

## The Grammatical Defects of Ibn Atiyah AL-Andalusi in AL-Muhrrar AL-Wajez on AL-Frra'a

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### Summary

This research studies an important phenomenon in Arabic grammar, which became famous among advanced and late grammarians, namely, the phenomenon of (grammatical intricacies), and by it I mean the grammatical tracings and objections that the grammarians cited in a specific grammar of the advanced or late in order to weaken his opinion and strengthen other opinions for a specific cause related to grammatical origins or meaning. To whom the witness will turn to, and they base in proving the validity of their attitudes on hearing, analogy, and citing the Qur'anic and poetic evidence in addition to the intended meaning. This study was devoted to the intentions of Ibn Atiyah al-Andalusi (d.546 AH). The book (The Meanings of the Qur'an for Furs) is one of the most important sources of Ibn Atiyah in his interpretation, and these sockets came in multiple formulas and expressions, so we find Ibn Atiyah in his entries mentioning the furs and then declaring that he is (wrong, weak, or corrupt, or confused) and other expressions. Which this research enumerated, extracted, and discussed with other opinions, whether these opinions were for the advanced or late grammarians, to find out the validity of Ibn Atiyah's stances and their strength or weakness.

**Key words:** AL-Farr'a, Ibn Atiyah, Meanings of the Qur'an, The Brief Editor,

### Boot

(Drawbacks) language and idiom:

Al-Mukhidat is a language: what is reproached for the worker or the work, and it is a plural of the singular as an admonition, and it is a meme source (Ahmad Mukhtar, 1429 AH, 1/70), and it bears several meanings. Hebron and the dictionaries went until "taking" its meaning "eating" and it is against giving (Al-Farahidi, dt, 4/298), and this meaning was mentioned in the Almighty's saying: (He said, if you wanted, you would have taken a reward for him) (Al-Kahf: Verse 77), as it was mentioned in the meaning of punishment towards the Almighty's saying: (How many villages have I dictated to her when she is unjust Then I took it) (Al-Hajj: 48) (Ibn Manzur, 1414 AH, 3/473), and the intakes of the bird are the places of its hunting, and the sockets of the thing are its sources (Ibrahim Mustafa, dt, 1/8)

Idiomatically: As for the idiomatic meaning; There is no explicit definition of the word (siblings), but it is known in grammar books and grammatical studies a meaning close to the idiomatic meaning, and this meaning suggests that the deficiencies are: what is wrong with a specific grammatical opinion because it violates one of the grammatical principles or the meaning is corrupted, and this opinion is tracked and replied by the grammarians. And strengthening the other opinion and proving that with evidence and evidence.

This research is based on reviewing the opinion of the fur on grammatical issues, and then reviewing the opinion of Ibn Atiyah al-Andalusi and his intakes on furs in these matters, with an explanation of the argument and evidence adopted by Ibn Atiyah in his weakness and his response to the opinions of the fur, and presenting it to the grammatical principles to determine the validity of what Ibn Atiyah said. Attia in his abuse of fur or its lack of authenticity.

## Kindness to the beginner:

The grammarians differed in the interpretation of the Almighty's saying: (And forbidding from the path of God and disbelief in it, and the Grand Mosque and the removal of its people from it is greater with God) (Al-Baqarah: Verse 217) in several ways, and this difference between grammarians came as a result of the meanings that each Arabic aspect carries in these aspects. Among the most important of these aspects are the following:

The first: The Almighty's saying (and forbids the way of God), his saying (and disbelieving in him and the Grand Mosque), and his saying (and removing his family from it) are all raised by the beginning, and its narration is the Almighty's saying (Greater with God). In the sacred month that you asked about, even if it is great; However, blocking the path of God for those who want to Islam, disbelief in God, and expelling you from the people of the Sacred Mosque from it is a greater crime for God than fighting in the sacred month, and this is the doctrine of the Basrien (Al-Razi, 1420, A.H, 6/388), and choosing glass (Al-Zajjaj, 1988, 1 / 289-290), and Abu Hayyan said it was likely that (Akbar) was a report on each one, that is to say, a report about every beginning of the verses above, not that it was a single report on everyone (Abu Hayyan, 1420 AH, 2/389)

The second: that his words (and repudiation) and (disbelief) are beginning, and their narration has been omitted to indicate the meaning of the news of (bringing out his family) to it, and the estimation will be: He denies the path of God and disbelieves with it, and the Grand Mosque is greater (Abu Hayyan, 1420 AH, 2/389).

