The study showed a phenomenon of Arabic grammar, which is the establishment of a grammatical function in the place of another, and the search was for what equivalent of the verb, so a group of linguistic elements took the place of the verb, and it is the name of the verb, sources, derivatives, pronouns, and these elements took the place of the verb in its signficance to the event and time, the study dealt with the commonalities between these elements and the action that made them fit to take their place.

Keywords: Denominator, Verb, Infinitive, Pronoun.

Introduction

The verb is one of the divisions of Arabic speech, the noun, the verb, the letter, and the verb is what indicates an event associated with a time with its known divisions, the past, the present and the imperative. It was not in a fixed format, as it is diverse and numerous, so the research will be divided according to this diversity into sections, which we successively study it.

Problem of Research

The problem of the research is that the Arabic language includes linguistic functions that take the place of the verb as the grammarians express, and this represents a problem that must be shed light on, and knowledge of its expressive dimensions and linguistic connotations.

Aims of Research

The research aims to identify the places in which linguistic functions represent the verb, and clarify the opinions of the grammarians in them, and reveal their connotations and evidence in speech, and the expressive features that they contain.

Importance of Research

The importance of the research is manifested in the fact that it provides a linguistic explanation and grammatical analysis of the issue of prosecution, which occupies a large area in the Arabic language, especially in what it represents for the verb from the various linguistic functions.

1. The Noun of the Verb Equivalent of the Verb

Al-Suyuti said in defining the nouns of verbs: “They are the nouns of verbs that took the place of verbs in action, not in the conduct of the verbs, as their structures do not differ due to the different time, and do not conduct nouns because they are not attributed to them” (Al-Suyuti, 1990). The names of the verbs take the place of the verbs in denoting the event and the time. Ibn Aqeel said: “The names of the verbs are words that take the place of the verbs in denoting their meaning and action, and they are in the sense of the command, which is a lot in it, such as (mah) meaning to stop and (amen) meaning (to respond), and they are in the past sense, such as (the difference of Zaid and Amr), and (Heyhat) meaning (after), it says (Heyhat
Al-Aqeeq) and its meaning (after), and in the present tense sense such as (Oh) meaning (I ache) and (Wei) meaning (‘A’ajab)” (Ibn Aqil, 1980)). The nouns of verbs that take the place of the verb are of three types:

1- Past tense noun: It is a verb noun that equivalent of the past verb, such as (Hayhat), as it: “indicates the past verb (after) and takes its place in performing its meaning, action, and time, without accepting the special sign of the past verb, such as one of the two ta’as. The static feminine or the subject’s ta (Hassan, 2004), and this is what Jarir said (Jarir, 1991). Hayhat hayhat Al-Aqeeq and who cosider to it, and Hayhat Khilin bi Al-Aqeeq we want to reach.

The noun of the verb (hayhat) is the noun of a past verb that took the place of the past verb (after) in the case of its construction on the conquest and in its past tense and in its raising of the subject (aqaeeq), but it is not a past verb because it does not accept the signs of the past verb such as the feminine static ta’ or the subject ta’. (Ibn Malik, 1979).

2- Present verb noun: It is a noun that denotes what the present verb indicates. Ibn Malik mentioned the name of the present verb, so he said: “Afa” means “I am bored”, “Wei” and “Waha” means “I like” and “Oh” means “I am hurt” so it is “we” that means “I am hurt.” (‘A’ajab) the Almighty’s saying: ‘(Ah! It is certainly Allah Who gives abundant or limited provisions to whoever He wills, and He can do it) (Surat Al-Qasas). (Ibn Malik, 1982).

3- The noun of an act of an order: it is a noun that indicates what is indicated by the act of the command and takes its place, but it does not accept its mark such as (Eyak) “it indicates the act of the command (Eyak) without accepting the sign of the command” (Hassan, 2004). The common factor between the act of the command and the noun of the command act is the indication of the request “If the word denotes what is indicated by the act of the command, but it did not accept its sign, then it is not the act of an order, but rather it is the act of an order” (Hassan, 2004).

2. The Letter Taking the Place of the Verb

The letter is one of the three parts of speech, and grammarians have defined it as a word that denotes a meaning in others (Ibn Hisham, 2004). The letters that take the place of the verbs are as follows:

• Amma

It is known that (Amma) is a letter that comes in the context of the condition, and it carries two indications, the first is that it equivalent of the conditional tool, and the second indication is that it equivalent of the verb of the condition. Because it stands in the place of the conditional tool and the conditional verb, and after it there must be an answer to it, so the basic principle is in your saying (As for Zayd, it is a starting point), no matter what, then increase the starting point, so the conditional verb and its tool were deleted and (as for) their place was established” (Al-Muradi, 2008). It is clear from this text how the letter (ma) took the place of the conditional verb, so the conditional verb and the conditional article were deleted in order for (Amma) to take their place.

