¹⁴⁾, and its text is Ibn Sikkiet: I was bitten by the morsel, and I bite, and Abu Ubaid said: I was bitten by the fath, a language in the rebab.

Abu Ubaidah said: A language has been immersed in al-Rubab, with the neglected sād, not by the al-Dād al-Mu'jam , and Ibn al-Siraj reported on the authority of Abu al-Abbas that he said: It is a non-existent language ⁽¹⁵⁾, and in any case, this language was narrated by Sibawayh al-Kusqa'i, and it is established by the language of Sibawayh al-Kasqa'i. It is attributed to the fur, and Abu Ubaidah, and Ibn Manzur.

C- “verb to do” from the weak one:

Abu Hayyan said: “Some Arabs said, ‘You have gone astray’, with the breaking of the eye, the measure of the present tense that it has opened, but they made use of the present tense that has gone astray, which is the classical language, and it is by breaking the present tense that you have gone astray” ⁽¹⁶⁾.

There are two languages for “dil” in the speech of the Arabs:

“You went astray” by opening the past, “misleading” by breaking the present tense.

“You went astray” by breaking the past, “going astray” by opening the present tense.

The proportions of the fur “got astray” with the conquest of the people of the Hijaz, and “strayed” with the fraction in the language of Tamim , and this ratio went to Abu Hayyan in “Al-Bahr” , and many scholars went to this ratio such as Ibn Attia , and shepherd the ants ⁽¹⁷⁾.

Some scholars have argued that al-Fath is the language of Najd, and al-Kasr is the language of the Hijaz, and al-Aaliya. Al-Jawhari said: “I have gone astray, so this is the language of Najd, and it is the eloquent language. The language of Najd, which is the classical language, and in the language of the people of Al-Alia from the door of fatigue” , and many grammarians went to this ratio, and the language of the conquest was chosen as the classical language; Because the Qur'an was revealed with it and Yahya bin Wathab and Talha bin Musarf recited ⁽¹⁸⁾.

d- “Verb to activate” from the ill Lam:

Ibn Malik said: “Do not open the present tense ‘verb’ without anomalies, even if it or the lam is not annular, rather it breaks or includes a choice if one of the two things is not publicized or adheres to for a reason” , Abu Hayyan said, explaining: “Be careful without anomaly from Their saying: he refuses in the present tense of my father, and Ibn Saydah narrated in al-Mahkam that

some people said in his past: my father refuses in their language, according to analogy as “forgotten to forget.” From the present tense of my father to the present tense of my father”⁽¹⁹⁾.

It was presented that Abi is considered anomaly and is not a linguistic interference; Because the breaking of her eye was not heard in the past, and according to what was narrated by Ibn Saydah, it is considered a linguistic overlap, and from what came in the words of the Arabs “a verb to do”, the laam is sick and does not have any of the letters of the throat, it was transmitted by Abu Hayyan on the authority of Ibn Asfour, he said: “Ibn Asfour mentioned⁽²⁰⁾: What deviates from the “verb” of the sick person who does not do: fry, saute, saturate, evaporate, and evaporate.”

With regard to these actions, the scholars differed on four points:

First: she is gay.

The second: that they likened the alif to the hamza in “read, read”; for its closeness.

This is the guidance of Sibawayh, when he said: “And they said: It is collected to be collected, and it is fried to be fried, so they likened this to “read, read” and the like” , and many scholars followed it . However, Sibawayh weakened it and stopped protesting against it. He said: “As for jubi musti and fry fried, they are not known except from a weak source, so he refrained from protesting against them”⁽²¹⁾; Because the analogy is “verb” that does not have a vowel in it, so that its present comes on “to do or do”.

The third: that they are languages that have overlapped and formed, Ibn Jinni said in the chapter on the structure of languages: “Know that this is a place that called people who had poor eyesight and were afraid to receive the apparent meaning of this language from their understanding, if they gathered things on the face of their abnormalities, and claimed that they were placed in the origin of the language based on what they heard And they forgot what they should have mentioned and lost what they were obligated to memorize. Do you not see how they mentioned in the oddities what came about a verb to do? Fry: Fry is fried, and a basket is good, and a pilgrim is a must, a corner is left and a despair is despondent.”

