THE APPARENT POSSIBILITY OF EXAGGERATION

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Abstract

The aim of this research is to show the apparent possibility of exaggeration, and the study was divided into two sections, and the first topic: In it, the exaggeration formulas were clarified on two types of exaggeration formulas, which are (steady) and (sound), and the second topic: the methods that can come are discussed. In exaggerated formulas, the analysis of these buildings was done by relying on linguists. The study reached three important results: The specialization of the exaggeration of the form of the triple verb abstract, and the impossibility of building it from the non-three verb except (a word on the weight of an afaal), it is not permissible to formulate it from the word (Astakhraj) as an example.The significance is the main axis in comparing formulas by exaggeration or by constructing sentences.phenomenon of impossible is an unused structure in the Arabic language, and the phenomenon of impossible in Al- sarf science is a result of scholars' keenness to apply linguistic rules in order to preserve the melody and the resulting error from mixing with languages and dialects.

Keywords: apparent, possibility, exaggeration

Introduction

There were several formulas used by the people of Arabic in describing the event and its frequent occurrence, by changing the noun (actor) to other formulas that are termed exaggeration formulas, and to clarify the linguistic meaning of this term, it is necessary to search in the dictionaries for the meaning of the triple origin (reported) derived from it, it came in the tongue :" He reached the thing that is informed of a manifestation and a rhetoric: he arrived and ended, and he informed him of it, and it was informed of it, and it was informed ... And the report: what has reached you. And the report: enough... adult⊙ It is exaggerated and a rhetoric if he was shown in the matter ... and he reached the Faris when he extended his hand with the tenderness of his horse to increase in his running. Matter, and this meaning is present in the eye, as it came: "Exaggeration: to reach your effort in work." In the goal is its end, that is, it was not satisfied with the desired goal, but rather added to it (1)

Literature review

Idiomatic meaning:

The linguistic meaning meets the idiomatic concept of exaggeration, as what is meant by it is to multiply, stress and exaggerate something. Sibawayh quotes from Al-Khalil saying: "Al-Khalil claimed that the subject, the accusative, and the accusative, towards the saying and the saying, are only in the amplification of the thing, its stress and exaggeration, but their words occurred as masculine", and Sibawayh referred to this concept, saying: "They used the subject noun, if they wanted to exaggerate the matter, as if it was based on a subject, because he wanted with it what he wanted with a subject from the rhythm of the verb, but he wanted to talk about exaggeration." Al-Mubarrad gives an example about it to clarify, saying: "He drank, so he is a drinker. Buildings, then from that effective you say a man fighting if he kills a lot, as for a killer, it is for little and a lot because it is the origin... And from these buildings, it is dependent towards beatings, killing and riding, you say It is the cruelty of Zayd if he hits him again and again." And he did not differ from his predecessors in defining the constructions of the most used exaggeration. "Forgiving" or "Faoul" as "Shukour" or "Faul" as "Manhar" or "Fail" as "Knowing". Mafl ", then "fa'il" and then "verb", and their path was followed by al-Muradi, Ibn Hashim and Ibn Aqil. The hadith scholars did not differ from the ancients in the concept of exaggeration. exaggeration in the meaning, with its emphasis and strengthening." So the forms of exaggeration are constructions to which the subject noun is transformed to indicate the multiplication of the event in quantity and quality, as you say: a murderer: a lot of the occurrence of the murder event from the murderer And the purpose is to confirm the realization of the meaning, and to indicate the number of times the event occurs and its abundance, because these formulas indicate the abundance, unlike the noun of the subject that indicates the fewness and the abundance. (2)

The first topic: the structures of exaggeration:

They are formulas derived from the triple origin to indicate multiplication and exaggeration, and these formulas varied between steady constructions that were termed by analogy and others that are not subject to analogy, but are auditory, and we will summarize the saying in both:

