

The Anonymous Poetic Examples And Quoting Them By Ibn Hisham In His Book "Mughni Al-Labeeb" -A Regular Grammatical Study

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Abstract

The poetry has been given a much attention by the old linguists and grammarians as they considered it the second pillar of quotation after the Holy Koran. On this basis, they build the rules of grammar and its constant principles in language. The word "Example" subsequently has become limited to poetry. We therefore rarely find books of language and grammars devoid of poetic examples to such extent that they become indispensable.

The old and late linguists' method is that they quote a lot the poetry whose teller is anonymous if it comes from a trustworthy authority. They, therefore, consider the verses mentioned in Seebawayh's book as the most proper examples adopted by predecessors and successors. Although many of these verses are anonymous, their authenticity and acceptance are unchallenged in the principles of grammar. The Grammarian Ibn Hisham followed the traces of his predecessors in quoting from the anonymous verses especially in his book "Mughni Al-Labeeb in Book Al-Aareeb" (The Enricher of The Knowledgeable from The Arab Books) in which he quoted many verses without mentioning their source.

This simple paper is a study and analysis for some of the anonymous poetic examples. I present the grammatical points for which these examples are mentioned and the grammarians' views for them. I found some of these anonymous examples attributed to some poets, but mostly their tellers are still unknown as mentioned by the enquirers of grammar books in which these examples are mentioned.

Introduction.

Praise to Allah, Lord of the Worlds And blessings and peace be upon our master Muhammad, the sincere, trustworthy and on his good and pure family and on his companions owners of blessed white faces and who had followed them in a good way to the last day of the human's life, As for:

Grammarians protest to build grammar with eloquent hearing evidence, it includes the words of God Almighty the Holy Quran first, Because it is the first religious linguistic text preserved from distortion and change, linguists mentioned conditions, including verification of whom the Arabs had transmitted from them, the hearing is the decisive argument and the clear proof of the grammatical rule, And we see them attack the poetry of the ignorant, Islamists and Bedouins, the sources of eloquent speech among Arab linguists can be enumerated, from which they drew their material are: the Noble Qur'an, Qur'anic readings, the Prophet's hadith, poetry, and prose, and if there is a disagreement between them about some of them, here is an explanation:

Protest by the Holy Quran.

It is a speech that they considered the highest levels of eloquence, and a good representative of the common literary language, therefore, they stood in a unified position and cited it, and they accepted everything that came in it, no one of the linguists knows that he has been exposed to anything that was proven in the Qur'an by criticism and error. Grammarians have viewed the Noble Qur'an as one of the approved linguistic sources and a witness that it is not valid to look at in isolation from other linguistic evidence. They set one condition for reading validity: it is the authenticity of the novel on the authority of the fair reader, even if it is an individual, whether the reading is narrated by frequency or by the units, whether the readings of the seven and ten or odd.

Protest by poetry.

As for poetry, it received great interest from linguists, and considered it their first pillar even the word witness is later specialized. And it became restricted to poetry only. Therefore, we find books of evidence that do not contain anything but poetry and are not concerned with anything else.

Linguists have been citing anonymous poetry, saying that if it comes from a reliable trust. Therefore, they counted the verses that were mentioned in the Book of Sibawayh as the correct evidence on which a successor relied upon after the predecessors although there are many verses in it the ignorance of those who say it. Sibawayh was keen to release the house from the ratio. So if he was martyred in the verse he did not mention its organizer, Sibawayh, however, refrained from naming the poets, because he hated to mention the poet, some poetry is narrated by poets, and some is unknown to whom it was said, because he made the covenant, as for the verses attributed in the book to those who say it. The ratio is an accident after him, as Abu Omar Al-Jarmi took care of her lineage. He said: (I looked in a Sibawayh book and found it contains a thousand and fifty verses, as for the thousand, I knew the names of those who said it and proved it, as for the fifty, I did not know the names of those who said

it)¹. Rather, linguists and grammarians have stated that the multiplicity of narratives in the same house does not negate their authority, and that every narration as long as it has been transmitted from a trustworthy citation. As Ibn Walad said: (And the language of the Arab narrators in a single verse makes each narration an argument if they narrate it eloquent, because it changes the house to what is in its language, which makes the people of the Arabic language an argument)².