As for furs, he has two sayings in this matter (al-Farr'a, d.t, 1/141). The grammarians mentioned them and tracked them down. As for Ibn Atiyah, he mentioned one of these two sayings, and he traced it back and described it by mistake.

The first saying: It is that his saying (and repulsion) is sympathy for (great) (as if it was a great fight, and a repulsion and disbelief, that is: the fight has been combined that it is great and that it is repulsed and disbelief) (Abu Ali Al-Farsi, 1413, 3/127) .

The second saying: That his saying (and repel) should be raised by the beginning, and his experience is omitted as a sign of what he had previously said, which is his saying (great), and appreciation: Say a great fight in it, and a great disbelief with it, and the analogy for that is our saying: Zaid is a starting point and Amr, on Estimate: And Amr Muntaleq (Al-Razi, 1420 AH, 6/388).

Fur said: "In blocking there are two aspects: If you wish, you will make it a response to the old, you want: Say the fight in it is great and prevent it from the way of God and disbelieve it. By saying: They ask you about the fighting and about the mosque. Then God the Blessed and Exalted said: And the expulsion of the people of the mosque from it is greater with God than fighting in the sacred month) (Al-Farr'a, d. D., 1/141).

As for the first aspect, Ibn Atiyah tracked it down and made it corrupt. Because his saying (and disbelief in it) must also be sympathetic to (senior), and it is necessary for him to remove the people of the Sacred Mosque from it is greater than disbelief, and this meaning is not correct. Because the meaning leads to the fact that his saying and blasphemy also contain great sympathy for a great one, and it follows from that that removing the people of the mosque from it is greater than disbelief with God, and this is among his corruption) (Ibn Atiyah, 1422 AH, 1/290).

Ibn Atiyah was not alone in tracking his response to the fur, but many grammarians followed him as I mentioned above, because the meaning of the verse according to the graduation of furs is not what is meant. The first two aspects are not permissible, and they are all permissible by furs.

As for the first aspect, it is because the meaning becomes: Say: A great fight in which it is a great fight and a great stopping the way of God, and fighting, and if it is great and it can be echo because it alienates people from it, then it is not permissible to be infidelity. Do you not see that none of the Muslims said that, and did not go to him? It is not permissible for the news of the beginner to be something that is not the beginning. He also prevents him from saying that after: "And removing his family from him is greater with God" [Al-Baqarah: Verse 217] and it is impossible for his family to take away from him greater than disbelief, because nothing is greater than him.

And the second aspect is also avoided, because the appreciation in it is: fighting in which it is great and great to stop God's path and disbelief with it. Likewise, fur was likened and appreciated, and if it became so, then the meaning becomes: The removal of the people of the Sacred Mosque is greater

with God than disbelief, so some during the disbelief will be greater than all of it, and if it is so it abstains as the first refrained from it. .

He said Makki al-Qaisi, say fur Takbhma Also, Makki said :( and said fur bodice and Kafr sympathy on the big Veugb so be fighting in the sacred month of Kafr Also, after him and directed his family from him greater God and shops to be directed by the people of the Grand Mosque of it when God is greater than disbelief God was said to block upped start with an Kafr sympathy upon the news omitted great appreciation that God to denote first news it must this be said to be directed by the people of the Grand mosque of it when God is greater than disbelief and drive them out of it but it is some through disbelief) (Makki al-Qaisi, 1405, 1/128) .