Continuous measurements

Five formulas mentioned by the scholars: effective, accusative, accusative, fa'il, and verb. Sibawayh mentioned that these formulas are the origin of the exaggeration of the subject's noun, saying: "And they used the subject's noun, if they wanted to exaggerate the matter, as it would if it was based on a subject. Because he wants by him what he wanted by a verb from the rhythm of the verb, except that he wants to talk about exaggeration. So what is the origin on which most of this meaning is: fa'oul, active, fa'il, and verb? And he came: A act as a merciful, a knowledgeable, a monitor, a hearing, and a vision. These buildings are effective towards the beatings, killing and riding, saying it is the beatings of Zayd if he hits him time after time...Among these buildings is active towards a striking man and a fighting man, and from the words of the Arabs, it is the bevels of its gates, and as for what was effective towards the Compassionate, All-Knowing, Ibn Khalawiyyah specifies Ten without constructions for exaggeration distinguishing between standard and acoustic weights, and they are: "The Arabs build exaggerated nouns on twelve constructions: active as a fasiq, and

a verb as treacherous, and effective as a treacherous, and effective as a treacherous. As a narrator, and a traitor. And effective as a flasher for many words. And effective as a reward." (3)

Ibn Malik mentions these weights in his Alfiyyah, saying:

Active, accusative, or accusative... In abundance, there is an alternative subject

So he deserves his money from work... And in the active, say that and do

Al-Radi did not differ from his predecessors in defining the structures of the most frequently used exaggeration. He says in his book Sharh al-Kafiya: "If he intends to multiply and exaggerate what is among the nouns of the subject on the weight of 'fa'il', he amends it to: 'fa'ul' as 'ghaffar', or 'fa'oul' as 'fa'ul'. "Thank you" or "fasive" like "manhar" or "fail" like "knowing" or "verb" like "cautious". And Abu Hayyan Al-Andalusi points out to the varying connotations of these buildings, saying: "These proverbs vary in exaggeration, so they are exemplary for those who multiply them a lot, and (active) for those who have become like art, and active for those who have become like a tool, and active for those who have become like a gift, nature, and verb For those who become like a disability, and their path was followed by Al-Muradi, Ibn Hashem, Ibn Aqil, and based on the above, we find the scholars unanimous on the regularity of five buildings for exaggeration, which are (active, effective, effective, verb, and effective), and it is noted that the morphists did not divide the buildings into analogy and auditory However, in their words there is evidence that the first four buildings are standard from that Sibawayh, he indicated that these buildings are the origin of exaggeration, just as the standard formulas are required to be steady and frequently used (5)

Unscaled buildings:

There are formulas for auditory exaggeration that are not regular and not subject to measurement, and they are more than the standard, and they are close to (88). Professors Dr. Khadija and Muhammad Diaa al-Din tried in their research to attend those auditory buildings, saying in his conclusion: "The weights of exaggeration formulas through statistics amounted to (88) A structure used in speech, mentioned by grammarians in their books, and among the most famous of them, (6)

Effective: towards: drunk

Active: towards: scented

Verb: hamza

Faoul: towards Farouk

effective: sign

The second topic: it is impossible to derive the exaggeration form from the verb above the triple except (act)