The attitude of grammarians to Protest anonymous poetic verses.

As for the position of grammarians on the anonymous poetic evidencesome of them do not use it as evidence or base their grammatical rulings on it. As Suyuti said: (It is not permissible to Protest poetry or prose, the person of which is not known. This was stated by Ibn Al-Anbari in "Al-Insaaf", It is as if the reason for that is a fear that he may have a child born or who is not trusted with his eloquence, from this he knows that he needs to know the names of the Arabs and their classes). Ibn al-Nahas said in the suspension: (alkufiun authorized the showing of "That" after "so that"³) and they cited the poet's saying: "And what it means".

[The poet addresses a bird of prey, or a skilled thief; He says: I wished to take my relative quickly, A torn piece leaves it in a desert, No human reaching it.]

The answer is that this verse is unknown saying, If it is known, then it may be a necessity for poetry, He also said: Al-kufiun went to the permissibility of the letter "lam" entering the news of "but", and they invoked the saying of the poet, "And what it means".

[But I am from her love for "To dean" is from their saying: He intended love, if this is, and it was said: If his heart is broken from affection.]

The answer: This verse does not know who said it and It is not the first, and only this was mentioned, and no one sought it from those who trusted the language, and not attributed to the exact famous and the perfection and that is what is in it)⁴. He also said in response to Al-kufiyn: (So we say: This verse is unknown and does not know who said it, It is not permissible to protest it, Then if we estimate that all these verses they mentioned are correct on the authority of the Arabs, And that the novel is what I claim when there is no argument in it, And that is because of her perversion and lack of it in chapter, If we expel the analogy, then all that is abnormal and contrary to the principles and the analogy and we made it an asset that would have led to mixing assets with others, and to make what is not original, and that corrupts the entire industry)⁵. This research came to show that the anonymous poetic evidence on which grammarians have built rulings towards grammar, It is no less than the degree of poetic evidence known percentage, The ignorance of those who say to them does not harm as long as it is eloquent, The field of research is a book "Mughni Al-Labib on the books of Al-Aareeb" by Ibn Hisham Alnahwi, And that he had protest it a lot, just like the old grammarians who preceded him. He resorted to interpreting it in the event that it deviates from the analogy in the words of the Arabs in order to return it to the grammatical origin, or to explain it to poetic necessity, or to reject it due to the ignorance of the one who said.

⁽¹⁾Treasury of Literature: 1/8, and see: "Linguistic Research among the Arabs": 43.

⁽²⁾Alantasar: 19.

⁽³⁾It is a letter stating the explanation

⁽⁴⁾The proposal is in Usul Al-Grammar: 124-125, and see: "Equity in matters of dispute": 1/282.

⁽⁵⁾Al-Insaaf: 2/373.

The first witness: the action of the accusative (/Iidhan/) "then" in the present tense if it is late in speaking.

Ibn Hisham came up with the anonymous poetic witness, who said it to indicate the action of the accusative instrument of the present tense verb, "then" if the appellant did not occur, not advanced in speech. Because the conditions of its work are to be at the beginning of speech, this is permitted by Al-Kasaei, unlike the majority of grammarians, Ibn Hisham interpreted the poetic witness in order to be consistent with the origins of the majority of grammarians from the Al-basariyn and Al-kufiyn. He said: (The fourth issue in her work, It is the present monument, provided it is exported, received and communicated, or its separation by section, Or not the negation, It said: I come to you, and it says: Then I honor you, and if you said: I then said: I honor you, by raising the export bill, as for his saying,¹ "In the meaning of the poetic verse"

[Do not leave me and become like the distant and strange among them; Then I die, or go away from them.]