As for al-Razi, after mentioning the two words “fur”, he mentioned the Basri’s objection and their stabbing against them. Al-Razi said: “They were stabbed in the first way.

That it requires that the fighting in the sacred month disbelief in God, a mistake unanimously, and challenged the second face as to what he said afterwards: and directed his family greater than that of any greater than all the above, you'll need to be directed by the people of the mosque of the largest mosque God of disbelief, a An error in consensus) (Al-Razi, 1420 AH, 6/389).

What Ibn Atiyah and other grammarians challenged was not without prejudice to what the furry went to. Some grammarians and commentators such as al-Razi, Abu Hayyan, and al-Samin al-Halabi sought an acceptable direction for what the furry went to. Al-Razi said: tell you that what happened question about the fighting in the Grand mosque, but apparently it happened because the people were Mstazemin to fight in the sacred month and in the country and the Holy one of them was:

As the other in the ugliness of the people, it seems that they gathered them together in the question, and their words are in the first way. We said: need to be fighting in the sacred month disbelief and we say it, because the indefinite article in the evidence does not benefit the whole, and we have to fight one in the Grand Mosque of Kafr, and all need to fight as well, saying the second face needs to be directed by the people of the mosque from it larger of disbelief, we said: the meaning of the people of the mosque are the Prophet peace be upon him and his companions, and directed by the Prophet from the mosque for humiliation is no doubt that Kafr which is with being blasphemous it is an injustice because it is harming the human being of an offense and a former show no right is no doubt that the thing that is unfair and disbelief It is greater and worse in the sight of God than what constitutes disbelief alone, for this is the whole saying in the report of the saying of al-Farr'a (Al-Razi, 1420-3, 6/389) .

Said Abu Hayyan, after mentioning the words of Ibn Attia and his response to the fur :( and not as mentioned, does not have what he said that: and Kafr, the sympathy of the great, as it is likely to be speech was when he said: fend off for the sake of Allah, and be told fighting in the sacred month two bits. one: it is great, and the second: it repulsed for the sake of Allah, then began, he said: disbelief in God, and the Holy mosque, and directed his family from him the biggest God of the fighting, which is a great, a repelling for the sake of God. this is the meaning of dulcet good, no doubt that the disbelief in God and the kindness of it is greater than the fighting mentioned. and he said: The coming of that directed the people of the mosque it is greater than disbelief God, and this is among his corruption, not sincere words, because it does not come from him mentioned only far smirking, But it comes from it that the output The people of the mosque from him the biggest God of fighting him as a great detective, and he repulsed for the sake of Allah, Valmovernm him Balokiprih is the output, and is fighting in which take priority not disbelief) (Abu Hayyan, 1420/2, 389-390).

Al-Samin Al-Halabi said, after mentioning Ibn Attiyah’s response and tracing it on the fur: “This is what he responded with the words of Furs is not necessary for him, as he has the right to say: His saying“ and disbelief with it ”is beginning, and what follows after it is sympathy for him, and“ Akbar ”is a report on them, i.e. : The combination of the two matters is greater than fighting and repelling, and it is not necessary that the removal of the people of the mosque be greater than disbelief, rather it is necessary that it be greater than the fighting in the sacred month) (Al-Samin Al-Halabi, DT, 2/392). When looking at these opinions, we see that there is no point in rejecting the two words “fur” and weakening them.