Some of the morphists went to the fact that the construction of exaggerated forms is only formed from the abstract triple verb, and it was not formulated from the verb above the triple except (act), and among those who explicitly state that is Ibn Malik, as he says: "And the steadfast one is frequently used to build these examples from the triple, and it may be built from "Do": "active" as "understand," so it overtakes. The ternary verb is in the (subject) form, as he says: "If he intends to multiply and exaggerate the name of the ternary subject, he will turn it into a passive "like a drug" or a participle like a beak, or a participle like a species, or a participant like a knowledgeable one, or a verb like a caution, and he mentioned them… from his saying: "about Fael", because the noun of a subject other than the trio does not have a subject, and it may be built as a passive, a passive, a fa'oul, and a participle of verbs, as they say: overtake, humiliate, perish, and warn, whoever perceives, insults, perishes, and warns, and that is a few." And Muhammad al-Jujri indicates that the compiler has been silent The derivation of exaggeration forms from other than the triple, as he says: "It may be built (active), (active), and (verb) And (will) and (fail) from (do), as they say: (draak) who overtakes, and (splurge) from the one who is exhausted, and (perish) from the one who is lost, and (harbinger) from the one who forewarns. But it is few. For this reason, the compiler was silent about it, and perhaps his words could be understood as negation." Al-Jujri clarifies that Ibn Hisham's silence on deriving exaggerated forms from the non-triple verb is evidence that it is not used in Arabic, and Al-Ashmouni did not differ from his predecessors, as he says: "These examples It is not built from other than the triple, and it is like that except rarely, ... and perhaps it is built on active, active, active, and adverb of action, referring to his saying: He who perceives and captivates if a remainder remains in the cup, and the giver and the despised are those who give and insult, and the hearer and warner He who hears and warns, and the one who is lost is lost." Abu Hayyan Al-Andalusi mentions that most of these buildings are formulated from the triple origin, and its coming from the verb more with a hamza in its beginning, saying: "The example is what is converted from the subject noun of exaggeration into a passive, passive, passive, and passive. It is a verb, and it is often converted from the abstract trio, and its construction is deviant from verbs heard from: Mahwan and Giving, Mahda and Rashad, Jazzal, Zohuq, Drak, Saar, Nazir, Pain, and Hearer who insults and gives, and guides, and guides, and guides, and rewards. And warn, and pain, and listen" (7)

Based on a precedent, it is clear that the scholars paid attention to the regular forms of exaggeration, forming a criterion by which to measure, and they restricted its construction to the abstract triple verb only, and pointed to the abnormality of its construction from the verb more (I do), and perhaps their restriction of the exaggerated forms of the triple verb only came for two reasons, the reference of the first generation Scholars have shifted from the form of (subject) to the five regular forms, and the form of (subject) is not formulated except from the triple, and the second matter is that there are no exaggerated forms from other than the triple in systems, or prose except for the masculine forms (draak, giver, humiliated, warner, ..etc.) We conclude from that that exaggeration formulas are impossible in analogy

and hearing, and their derivation is from above the trio, such as (get excited, falter, and establish, etc.), and they were not mentioned in Arabic speech, and the Arabs heard them and transmitted them by the narrators in prose or compositions. Exaggeration forms you find them limiting it to the triple verb, and they attribute its formulation from (act) to the abnormality, and this indicates that the verb above the triple, whether it is just or more, is impossible to construct exaggerated forms from, so it is not heard of the exaggerated form of the verb (go) or (roll), and it indicates Prof. Khadija Zabbar Al-Hamdani pointed out the different causes in the formulation of the exaggeration structures of the verb The quadratic (do), saying: "The reason for the Arabs using the exaggerated constructions of (do) more is justified, as we noticed that (realise) the Arabs did not use from its triple verb, so they had to change to the verb more, which is (realise), while the hearing is from (hear)) The overlap is very clear between the triple form (sana) and the non-three form (listen), as for (nadhir), we see that the triple verb (vow) has died, and the more verb (warn) remains (8)

The significance of the steady exaggeration weights:

The shift from one building to another in the linguistic system of Arabic was not arbitrary. Therefore, if it is desired to infer the multiplication of the thing, its emphasis and the increase of exaggeration in its occurrence, the subject's noun should be transformed into five regular forms in Arabic, such as (Foul: Varieties) and (Active: Fighting), (Fail: Hearing), (Foul: Contrasting), (Verb) Be careful), and these regular formulas that are subject to analogy, and perhaps other formulas that are not subject to analogy have been heard. Perhaps a question arises in the mind. Eating what came of these formulas indicates exaggeration and wanted by it to repeat the event with the intention of showing its multiplication?! Its connotation differs from one word to another, so sometimes it comes to the point of multiplying, and at other times it comes as a representative of one of the derivatives, or the source, and we will explain that by mentioning some examples.