He is responsible for deleting the news of "that", meaning: I cannot do that. then resume the aftermath, and if you said: "Then", O Abdullah: You said: I honor you by raising the chapter, other than what we have mentioned. Ibn Asfour permitted the dismissal on the envelope, and Ibn Babsheb separation by calling and supplication, Al-Kasaei and Hisham Al-Fasal are the verb in action, and it is more likely at that time at Kasai, the accusative verband with Hisham, the lift, and if it was said to you I love you, then you said: "Then I think you are honest." Lifted it because it is adverb², Al-Suyuti said: (It is a dishonor who does not know who said it, "alshatir": eemote, and it was said, strange, and installed on the adverb, "ahlik": Breaking the "lam", present tense, "perished" by opening it,³ Al-Khatib Al-Baghdadi mentioned that he was the fiftieth witness that Seawayh cited, He said: (By stating that the predicates is aggregate Then perish not "perished" alone, then it is issued. And Al-Andalusi said: It is permissible to have predicates that I am omitted: which: I cannot stand, then he began by saying: Then he perished, and the face raised "perished" and made "or" meaning only.

As for the first graduation, it is for the validating commentator, Al-Damamini responded in "The Hindu Alhashiat" that its requirement is that your speech is permissible: Zaid then get up, The setup is to make the predicates the collection, if the impedimentary dependence is negated, since it is fixed to the group and is clear in their words they refuse, I respond to satisfaction that his graduation is an indication of the point of committing anomalies in this audio, So it is not necessary that the monument is permissible in anything other than what has not been achieved in which the irregularity of his words, It is no secret that Al-Radi is to graduate with her usual work by analogy. And it is that what follows after it does not depend on what came before it, as evidenced by its interview with the saying of Andalusian. As for the saying of Al-Andalus: and accordingly Ibn Hisham was restricted to Al-Mughni, this is the graduation of Al-Serafi, He said: If it is correct, then it is either said: It is a language in which "So" is carried over "Never", It is not canceled adverb, or say:

⁽¹⁾ Its saying is unknown, as in "Hamish al-Mughni": 31, and the commentary of "Shahid al-Mughni": /70, "Khazana al-Adab": 8/456, and "Clarification of the objectives": 4/1864.

⁽²⁾ Mughni al-Labib 31.

⁽³⁾ Explanation of "evidence of al-Mughni": 1/70.

predicates "that". Meaning: I cannot do that, and in Sentence: "Then perished" resumed, And then the source has ended, and while two other graduates said it, the graduates became four.

Ibn Yaish followed him in explaining al-Mussalaf, and said: The poetic verse is anomalous, and if the narration is correct, then it is permitted provided that the predicates is omitted. He used the omission of the predicate to the significance of what came after it, and the subject phrase then after the completion of the subject phrase of his predicate, or be likened to "then" here will not, so he did not cancel it, because they are all of the subjects of future actions, Similar to "that" of the verbs of the verbs of doubt and uncertainty, Because it also works and gets canceled, Because acts of doubt, if delayed or mediated, are permissible to act, And then if I mediate between two parts of a speech, one of them in need of the other, it is not permissible for her to act because it is a letter, and the letter is weaker in the action of the verbs finished. Ibn al-Hajib narrated a fifth line of commentary on al-Mufassal by saying: It was first started: "I am then your family" meaning: I say, and the saying is omitted a lot)¹, and you see how the grammarians mastered the return of the house to the origin of the grammatical rule, It is clear from the foregoing that grammarians have mastered their "attempt" to direct the pseudonym to return it to the origin of the grammatical rule. It was sufficient for them to direct him that he is a single anonymous witness who says it is not permissible to base him on him and to relieve us of those exaggerated exaggerations that are mogul in logic. If we accept the authenticity of his narration from the reliable Arabs with their eloquence, It saves and cannot be measured, we see that Ibn Yaish rejected the novel, Because its author is unknown, he did not judge its validity, he is correct, and because poetry is a necessity, and necessity permits it what is permissible for others, it is not possible to build rules of grammar on it, He said: (It is anomalous, and if the narration is correct, then it is to be understood that the news is omitted, and the "Than" began after the first had completed its predicates)². Al-Ayni said: (In his saying: "than" where the poet did it even though it is an objection between that and its predicates, which is a necessity unlike the furs, and it was mandated to omit the predicates of that, that is: I am not able to do that and then resume what follows)³. Ibn al-Nazim said: ((Abnormal is not measured by it)⁴. It is better not to invoke it due to the ignorance of those who said it. And because poetry is the place of necessity, It may be committed to straighten the weight, and it is right, it goes without saying that Al-Kasaei and Hishama permitted the accusative "Than" in the present tense not appealed if the object of the verb that follows it is preceded towards our saying, "Zaida then most generous", But the Alfara did not agree with them, He said: (It invalidates its work in such a case)⁵. It is a logical mental control of the factor and action theory that has gripped the minds of grammarians and their thinking for centuries.