**Judgment (what) after (yes and mis):**

The grammarians differed in the ruling of (what) if it came after (yes and misery) towards the Almighty's saying: (the misery of what they bought themselves) (Surat Al-Baqarah: Verse 90) on several sayings and each of them had his argument, so the majority went to the fact that it has a place of interpretation and they differed as to its location. There are two sayings, one of which is raised and the other accusative. Sibawayh went on to say that it is a complete knowledge, and that its position is raised as a subject, and what is specific to slander is omitted and appreciation: the misfortune of something with which they bought themselves (Abu Hayyan, 1420 AH, 1/489), and Al-Akhfash went to the fact that (what) is an objection focused on discrimination and an agent (miserable). A hidden pronoun is interpreted as (what), and the sentence after it is placed in the accusative position of the adjective because the estimation of something is omitted, which is the saying of the glass (Al-Zajjaj, 1988, 1/172), which is one of the two sayings of Abu Ali Al-Farsi (Abu Hayyan, 1420 AH, 1/488), Al-Zamakhshari (Al-Zamakhshari, 1407 AH, 1/165), Al-Razi (Al-Razi, 1420 AH, 3/601), and Al-Baydawi (Al-Baidawi, 1418 AH, 1/93). The object of raising and appreciating: The misery of buying them is to disbelieve (Al-Nahhas, 1421 AH, 1/68).

With regard to furs, he went to say that (what) in the noble verse has no place to express it, and that it is with (misery) one thing as good. Furs said: (If you make "yes" (related to what) as your saying "whenever" and "but" it is like a "favor", so the names were raised with them from that, the words of God

Almighty:

"If they express alms, then what they are good." They are raised with "yes" and not feminization in "yes" and no deification. If you make "what" relevant to it, then "what" with "yes" becomes the status of "it" that you would not see that "Preferably" it does not include feminization or pluralism. If you put "what" on the side of the filling, as you say: From a little that will come to you, feminization and pluralism are permissible in it. And I heard the Arabs say about "Yes" who are satisfied with what: With two wives, marriage and no dowry, so they raise the marriage with "Bisma") (Al-Fur, DT, 1/57, 58). (And al-Farr'a said: "Mishap, in its entirety, one thing is installed as favor," and in this saying there is an objection because it is an act that remains without an agent, and "what" but never stops letters) (Ibn Atiyah, 1422 AH, 1/178). The saying of al-Fur was also not accepted by al-Nahhas, for the same argument mentioned by Ibn Atiyah (al-Nahhas, 1421 AH, 1/68). What the researcher sees is that what the fur has gone to is not without validity, especially if we know that (what) has many uses in Arabic and it comes in multiple ways, in addition to that the interpretation he went to does not contradict the intended meaning.

**The difference in (the blam) in the words of the Almighty (God wants to show you) (An-Nisa ': 26):**

The grammarians differed on the ruling on the lam, in the Almighty saying: (God wants to show you) (An-Nisa: from verse 26) on several schools of thought and each has its own argument, and among these schools:

The blame in his saying (to show) is a plus, and (that) is implied after it, and (clarification) is an effect of the will, (and the affirming blame has been added to the will of clarification as it was added in (No father to you) to confirm the addition of the father), and this is the Zamakhshari doctrine (Al-Zamakhshari, 1407 AH, 1/501), and the father of staying al-Akbari (al-Fatima al-Halabi, dt, 3/660), and some grammarians have argued that this blame is the blame of the punishment, and it is like blame in the Almighty saying: (so that they may have enemies and sorrow) (Al-Qasas: from verse 8), And deleting the effect of clarification for your information (Al-Samin Al-Halabi, dt, 3/660.)

As for the furs, he stated that the lam in the noble verse is lam (to), and it falls in the position (that) in the two verbs (I wanted and ordered). The fur said: (And the Arabs make the lam that has the meaning of ki in a place that I wanted and ordered. To go, and you wanted to go, and I commanded you to get up, and I commanded you to get up. God, Blessed and Exalted be He, said: "And command us, let us submit to the Lord of the worlds." They want to be quenched" (Al-Saff: Verse 8) "and to be quenched" (Surat At-Tawbah: Verse 32). When they saw (that) in other than these two things are for the past and the future, they documented the meaning of the reception, he cried and blamed that is in the meaning of Ki) (AL-farr'a, dt, 1 / 261-262) And the furs also permitted the lam to come in place of



(that) in verbs that were similar to (wanted and ordered). Which demands the future) (AL-farr'a, dt, 1/262), and inferred from what the poet said:

I try to help me with what Umm Raja said ... to make me laugh or his friend to laugh  
That is, he requested that he laugh at me (AL-farr'a, dt, 1/263). As for the noble verse, he stated that the blame is in the position of (that) when he said: "The Arabs place the blame in a position (that) in the matter and the will much of that saying God Almighty: "God wants to clarify for you," and "They want him to be quenched" (Al-Saff: from verse 8)) (AL-farr'a, dt, 3/282). Ibn Atiyah mentioned the words of AL-farr'a and its weakness by saying: And the AL-farr'a and the Kufians said: The lam itself is like (that), and it is weak. By mistake and error, Al-Nahhas said, after mentioning the phrase AL-farr'a: "This is wrong, and if the lam meant" that "another lam would have entered upon her as she says: I came to honor me, then she says: I came to honor me and sang us:

I wanted people to know that ... Qais's pants and the delegations are witnesses  
He said: The estimation was intended to show you. She says: I came to do such-and-such, and I came to do such-and-such. Likewise, the blame in saying: (God wants to clarify for you) is like the blame in K. Meaning: God Almighty willed him to clarify for you.  
Sing the people of the language:

I wanted to not see me as a lesson. . . Who is he who gives perfection and completes it?  
And we sang Muhammad bin Yazid Al-Mobarred:

I wanted so that people know it. . . Qaiser trousers and delegations are witnesses  
Then he entered this blame on "Ki", even if it meant that the blame did not enter her, and I also wanted to rise, and I was commanded to be obedient) (Al-Zujaj, 1988, 2 / 42-43). And after it comes (that) a transcripts, and the verb before it is estimated with a source, as if he said: God's will to clarify (Abu Hayyan, 1420 AH, 2/201). Al-Akhfash said: "And it means: He wants such-and-such to show you. That "the context after the blame is about {If you are for visions you will pass through}" (Yusef: from verse 43) and as he said: (And I was commanded to do justice between you) (Al-Shura: from verse 15), so breaking the lam, meaning: I commanded for that. 252).

What the researcher thinks is that what the fur has gone to does not diminish what the objectors say: For the large number of evidences that he brought with the validity of the meaning.

## Conscience:

The grammarians differed regarding the oud of conscience in his saying (filling them) from the Almighty's saying: (So none of the offspring of his people were safe for Moses over fear of Pharaoh and their fullness that he would He devoted them) (Yunus: from verse 83), and they went on several doctrines about that, and they also differed regarding the oud of conscience in (his people) on two sayings: one of them is that it belongs to (Moses), and the other is that it belongs to (Pharaoh), and thus the difference is in the oud of conscience in This verse has two parts.

Furs and many grammarians went that the pronoun in (his people) refers to (Musa) (Ibn Atiyah, 1422 AH, 3/136), and among these grammarians: Al-Zujaj (Al-Zujaj, 1988, 3/30), and Al-Zamakhshari (Al-Zamakhshari, 1407 AH, 2/363), Al-Razi (Al-Razi, 1420 AH, 17/289), and Abu Hayyan (Abu Hayyan, 1420 AH, 6/94).

Abu Hayyan inferred the validity of their doctrine by matters including: that Moses, peace be upon him, is the one mentioned in this noble verse, and he is the closest mentioned in the conscience, and because if the pronoun was related to (Pharaoh), the name (Pharaoh) would not appear, and the composition would be: in fear of Pharaoh (Abu Hayyan, 1420 AH, 6/94). Ibn Atiyah tracked this saying, which is the doctrine of fur and its response, so after mentioning the words of fur and the argument of those who say it, he described it as (an unclear saying) (Ibn Atiyah, 1422 AH, 3/136), and that (An incorrect saying) (Abu Hayyan, 1420 AH, 6/94), then he weakened it by saying: "What weakens the word of conscience against" Moses "is that it is known from the news of the Children of Israel that they were a people who had advanced prophecies and were during the time of Pharaoh who had received excessive humiliation They hoped to reveal it by a newborn child who would be a prophet. When Moses, peace be upon him, came to them, they applauded him and followed him, and it was never preserved that a group of the Children of Israel disbelieved in him, so how do you give this verse that the least of them was the one who believed? Then Ibn Atiyah preferred that the word of conscience be upon (Pharaoh), and he inferred the validity of his doctrine by saying: "The one who prefers according to this is that the conscience belongs to" Pharaoh "and this is also supported by the