First: passive:

It is considered one of the well-known exaggerated formulas, denoting the one who has a lot of the verb, or the adjective lasts with it, such as (sabourouchakur), as Sibaweh says: "And they used the name of the subject, if they wanted to exaggerate the matter, as it would if it was based on a subject, because he wants what he wanted by it With a subject from the rhythm of the verb, except that he wants to talk about exaggeration. So what is the origin that has more of this meaning: faoul? Al-Mubarrad explains this in giving examples, saying: "And among these buildings is fa'oul towards dharub, qatul, and riding. After a time, and other scholars went to that; therefore, the evidence that (faoul) is one of the structures of exaggeration, is the multiplication of the occurrence of the verb, for this reason the significance is considered the basis for distinguishing the structures that came to exaggeration from others, because we cannot be certain that every word is built on (Faoul) denotes exaggeration, so the researcher in the books of Arabic and its sciences finds that this formulation was not limited to exaggeration only, but came as a source of the necessary verb, as it derived from the noun of the object towards (sweetening, riding), and the impossibility of the intent of these words to exaggerate or clarify The repetition of the occurrence of the

verb, and it will explain the patency There are some expressions and change their meaning despite their coming to (active) in the following (9)

1/ Rasool:

Rasool is a word based on the verbal form of the triple verb (rasal - send), and this formulation was not intended with the intent of multiplying and exaggerating the event of transmission, although it was mentioned in one of the regular forms of exaggeration, but it indicated other meanings, and it was mentioned in dictionaries, as it came in Al-Ain Its meaning is the abstract event, which is the message: "Messages: the Messengers: the one in which there is a continuation, and softness." And Al-Khalil mentions the indication of Rasool, saying: "And the Messenger means the message." who follows the news of the one who sent him; It was taken from their saying: The camels came as messengers, that is: successively. {I am the Messenger of the Lord of the Worlds} (Al-Shuara': 16), meaning: I am the message of the Lord of the Worlds. Meaning: Those with the message of the Lord of the worlds.... This is what Al-Akhfash said. He followed the news as the Messenger of God, may God's prayers and peace be upon him, following the revelation of God Almighty, and this indicates that it is an abstract source that indicates the event only, and it was not intended to exaggerate, and multiply the event. : I worship God, you are His Messenger and His Messenger, because you do not want with verbs here what you want with it in various kinds, because you do not want to sign an action from Him on Him, for it is in the status of "your saying": I worship God, you are old to Him. And you say: I worship God, you are just for him, and I worship God, you are a sitter for him, because you do not want it to be an exaggeration in a verb, and you did not say: sitting, so it is like a subject, because this is a noun. The course of the verb, and that is similar to your saying that this is a messenger, and not in the same way as beatings, because you say a man who beats and beatsIf you say a messenger, you do not mean by the meaning of a verb, but rather you mean something other than that he sent, and the verb from him sent sends, and the object is sent Once, it is not an exaggeration, and as for dharub, it means the plurality of beating." (10)

And Al-Jawaliqi followed them in that, explaining in his explanation of the writer's literature that (faoul) is one of the forms of exaggeration, but in the structure of (rasul) it did not indicate exaggeration, as he says: "It was said that he was called a messenger because he has a message, and he is faoul in the sense of fa'ul from the weights of exaggeration, as forms of those who multiply a lot And the Messenger in other than this place with the meaning of the message. Al-Zajjaj said in the words of the Most High, "I am the Messenger of the Lord of the Worlds," which means, "I am the message of the Lord of the Worlds," that is, the possessor of the message of the Lord of the Worlds. Siraj al-Din al-Hanbali: "And a Messenger" has two aspects:

One of them: that the adjective - meaning mursal - is "active" like the patient and the thankful.

And the second: It is - in principle - a source, and from the coming of the Messenger a source.