The second witness: Abolishing the action "What" (/Ma/ Al-hajaziuha) the analogy in the work is "Not" after the "that" the superfluous.

The anonymous poetic witness said that Ibn Hisham brought it to indicate that the work of "what" a negation Al-hajaziuha, the action as "not" working, As the grammarians stipulated several conditions for its work, One of these conditions is not to increase "that", If you increase then be useless of "what" action, As we said: "What that Zaid stands", Although

⁽¹⁾ Khazana al-Adab: 8 / 456-458, and see: Explanation of al-Mufasal by Ibn Yaish: 4/228, and the explanation in Sharh al-Mussal: 1/176

⁽²⁾ Explanation: Al-mfs1: 4/228.

⁽³⁾ Clarification of the grammatical objectives in explaining al-Alfiyah 4/1864.

⁽⁴⁾ Explanation of "Al'alfih": 477.

⁽⁵⁾ Al-Mufi in Al-kufi Grammar: 24.

the increase of "That" In the poetic witness, it remained a worker. The opinion of the majority of grammarians that the increase of "that", nullify the action of "what" that action is "not" working, because the extra "that" is similar to the negative, it is as if he entered a negation over a negation and became a positive¹. But Ibn Hisham answered that some grammarians gave it to "that" a negation came the affirmation of negating "what" As he said: (The fourth is that it should be more than what he says.... It is more than "what" is added after the negative, if it is entered into a verbal sentence, as in the verse or nominal).²

As saying "its meaning":

[Fear and cowardice are not our habits, but our destinies doom us to the victory of others]
And in this case, the action of "what", as in the verse, will cease, and as for his saying:³"its meaning"

[He tells Bani Ghadana, and says: You are not, O Bani Ghadana, from the honor of the people, nor from among them, but you are from the lower class, and from the fall, so why is this boasting and arrogance? And he made gold an example for honorable people, and silver for example for those without them, and he wanted porcelain the scum of people.]

In a narration from a swipe of gold and a shed, it came out that it is a certain negation of why)⁴, Al-Suyuti said: (The compiler said in his evidence: /Ghadana/ by joining the dictionary and /D/ neglected, Live from yarbue, and what is a negation, and "Dhahab" and "Sarif" are raised in the audience's narration, "that" Appendix all and accusative in Ibn Al-Skeet's narration, "that" It is a certain negation, And the grating, by opening the "alssad" and breaking the "r" neglected: silver, and porcelain: flasks, collecting a flask).⁵ Al-Khatib said: (Although it has come "that" not enough, it was explained by the commentator, Ibn Hisham said in Explaining its Shahada, the monument is a story by Ya`qub ibn al-Sikit, And raising it is the narration of the crowd on the basis if "that" all is from work, He said: And Al-kwfywn claimed, according to narrating the monument, if "that" a certain negation is not all. and they must not nullify its action nor nullify its action if it is repeated in the correct manner with evidence.⁶ Say he: "And what is its meaning"

[Do not forget the grief that afflicted you for the one you lost, the grief of those who came before you from those who lost loved ones, because no one is forbidden to die]

And he who claims that if it is repeated, its action is nullified, he made the exile that the first is omitted, i.e.: grief will not benefit you, The explainer of the "Al-alfia" quoted this verse on the narration of its raising, as if "that" in it all.⁷ Sheikh Muhammed Muhyiddin Abdul Hamid mentioned to us that Ibn al-Saket permitted its use, as he said: (Yaqub ibn al-Saket permitted the realization of "what" he did, not with the addition of the "that" after it,, And evidenced by the poet's saying: "its meaning"

⁽¹⁾ See: "Rsif Almabania" in Letters of Meanings: 377.