• Calling letter (O)

(O) is a letter of call that was originally placed to call out to the addressee, as it is a letter intended to alarm the addressee to accept you (Al-Zajazi, 1985). But the scholars of Arabic, in order for their rules to be straightened, said that the Mansoub has a tool set up, and the caller with this tool is similar to the accusative, so they said that (Oh) the call took the place of the verb (I pray), so I set the herald as the object is placed in it, so Al-Anbari said while talking about the herald: “But we said that it is in a position Set up ; because it is an effect; Because the appreciation is in your saying (O Zayd) pray for Zayd or I call for Zaid, and when (Oh) stood in the place of (I pray), I did his work” (Ibn Al-Anbari, 2003). Sibawayh was of the opinion that there was a verb that was omitted due to frequent use and became (Ya) instead of it, that is, it took its place, so he said: “They omitted the verb due to their frequent use of this in speech, and it became (Ya) instead of it” (Sibawayh, 1988). These texts clearly reveal how the letter (Ya) took the place of the verb (I call and I call).

Exception tool (Ella)

Al-Anbari attributed an opinion to the Kufics in the presence of (Ella) in the exception in the place of the verb (excluded), so he said: “As for the Kufics, they argued that they said the evidence that (Ella) is the agent, because (Ella) took the place of (excluded), don’t you see that if you said (the people rose) Ella Zayd) The meaning in it was that he excluded Zaid, and if you said (excluding Zaid) it would have to be erected, and the same is true with what took his place” (Ibn Al-Anbari, 2003).

And this view that the Kufics said, although it is not supported by the Basri, is clearly indicative in the linguistic reality in that the letter (Ella) took the place of the verb (excluded) in the meaning, as it excluded what came after it from what preceded it, and also took its place in the work, so the accusative act in the exception.
3. The Infinitive Equivalent of the Verb

The source is the word denoting the event abstracted from time. And the participation of the infinitive of the verb in denoting the event qualifies it to take its place in some places of speech (Al-Akbari, 1995), especially if the care is directed to the event and is not concerned with time. We will mention here some of the opinions of Arabic scholars in places where the infinitive took the place of the verb. Ibn al-Warraq said: “The sources in which the alif and the lam take the place of the verb of the command, as their saying is cautious, cautious” (Ibn al-Warraq, 1999). Ibn al-Warraq clarifies that the infinitive equivalent of the action of the command in their saying (precaution, caution), meaning the act of the command (Eyak), and likewise Al-Anbari went to such an opinion in the infinitive standing in the place of verbs, and this is due to the presence of the common factor between them, which is the indication of the event, so he said: “But they established These sources are the place of the verbs in these places, because in the words of the sources there is an indication of the verbs” (Ibn Al-Anbari, 2003).

And because the source took the place of the verb, and represented it, so the verb was deleted. Sheikh Khaleed Al-Azhari said: “The confirmed source may take the place of his used or neglected action, so he refrains from mentioning it with him, that is, he refrains from mentioning the verb with the source; for his standing” (Al-Azhari, 2000).

Al-Suyuti believes that it is not permissible to combine the infinitive and the verb that takes its place, because this is a matter of combining the substitute and the substituted for it, so he said: “Because the Arabs establish the infinitive if it mediates the place of the verb and deletes it, so it was like combining the substitute and the substituted, and it is not permissible to combine the substitute and the substitute and weaken its emphasis.” (Al-Suyuti, 1999).

Al-Suyuti conveyed an opinion to Ibn Asfour about the placement of some sources in the place of her actions, so he said: “What Ibn Asfour mentioned is that these words are news, for he said (A’ajaban, Hamddan and thank you) three of them are sources that list the place of their actions that are accusative to them, i.e.: “A’ajab A’ajaban, Ahmaad Hamddan, wa Shokran” (Al-Suyuti, 1999) It is clear from this saying that these sources took the place of verbs that are in the present tense, the source (A’ajab) took the place of the verb (liked), as well as all other sources that showed their omitted verbs in their appreciation of that towards (Ahmadd Hamdan).

Al-Zajaj dealt with the issue of the sources taking the place of verbs, and he said, “And the confirmed sources are like mentioning the verb secondly, as if you said: Slamt Tasleman, fa qad Qult Salmt Salmt” (Al-Zajaj, 2004).

4. The Pronoun Equivalent of the Verb

Ibn Al-Warraq spoke about the pronoun in the place of the verb, and he answered a supposed question, why did the Arabs single out the pronoun (Eyak) so they set it in the place of doing the command, so he said: “The answer in that is that (you) they set it in the place of doing the command, it is not permissible to show the verb with him, as for other nouns, they did not He equivalent of the verb with him, so it is permissible to show the verb with him, but (you) is singled out for this, because it is a noun that only occurs as a sign of the subject, so its word indicates that it is an object. The accusative that the accusative verb requires did not take its place, and when I singled out (you) in this sense, it may take the place of the verb” (Ibn Al-Warraq, 1999).