And in the Treasury of Literature came an opinion that agrees with him, as it is quoted from the most knowledgeable, saying: "The most knowledgeable said: The Messenger is here in the sense of the message, and he is among the things that came with actions such as ablution and purification." That is why he is flexed at one time and singled out at other times, and he is the one who conveys the news of his being sent to his purpose . In spite of the fact that the word (Rasul) came on the adjective (plural), but it did not denote a lot in the event of transmission, elongation, and exaggeration in it. messengers) (13)

Milking, riding:

The two words came on the meaning of (faoul) from the triple verb (milk - milking) (rode - ride), and both verbs are transitive. Some linguists have noted the significance of these two words. Ibn Qutayba mentioned their significance, saying: Al-Azhari says: "A milking she-camel with milk, so if you make it a noun, you say this sweetness to so-and-so, and they may take a distraction out of the sweetness, and they mean the likeness of the ride." And riding is when they ride, likewise milking and milking when they are milked." And Al-Jawhari states in his dictionary that it replaces the object: "And riding and riding: what is ridden." It says: He has no ride, no load, no milking, that is, what he rides, milks, and carries on. And Aisha, may God be pleased with her, recited: (It is part of their riding). Rakuba: a tuck between Mecca and Medina at the limp. And the way of riding, that is, ridden." And Ibn Jinni indicates that (riding and milking) are two absolute nouns, whether it is milked or not milked, or it is ridden or not, as he says: "This is our milking, and our riding," so he calls it "the milking and the riding." And if there is no "milking or riding" at the time, because it is their habit for this to happen to them.

And his master's son followed him in that, saying: "And the ride, and the ride is from the camels: that which is ridden.

And it was said: riding: riding, and riding: appointed for riding." Ibn Jinni indicates that they are absolute nouns that were not used exclusively at the time of milking or riding, saying: "and riding," even if it was not at the time "milking, nor riding," because it is their habit that this is happening to them " And Ibn Manzoor refers to what distinguishes the coming of its indication of (the object), as he says: "The same is the sweetness, but rather He came with a distraction because you want the thing that is milked, i.e. the thing that they took to milk, and not to overdo it; The same is true of riding and other things. A sweet and milking she-camel: for the one who is milked And the distraction is more, because it means a participle. A fox said: a sweet she-camel: a milked one. (14)

The summary of the foregoing is that (mounted, and milked) it is impossible for it to be intended to multiply the occurrence of the verb (kneeing, or milking), but what was meant by the meaning of the act of riding or milking 'that is, what is ridden, and what is milked, so when the intent of exaggeration in the formula is absent, it came out of the buildings Exaggeration refers to the indication of the infinitive that is representative of the object's noun, and the reason for its lack of significance to the rhetoric is its specification by the connotation of the object's noun, and the object's noun denotes the one upon whom the action

occurred, and whether it is less or more, unlike the exaggeration form whose desired purpose is to multiply the event only; Therefore, it is not permissible to combine the two signs together, as it is impossible for the name of the object to be indicated by exaggeration

Second / effective:

It is one of the most widely used forms of exaggeration, such as darrab and drink, which stems from its derivation from the abstract triple verb, and the secret of its significance is the multiplication of the verb by repeating it time after time. The repetition of forgiveness of sins) and Wahhab: a lot of giving gifts. And the second type: is its indication of the craft and the industry, such as (carpenter, blacksmith) for those who practice blacksmithing and carpentry, so the repetition is useful, except that this form does not come from every triple verb, as signs came from some Linguists indicate its abstention in places, including which we will explain as follows (15)

The absence of some letters on a zen (effective):