⁽²⁾ It was said by Farwa Bin Masek Bin Al Harith Bin Salamah Al Mouradi, Explanation of Shahada Al Mughni: 1/81.

⁽³⁾ Its saying is unknown, as in the margins of al-Mughni: 38, and the explanation of "Shahadat al-Mughni": 1/84, and "Khazana al-Adab": 4/119.

⁽⁴⁾ Mughni al-Labib: 38,

⁽⁵⁾ Explanation of "Witnesses of Al-Mughni": 1/84.

⁽⁶⁾ Anonymous said, see: the treasury of literature: 4/120.

⁽⁷⁾ Literature Treasury: 4 / 119-120, Al-kufiwn, unlike the public, authorized their work with the addition of "that", see: "almuqasid alnihwiat in Explanation shawahid al'alfia" A / 635, And "the Janaal-dany" in the letters of al-Maani: 327, The jewels of literature in knowing the words of the Arabs: 492

[He tells Bani Ghadana, and says: You are not, O Bani Ghadana, from the honor of the people, nor from among them, but you are from the lower class, and from the fall, so why is this boasting and arrogance? And he made gold an example for honorable people, and silver for example for those without them, and he wanted porcelain the scum of people.]

He claimed that the novel is the accusative and that "what" is denied, And "you" is her name and "gold" her predicate, and the majority of scholars narrate it, "what that you go," by raise the neglect of "what", given the authenticity of the narration by the accusative, we do not accept if "that" is a plus, but it is a certain negation to deny "what",¹ And I go as Ibn Skeet went, It is the meaning and meaning of the grammarians saying that Al-kufiyn have permitted the accusative case, this was not the saying of the majority of Al-kufiyn, But it is the saying of Ibn Al-Skeet alone. This is the permissibility of realizing the Hijazi "what" with the addition of "that" according to the eloquent grammatical witness, or say that her work is little and often neglected, so we see how the grammarians gave the anonymous poetic evidence with what they could from the grammatical capacity in order to match the origins of them?, and they had to turn away from her and not pay attention to her because of her oddities and her deviation from analogy in words, Al-kufiyn added new opinions about Arabic grammar that were not reached by Basra residents, as for their perversion, and not to measure it, As for the opinion that the scholars of Kufa reached with their own jurisprudence, they are new and unique opinions in Arabic grammar in general, What is worth noting is that some contemporary researchers have actually called for the revival of Kufic grammar, as called by Dr. Mustafa Jawad and Dr. Mahdi Makhzoumi, who believe that some of the views of Al-kufiyn are preferable to the views of Al-basriyn.²

The third witness: Abrogating the action "that" /Iina/ of the infinitive of the present tense verb an analogy to her "what" /Ma/ non-working source.

Ibn Hisham came up with the anonymous poetic witness, saying it to denote the nullification of the work "that" the infinitive working the accusative in the present tense, He cited his saying, when he said: (The verb may be raises after it, as Ibn Muhaisen recites: { wishes to complete the nursing [period]. }³, And the saying of the poet:⁴ "its meaning"

[My friend, please send my beloved Asmaa my greeting, and that not tell anyone about that]

Al-kufiyn claimed that "that" is a mitigating factor that distracts from its connection with the verb. And the right is the saying of the Al-basrian that it is "that" source was neglected as a burden on its "what" its source sister, And not from what he said:⁵ "its meaning"

[Al-Falah: the dead land that has neither knowledge of nor water The meaning is that a vine does not nest in a vineyard, so do not bury me except in a place where grapes grow until I am close to it, so I enjoy that.]

As some of them claimed, because fear here is certain that it is relieved from the heavy)⁶. Al-Khatib said about this witness: ("That" the lightsource does not focus the present

⁽¹⁾ Grant Al-Jalil in Sharh Ibn Aqeel: 1/303.

⁽²⁾ See: the phenomenon of perversion in Arabic grammar: 318.

⁽³⁾ The Holy Quran: Surat Al-Baqarah from verse: 233.

⁽⁴⁾ Its saying is unknown, as in the margins of al-Mughni: 46, and the explanation of the evidence of al-Mughni: 1/100.