previous discussion of Moses and his response to them. And his reprimanding for their saying this is sorcery, so God mentioned that on their behalf, then he said: What is safe for Moses except for the offspring of the people of Pharaoh whose sayings are these) (Ibn Atiyah, 1422 AH, 3/137).

As for the second part of the disagreement, it is related to the oud of conscience in (their fullness). The grammarians also differed regarding the oud of conscience on several doctrines (al-Samin al-Halabi, DT, 6 / 255-257), including that the conscience belongs to the offspring and they are the noblest of the children of Israel. This is the saying of Al-Akhfash (Al-Akhfash, 1411 AH, 1/377) and Abu Hayyan (Abu Hayyan, 1420 AH, 6/95). Another section said that it belongs to (his people) whether the conscience in his people belongs to (Moses), peace be upon him, or to (Pharaoh), and others said that Pharaoh, when he was a mighty king, came to inform him in the wording of everyone (Abu Hayyan, 1420 AH, 6/95), as for AL-farr'a, he had two sayings about the oud of conscience in this verse:

The first: It belongs to a discarded donkey, and the evidence for it is that the king is not alone, but rather has a footnote and a soldier, and the estimate is: on fear of Pharaoh and his people and their fullness, that is, he filled Pharaoh and his people. He was reminded of fear, travel, or coming from a travel that the illusion went to him and to those with him. Do you not see that you say: The caliph's feet, so many people want: who is with him, and he gave so the prices have gone up because you intend to come with him that someone with him will come. 477). Among those who said this saying: Al-Zajjaj (Al-Zajjaj, 1988, 3/30), and Al-Zamakhshari (Al-Zamakhshari, 1407 AH, 2/363).

The second: It is that the conscience refers to an additive that is omitted, which is estimated as (Al), and appreciation is based on fear of the Pharaoh's family and their fullness.

AL-farr'a said: (It may be that you want the Pharaoh's family to be Pharaoh's family and delete the family, so it is permissible, as he said, "The village's question" wants the people of the village, and God knows best.) (AL-farr'a, dt. 1/477). Ibn Atiyah traced both views and their weakness, and made the omission of the additive from the Almighty saying (and the village was asked) permissible. Because the village does not ask, in addition to the presence of evidence indicating the omitted, while the fear of Pharaoh is able to exist and does not need to be harmed (Ibn Atiyah, 1422 AH, 3/136), Ibn Attiyah said, commenting on both views: (The conscience returns in their fullness to "Atomic", and because of the furs and others' belief in the stick of conscience on Moses, they floundered in the stick of conscience in their fullness, so some of them said: Pharaoh mentioned the king and he includes the group and the soldiers, as you say the caliph came and the king traveled and you wanted his armies with him. It is from the chapter on the question of the village (Yusuf: 82). Judge Abu Muhammad said: This theorizing is not good because the omission of the additive in his saying and questioning the village (Yusuf: 82) is acceptable because of what it is reasonable to "ask the village" do not ask, so it appears that there is evidence of what is wrong, and here, the fear of Pharaoh is capable and does not need Either he may have argued that the conscience combined in their fullness necessitates that and fear is from the actions and events of the corpse, but because of its frequent use and for the purpose of brevity, it was added to people) (Ibn Atiyah, 1422 AH, 3/137). Al-Nahhas mentioned the saying of the second fur, and he responded by saying: "The other answer to the fur is that appreciation is due to fear of the Pharaoh's family, like the question of the village." This answer to the doctrine of Hebron and Siboyah is wrong, and it is not permissible for them both: Hind rose and you want her boy. / 155).