This formulation was distinguished by the fact that it came to crafts and professions, due to its inherent and recurring nature, and because professions such as carpentry, groceries, and others are practiced daily, so it came with a weight (effective). The formulas are coming to this zina, saying: "And you say to whomever one of these things I made: frankincense, tamar, and nabal. And this is not said about all of this. Barley: a slogan, and not for the owner of the flour: Daqaq." And Al-Mubarrad indicates that the weight (effective) constitutes the analogy in all professions, even if it is not actually one of them, indicating its indication of the abundance in it, as he says: "This is the chapter on which the noun is built for the meaning of industry to indicate lineage As indicated by the ya'), and that is what you say to the owner of clothes: reward, and to the owner of perfume: a perfumer, And for the owner of the garment: bazaar, but the origin of this is to repeat the verb, as you say: This is a man who strikes, and a man of fighting, meaning: this is a lot of it, as well as a tailor, so when the industry was suffering for the species They did that to him, even if he did not do it. Towards: a marketer, and a perfumer. As the first one built on (effective), and the later linguists went to what Cebuyh went to by mentioning his opinion, the proverbs of Ibn Sayyidah, and Al-Muradi indicates that these buildings are not measured, as he says: "These buildings are not measured, even if some of them are many, this is the doctrine of Cebuyh. He said: It is not said to the owner of flour Daqaq, nor to the owners of fruits Fakih, nor to the owner of wheat Barar, nor to the owner of barley is a logo, and the cooler measures this. :" All of this depends on hearing, and none of it can be measured, even if it was a lot in their words, Sebawaih said.It is not said that the owner of wheat is barar, nor the owner of barley a slogan, nor the owner of flour a flour, nor the owner of fruit, nor the owner of fruit, and the cooler is measured by an effective and effective door, because in their words there are more than can be counted."

And it is clear from the aforementioned statements of scholars that the words (brarr, slogan, humor) are formulas that are forbidden to come to (effective), justifying that because this formula is auditory, and it was not an analogy for every noun that denotes a profession, in addition to that these words were not mentioned in used Arabic dictionaries, Which indicates

that they belong to the field of the impossible, and the researcher believes that professions are exaggerated formulas, so your saying the carpenter is a lot of carpentry, and what is meant by it is the repetition of the verb (carpenter), like your saying a drab: a lot of multiplication, repeating one limit after the other, so when you come up with those words that are not used, we find that there is a difference in the significance From the verb and the noun to be built (active) from it,

An example of this: the word (flour), in the triple verb (knock, beat), came in the eye: "I pounded something, and everything I broke piece by piece, except that they say: I broke it… and you say: The thing beats, it beats accurately… Daqiq: flour, and its meaning came: grinding in the Arabic tongue, and flour: grinding, and we conclude from that that pounding and grinding have one meaning, which is breaking the thing into fine crumbs. They also dispensed with b (leave it) and its derivatives from (wather, wadda), as the word (miller) came in the dictionaries used unlike (dakqaq). The miller. As for the (slogan) of the barley: it was not a craft practiced by the person, which results in repetition of the event and the concomitant, but rather it is a type of grain, as it came in the Sihah: "And barley is from the grain, one is a barley," and it is derived from the triple root (hair). It came for another meaning that differs from barley and the subject of it (poet). R: good poetry. And a man is a poet, and the plural is poets." Likewise, he reported (poetry) the meaning of hair in the body. And a man (hairy) with a lot of body hair, and a people (hairy). And one (barley) is (16) rituals. Perhaps the (effective) formula was omitted to denote the owner of the barley, for fear of confusion in the meaning denoting the abundance of proficiency in poetry compositions, because the formula of Shaar is closer to denoting the abundance of poetry compositions than denoting the owner of barley, because he composed Poetry is an event and is repeated with the difference in barley as a name for the grain, and the grain has no event that indicates it, except for planting it or harvesting it. Use these formulas

2- Impossible effective adverb:

The structures of nouns in Arabic varied in terms of endings, so what ended with a thousand before it was a correct letter called maqsour (asa), and whatever ended with a hamza preceded by a thousand is extended (desert). The scholars are unanimously agreed that maqsour is every Arabized noun that ends in a vowel with a thousand, and this alif is inverted from one of the two origins (waw, or yaa) in the abstract triple construction (occiput, staff), or it is appended to the appendage towards: (pregnant), or for the feminine form towards: (Hanbata). The main criterion in it is that it ends with a thousand before it is an integer open letter, and it seems that this restriction interferes with the construction of the (effective) formula; Because the letter before its end is an alif, and this is what some morphologists pointed out. He explains that al-Maradid, saying: "The extended one is a ya' or a waw that occurs after an extra thousand, or two alifs fall for the feminine form, so the second is replaced by a hamza; If the omission occurred here, the extended one would have been shortened, so move it to what I mentioned to you. The position of the lam after an extra thousand, then if it is from the waw and the ya', or what it originally spurred; towards: a saqqa, and a gazza, oh boy, because it is the one that irrigated and conquered." It does not come exclusively, as it

says: "The buildings of the maqsour, which are eighty buildings… The buildings of the extended building, which are fifty buildings… Effective", which indicates that this formula does not come exclusively, and Abu Barakat Al-Anbari goes to declare this, saying: "Effective to multiply the action towards Dharrab, and fight And it does not come in his door restricted." Ibn Malik mentions the reason for making (active) one of the modal weights, saying: "And from the extended is a standard mod... what is formulated from the infinitives on (active), and from the adjectives on (active), and (affective) with the intention of exaggeration. ..because its analogues from the Sahih had expelled the universe before its end an alpha... like (Al-Khatar)", and Abu Hayyan Al-Andalusi did not deviate from his predecessors, he went to that the tide is necessary, he says: "the tide is measured in every disease of the other before the last of its counterpart from The correct one is either adherence or victory, for adherence is an effective balance towards enmity and calmness, and their counterpart is fighting." (17)

In the light of the foregoing, we find that the form (effective) is impossible for the adverb of the maqsour to come in its door, meaning the noun that is based on the adjective (effective). before the last letter towards (throw or eliminate) on a verb (active) that becomes (ramaa, qada), so the first two letters meet with the addition, and the other for the verb, so it is not possible to intertwine the two thousand; Because the alif does not merge, in addition to that, it is not permissible to combine two consecutive combinations in one word, just as it is not permissible to omit one of the two thousand; Because if you omitted one of them, its indication would have changed from the exaggerated form (effective) to the form of the verb more than the weak eye (verb), and confusion would occur between the two indications, so the inversion of the second alif – knowing that the alif is reversed from the origin of waw or yaa – hamza, is the correct solution according to the morphological rule (Every ya' or waw, followed by an extra alif, is replaced by a hamza) (18)

To sum up the above, it is impossible for the noun that is restricted to Zena to come (effective) for the following reasons:

The adverb of the verb lam is preceded by an appendage of a thousand, so its heart must be a hamza, so it is one of the nouns that are extended in record length.

The scholars' statement that "effective" does not come to be restricted, and that it is included in the extended field, was another reason for the impossibility of using it.

When extrapolating the language sources from books and dictionaries, we did not find an exclusive noun used on the (effective) gender towards: (Qadaa, Rama), all of this was clear evidence of the impossibility of the existence of the exclusive noun based on the (effective) gender.

Third, it is impossible to derive the exaggerated form from the verb denoting colors:

The coming of verbs indicative of incidental qualities or color and defects prevails from the intransitive triple verb (verb does) Chapter Four, Al-Radi says: "And from colors, defects, and ornaments to a verb." I say: I know that the analogy of a past participle of a verb - by breaking - is one of the internal remedies such as pain and twisting, And what suits the medicines from the inner defects, such as confirmation, hardship, and sadness, and so on from the hypocrisy and lightness other than the heat of the inner and the fullness, such as the legacy, the drum, the evil, the slander, the joy, the anxiety, the anxiety, the anxiety, and the anxiety, and the anxiety, And digestion, and baldness - to be on do, and its feminine is on verbs", so they are adjectives that accompany the subject and are stable that describe his form without deficiency or increase; therefore, those verbs refrained from denoting exaggeration, and some linguists stated that the exaggeration form was not derived from these verbs from what Sibawayh narrated On the authority of al-Khalil, he said: "And al-Khalil claimed that they only prevented them from saying about this what I am doing, because this has become to them the status of a hand and a foot, and what does not have an action in this manner. Don't you see that you do not say: What is his hands or what are his legs, but rather you say: What is his hand and what is his leg, and so on . You exaggerate and you do not want to make it the same as everyone who is hit by a hitter and a good man." And it is clear from this saying that the reason that led to preventing the derivation of exaggerated forms from verbs denoting colors and defects is that these verbs do not indicate an increase or a decrease, i.e. differentiation. A person is like hand or man, so the abstinence of the derivation of the buildings of exaggeration, such as the rule of building, do the preference from it, and he followed it in that cooler, referring to the cause of abstinence in the saying of Hebron, saying: "It is that this is something that has been established and stabilized, so it is not permissible in it, and it is not permissible. And the man", and Ibn Al-Sarraj did not add more than the previous ones. He combined the rule of refraining from exaggerated forms with the rule of refraining from constructive (I do) exclamation; because both of them are a stable and fixed description that is not subject to increase or decrease, as he says: "The chapter on what is not permissible in it" is what I do... And so are all the colors Creation and what was not in it "what I do was not in it" I do with it. And likewise: I do from him, and likewise also a participle and a participle towards: a cruel man and a benevolent man, because this is in the sense of: what I do well, because you only want to exaggerate.

Sibawayh said, pointing out that the exaggeration formulas are treated as (do the preference) in the rule of refraining from formulating them from these verbs, saying: "He called them not to say: "I do from him in what they do not say in it what I do that I do is an act, and if he refrains from the verb, then he is in The name is more abstaining; Because the origin of this construction is for the verb, and what indicates that its origin is for the verb is that every verb has its future on "do", so it is for the speaker to do something like "go" and "do", but he did not allow "what he emphasized ... These things are not in the accusative or accusative As you say: "Rough and a good-natured man," because this is in the sense of what he has done well, but you want to exaggerate and you do not want to make him in the position of everyone who is struck by a hitter and a good man. that we mentioned, but it is in the meaning of what I do in exaggeration" (19)

In the light of the foregoing, we conclude that the derivation of the exaggeration forms from the necessary verb (verb does) that indicates the color or the defect is impossible and the reason for its impossibility is that it is a stable description in the verb that is not subject to increase or decrease, and this is different from the indication of the exaggeration forms, as its first benefit is to indicate the increase in the recurrence of occurrence So, if the verb (eye, red) is more like a member of the human body, such as (a hand or a leg), then how can an exaggerated form be derived from it as a matter of assumption, not using (kowed, donkey), in addition to the stability of the description in it, it is the coming of the verb from it intransitive and the participle noun is not derived from it On the measured construction (subject) and it resembled that necessary verb (verb to be acted), which made it impossible to construct exaggeration formulas from it, in addition to that, from extrapolation of language books and their dictionaries, we did not find structures that indicated exaggeration derived from colors or defects, especially the phenomenon, so all of that was evidence of its degree in Assignee field .

Conclusion:

The aim of the research is to explain the phenomenon of the impossible in the formulas of exaggeration by defining the constant criterion, and what is contrary to that is outside the framework of use. Through the analysis of some buildings, the study reached a set of results:

1. The competence of formulating exaggerated structures from the abstract triple verb, and the impossibility of building them from the non-triple verb except (I do), so it is not permissible to formulate them from the verb (extract) for example
2. The connotation represented the main axis in distinguishing between forms, whether they were exaggerated forms or based on an indication of another meaning such as a source or an object-noun.
3. The building that is not used in Arabic, and it includes buildings .

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17. See: Al-Kitab Part 3/539, Al-Muqtadab Part 3/84, The Complementary, p. 76
18. Explanation of the Book of Sibawayh, Part 4/472-473

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