Sibawayh had taken such an opinion in establishing the pronoun in the place of the verb after deleting it, so he said: “(Eyak) instead of the pronunciation of the verb, as the sources were also towards caution” (Sibawayh, 1998). Likewise, al-Mubarrad went to establish the pronoun (eyak) in place of the verb and gave examples of that (Al-Mubarrad, 1994).

5. Derivatives Take the Place of the Verb

The derivative is the description denoting the subject and the attribute. Ibn Aqil said: “The derivative is what is taken from the infinitive to denote the meaning and its owner, such as the noun of the subject, the noun of the object, the suspicious adjective, and the verb of preference” (Ibn Aqil, 1980), and because the derivation indicates the event and the subject possessed by this. The event, it shares with the verb in denoting the event, so it takes its place in some places, including:

- **Name of Subject**

Ibn Al-Siraj spoke about the solution of the noun of the subject in the place of the verb and he cited the opinions of some scholars and discussed them, so he said: “These allow (the one who hits you, you are Zaid), they want (the one who hits you, you Zaid). hither) and evaluate it in the place of the verb” (Ibn Al-Siraj, 1999), and it is clear from Ibn Al-Siraj’s saying that he sees that the subject’s noun (the hitter) equivalent of the verb (hit), so he raises what the verb raises, because of its participation in the indication of the event and dealing with the standing of the verb. The name of the subject in the place of the verb is Ibn Malik, so he said: “If
The best of the children of Lahab, so do not be a nullifier (Al-Azhari, 2000).

He talked about grammatical issues in this part and about the issue of the derivative (good) taking the place of the verb, so he said: “(good) is a news that is presented and did not match because the chapter (Fa'aasel) does not require matching, then this description is in place of the verb because of its strong resemblance to it, and for that What prevents the action from being prevented is nAmma reported nor diminished..... Just as the act does not accept any of that” (Al-Suyuti, 1990), and it is clear from this text that the description in place of the verb made him take some of his descriptions from them that he does not tell It is not smaller than the verb is characterized by these descriptions.

Conclusion

At the conclusion of this research in (The Equivalent of The Verb in Arabic), I mention the results obtained from it, which are as follows:

1. It is from the aesthetic form of the Arabic language that it alternates between the parts of speech in it, making one of them a place for another to fulfill its meaning and function, and from that it has established multiple nouns in the place of the verb to perform its function.

2. The research studied the names of verbs noting that it took the place of the verb in its three tenses, so the noun of the past verb took the place of the present verb, as well as the noun of the present verb took the place of the verb of the order. These nouns took the place of verbs in meaning, time and grammatical work.

3. Some of the letters took the place of the verb, including the letter of the conditional (Amma) it took the place of the conditional verb and its subject. Likewise, the letter of the call (O) took the place of the verb (call) and (Ella) took the place of the verb excepted.

4. Some sources took the place of verbs and performed their function, such as the source defined by (the) such as (cautious caution), as well as the confirmed sources of its actions such as (A'ajab) took the place of the verb (A'ajab).

5. The pronoun (Eyak) took the place of the verb, so the verb was deleted and this pronoun remained.

6. The noun of the subject took the place of the verb, so he acted as the verb does, so he raised the subject.

7. (Afa'al) the preference has a specificity in some linguistic usage that made it take the place of two verbs.

- Afa'al Superlative

The superlative is one of the derivatives and it is “formed from the verbs that may be marveled at to denote the superiority and describe the weight of (I do)” (Ibn Aqil, 1980) and the most verb of superlative is brought to the preference between two in one adjective, such as (Zaid is better). From Amr), and there is a special use in (Afa'al) preference, which is the preference between two adjectives for one person and not a preference between two as is customary in I do preference, so Ibn Malik spoke about this and sees that (Afa'al) preference here took the place of two verbs and said: «(Afa'al) It is preferable to be in a state over being in another, such as their saying (Zaid riding is better than walking), it is in the same position as your saying (Zaid at the time of riding is better than at the time of walking) and (Zaid today is better than tomorrow). The position of two verbs, for your saying (Zayd today is better than him tomorrow) is the same as your saying (Zayd increases his virtue today over his bounty tomorrow)” (Ibn Malik, 1982). We note that the special use of (Afa'al) the preference in the text of Ibn Malik made it take the place of two verbs and not the place of one verb as it is known in the derivatives.

Suspicious Characteristic

The form (fail) is one of the structures of the adjective suspicious of the subject, which is: “The adjective in which it is desirable to add to what is active in the meaning, such as (good-laugher and pure-laughter)” (Ibn Malik, 1979).

When Al-Suyuti passed through a section of a verse of poetry as a poetic witness:

- The Equivalent of the Verb in Arabic, 109
The adjective suspicious in the name of the subject equivalent of the verb in some cases, so its attributes are taken in that they are not reported, and they are not reduced as the verb does not accept that.

References