What the researcher thinks is that the fur in both of his sayings did not deflect the correctness, and what he brought about in terms of interpretation that has a good aspect in Arabic. As for the first aspect, the fur inferred its authenticity in a way that does not accept weakening, and made it from the capacity of Arabic. Fur said: This is from the amplitude of Arabic: To go with the chief: the Prophet, the emir, and his likeness to the gathering of his soldiers and followers, and to monotheism, because he is one in origin. The evidences for that are many, including the words of the Almighty: (To whom the people said that the people) (Al-Imran: Verse 173), and what is meant by the one who said here is (Naim bin Masoud), for you He came in the plural form because he must have an assistant and support for that saying (Al-Samin Al-Halabi, DT, 6/255).

As for the second view, which is the omission of the additive, the Arabs have two doctrines: "Paying attention to it and neglecting it, and it is the most, and this indicates that he combined the two matters in his saying:" And how many of a village we have destroyed "[Al-A'raf: 4] meaning: the people of a village, then he said: {Or They say}) (Al-Samin Al-Halabi, DDT, 6/256), and accordingly, there is no objection to furs or weak words.

### The ruling of kindness for the raised pronoun of the participle:

The grammarians differed in the ruling on sympathy over the raised pronoun that lies within the choice of speech, so the Kufists went to the permissibility of sympathy in choosing to speak unnecessarily towards their saying (I have risen and Muhammad). Outwardly connected with the direction of (qaam zayd), or an estimation in the verb towards (qumat wa zayd), and in both cases it will be as if a noun has sympathized with a verb and this is not permissible, but if there is an emphasis or separation, the grammarians unanimously agreed on the permissibility of kindness without ugliness (Abu Al-Barakat Al-Anbari, 1961, 2 / 474-475), and AL-farr'a 'stated the permissibility of sympathy over the elevated pronoun that is settled in the choice of speech, inferred by the words of the Almighty (Once upon a time, it has attained (6) and it is the highest horizon (7)) (An-Najm: 6-7), He went on to say that in his saying (Fastwa) is the pronoun of appreciation (he), then the name is adorned in his saying (Fstawa). With the words of God Almighty, and a witness of my poetry, he did not attribute it to anyone. Fur said (And the Almighty said: "So he settled." He and Gabriel have leveled the higher horizon when he was captured by him, and he is beginning The Sun is the Highest, so the name is fixed in (Istawa), and he responded to him, and most of the words of the Arabs are to say: He and his father are equal - and they hardly say: - He and his father are equal, and it is permissible, because in the verb is implicit: Some of them sing to me:

Did you not see that the spring creates its lute ... and is not equal and the brow cheats?  
And God, the Most Blessed and Almighty, said - and it is the most truthful saying - "If we were dust and our fathers" (An-Naml: from verse 67), then the fathers responded to the implicit in "we were" except that it was good when dirt was passed between them. And the speech: If we were dust, we and our fathers) (AL-farr'a, dt, 3/95), and thus the fur has permitted the sympathy of the conscience (it) over the pronoun in its saying (Fastwa) without confirmation or separation, and the meaning of that is: Satwa Gabriel Peace be upon him, and this graduation is ugly according to the Basrien. / 85), and Ibn Atiyah tracked the graduation of the fur and its response by saying: "In this interpretation there is sympathy to the transcendent transcendent without being confirmed, and that according to the grammarians is a must-hab." (Ibn Atiyah, 1422 AH, 5/137).