Fourth: It is based on one of the Arab languages, which opens the ya’, so the ya turns into alpha if it is a ring, and Ibn Malik attributed it to tayy, and Abu Hayyan followed him, as he transmitted his explanation without commenting, he said: , Fmuge that origin: levied and Frizzles broken up and lam Vvtana swerved alpha, a language Tie, did not judge refuses to do so; because the fracture did not hear him, as heard in levied and fried, the famous where levied, and fry fracture passover make it originally bifurcation levied and fry it and the Leaving is predicated on leaving, because they both have the same meaning⁽²²⁾”.

D - “A verb to do” is correct:

Abu Hayyan said: “And they said, Fadl is preferred, so they used the present tense of Fadl, and it is in the present tense of Fadl. And the matter included includes, and this is from the structure of languages, for the original attended and afflicted the conquest, and it included the conquest, so whoever broke the language took the language of the conquest and came from the ill, when will you die, and as long as it lasts⁽²³⁾.

E- “A verb that activates” from the sick person:

After Abu Hayyan mentioned the verbs on the “verb to do” from the correct, he said: “And from the sick person, you will die, and you will last, and they will last.”

He detailed it in “Al-Bahr Al-Mohet” mentioning its ratio: as he attributed the “when you die” to the people of Hijaz from “he died, he dies,” such as: “fear, fear,” he said: “act to do,” towards: he dies, dies, so I pray this Shaded, as it is like fear of fear, so its origin is death, he will die, whoever recites with kasra is in this language and there is no abnormality in it, and it is the language of Hijaz ⁽²⁴⁾.

F - “verb activating” from the sick person:

Abu Hayyan said: “And they said: The ulna and the lunar when he puts out his fire, so seek help with the present tense of wiry, and it is by breaking the eye for the present tense of wiry.”

Lori heard three languages. And directing it, as Abu Hayyan mentioned, made use of the present tense “wiry”, which is by breaking the eye from the present tense ⁽²⁵⁾.

G- “verb to activate” from the sick person:

Ibn Malik said in the chapter on buildings: “The verb” means imprinted on it what is based on it or as printed on it, or similar to one of them. And the present tense is not joined except by an overlap ⁽²⁶⁾.

Abu Hayyan said, explaining what he said: “The present participle is not included except by the interpenetration of the present in the present verb, and some Arabs said: I almost included the kaf, and the analogy was almost due to the overlapping of languages. They also mostly dispensed with a past that is left and left, and they said: He left this with the difference of matter, because they were dispensed with the union of matter first and rather, and there is another anomaly, which is that he is one of the first and the first content. It was almost a plot ⁽²⁷⁾.

The second part: the noun of the participle of the verb:

Abu Hayyan said: “As for its representation with acid and that it is from “acid” by adding the meem, then it is an overlap of the two languages. They said: acid and acid, as they said: like and like, complete and complete, purify and purify, virtue and virtue, and the subject’s name came to a subject, so they said: And Mathil, Kamil, Taher, and Fadel, as the compiler (“almost”) said that it is from the overlapping of the two languages and dispensation⁽²⁸⁾. Ibn Khalawayh said: The correct way of saying: Farrah is Farah, and this letter is only an exception, and the rest of that are two languages towards: Kamal - Kamal, so the subject is taken from kamal, not from kamal ⁽²⁹⁾.

The name of the subject comes from “verb” on “actual”, towards: an adverb, it is funny, but it came on the weight of a subject in “far, it is a mouse” on the anomaly, and the actions mentioned by Abu Hayyan are considered by scholars from linguistic overlap; because it contained languages ⁽³⁰⁾.

Result and Discussion:

1-The scholars differed in the weights that differed from the measurement, as some considered them abnormal, others considered them language, and some of them were a form of linguistic interference. Except in response to those who judged these violations as anomalies.

2-Abu Hayyan mentioned several forms of linguistic interference, and he mentioned that they are from the door of overlap, not from anomalies, except in Abi-Yabi and Wather; For not hearing the fracture in them.

3- Abu Hayyan carried some overlapping words; According to Ibn Malik on the language of tayyi k kjbi should be fried and fried.

4- Linguistic overlap came in the Holy Qur'an with its readings, so we followed the examples with the Qur'anic evidence; in support of it.

5- Some modernists considered the overlap as a kind of mental craftsmanship, and pure mental sports that are not subject to the interpretation of linguistic and dialect phenomena. Because it is not easy for an Arab to form a formula that takes half of it, or its past from a dialect, and the present tense from a dialect like Ahmad Alam Al-Din Al-Jundi.

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