As for the Basrians, they did not accept the graduation of the fur, and they came up with the verse in another way, which is: that the waw is not waw-sympathy, but rather it is the waw-case, and that what is meant by his saying (Fstawa) is Gabriel, peace be upon him, and the meaning: that Gabriel was equal to the image on which he was created and he is in the higher horizon, because it was The Prophet (peace and blessings be upon him) is represented in the image of a man, so I would love to see him in his image (Abu Al-Barakat Al-Anbari, 1961, 2/477). As for his saying (he), he refers to Gabriel, peace be upon him as well, so that both consciences have returned to Gabriel, peace be upon him. And there is no sympathy in the noble verse on the pronoun raised without separation or affirmation. Because the two consciences are one, and his saying (he) is the beginning, and his saying (with the higher horizon) is a news, and the sentence is from the subject and the predicate in the place of the case of the pronoun in his saying (Istawa), and the meaning is: Gabriel is equal if he is in the higher horizon (Makki al-Qaisi, 2008, 11 / 7145), and based on this saying is the majority of the commentators, including Al-Zajjaj (Al-Zajjaj 1988, 5/70) who denied producing fur also by saying: "This is according to the people of the language. And Zaid, but the meaning is equal to Gabriel, which is higher on the horizon, in his true form.

Because he was imitating the Prophet - may God bless him and grant him peace - if the revelation landed on him in the form of a man, then the Messenger of God loved to see him in his truth, so he leveled in the horizon of the East and filled the horizon (Al-Zajjaj, 1988, 5/70), and Makki Al-Qaisi (Makki Al-Qaisi, 1405 AH, 2/692), and Al-Zamakhshari (Al-Zamakhshari, 1407 AH, 4/419).

What the researcher thinks is that tracking Ibn Atiyah on furs is the most correct, especially if we know that the Basrians' interpretation of the noble verse and other evidence has a strong aspect in Arabic as well as the full meaning.

## The dispute over the parsing of (nation):

The grammarians differed in the syntax of the Almighty saying: (They are not among the People of the Book, a nation standing) (Al-Imran: from the verse 113) according to several sayings: Fur went to the name of the waw (not), and (whether) its knowledge, and (ummah) has risen with equal height. The subject, and the estimation is: The People of the Book are not even, including a listless ummah described by what he mentioned, and an unbelieving nation, so the second sentence was omitted to the indication of the first sentence on it. He raised the ummah on two sides, one of which is that you hate whether it is as if you said: A righteous nation is not equal and another an unbeliever, including such-and-such and such-and-such, and the Arabs may accept one of the two things if there is evidence for it, the poet said.

I disobeyed her, I ordered her ... Listening, I do not know how to guide her students And he did not say: or abrogated, nor: or not, because the meaning is known. And the other said:

I see you, I don't know his most important concern ... and his carefree, humbled feet

The other said:

I don't know if he completes a face ... I want good which one comes after me

The last that I seek ... Or the evil that does not come to me

And from it is the saying of God, the Blessed and Exalted be He:,

He came in the plural form because he must have an assistant and support for that saying (Al-Samin Al-Halabi, DT, 6/255).

As for the second view, which is the omission of the additive, the Arabs have two doctrines: "Paying attention to it and neglecting it, and it is the most, and this indicates that he combined the two matters in his saying:" And how many of a village we have destroyed "[Al-A'raf: 4] meaning: the people of a village, then he said: {Or They say}) (Al-Samin Al-Halabi, DDT, 6/256), and accordingly, there is no objection to furs or weak words.

## Conclusion :

After completing the writing of this research, I reached several results, the most important of which are the following:

- 1-AL- Farr'a is considered one of the imams of Kufic grammar who originated this science and set its rules, and his book (The Meanings of the Qur'an) represents Kufic grammar, its rules and principles.
- 2- AL- Farr'a relied on his argument on hearing and transmission, and he strengthened many of his graduations by relying on Quranic and evidence.
- 3- AL- Farr'a has an independent personality and an independent opinion, unaffected by other grammarians or their opinions.
- 4- Ibn Atiyah was not alone in his references and his tracing of the opinions of al-Furs and his objections to them. Rather, we find that many grammarians objected to al-Fur's views and responded to them,.
- 5- In some grammatical issues, we find supporters of furs, and they protested and supported furs and cited evidence that strengthens his opinion.

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