⁽⁵⁾ By Abu Muhajin al-Thaqafi, Explanation of evidence of al-Mughni: 1/101.

⁽⁶⁾ Mughni al-Labib: 46, and see: Azhaya in the science of letters: 61

tense as in the verse, as for pregnancy on “what” Ibn Jinni said about the characteristics: I asked Abu Ali, may God have mercy on him, and he said: It is lightened, as if it were said: You both read, except that it was relieved without compensation, Abu Bakr Muhammad bin Al-Hassan narrated to us on the authority of Ahmad bin Yahya, he said: He likened “that” to what he did not do as he did not do what, finished, and increased in the secret of industry, This is the doctrine of the Baghdadi and in this dimension, and that is that “that” does not happen if it ever arrives immediately, rather, it is to proceed or to receive towards, I am pleased that he arose, and I am pleased that he rises tomorrow. And she does not say: I am pleased that he rises, while he is standing up, And what: if you do it by verb, and it is a source, then it is almost always what you say: What is good, i.e., your standing, which you are upon is good, Then it is far from likening one of them to the other, And neither of them is site on the site of its owner, Abu Ali said: It is better “that”. The reduced from the heavy action of an act rather than a necessity,¹ they had to say that the witness was anonymous and not an excuse, we are sufficient for the commissioning supplies in the interpretation and bringing the various syntactic aspects, As Ibn Aqil said: (And the second saying: that “that” is not lightened by heavy, It is the accusative of the present tense verb, height is after him an anomaly)². And Sheikh Muhammad Muhyiddin Abdel Hamid has a directive on the validity of this opinion and the cancellation of the work of “that” accusative, It is that some eloquent evidence from the Noble Qur’an and the hadith of the Prophet, and that it is a fluent Arabic language: (However, it may be said: It is not permissible for their doctrine either that “that” in the poetic verse is a neglected source, by that the poet had said afterwards before they ask, the verb is accented by deleting the “N”, This indicates that the language of this accuser is the source, So this is an indication “that” the first is lightened from the heavy, It is far from a poet to combine two languages in one verse, The scholars have stated that this is the language of a group of Arabs who neglect the source “that” just as the common Arabs neglect the source “what” so they do not fix it.)³, But the Quranic reading is not made by evidence and it is not permissible to invoke it because it is irregular.

The fourth witness: The action “that” /līna/ in the accusative case in the two parts (Subject Phrase and Predicates)

Ibn Hisham brought the anonymous poetic witness, who said it to indicate the action “that” in both parts, he considered it a few language because it was mentioned in the hadith, his comment came in the course of his speech on aspects of the work of “that”, and the verse is by an unknown poet, and it was pedigree to Umar bin Abi Rabia, and is not found in his poetry, As he said: “that” the broken fracture that is stressed on two sides,

One of them: to be a letter of emphasis that accusative the name and raises the Predicates. It was said that they installed them in a language like his saying⁴:

[He speaks on the tongue of his lover. She addresses him, saying: If the night falls in its darkness. To come, first or foremost, awake. He sneaked around carefully because our bodyguards were as brave as the lions]

⁽¹⁾Treasury of Literature: 8/420, and see: Characteristics: 2/246, and the secret of the parsing industry: 2/200.

⁽²⁾Ibn Aqeel's explanation: 1/389, he reported it in the context of the hadith about the Almighty saying: (wishes to complete the nursing [period]), Al-Baqarah: 233.

⁽³⁾Galilee Scholarship: 1/389.

⁽⁴⁾Its saying is unknown, as in Sharhwadat al-Mughni, and it was attributed to Umar ibn Abi Rabi’a, not in his collection of poems: 55-56

And in the hadeeth: (The bottom of Hell is seventy.¹The verse came out on the present poetry, and the Predicates is deleted,Ay!: they were met by a lion,And the hadith is that the bottom is the source of the bottom of the well if it reaches its bottom.Seventy circumstance, that is, if it reaches its bottom in seventy years)².Al-Suyuti said: (The verse was cited by a sect as saying that "that" case of the accusative of the two parts is in the language,most asserted that "A lion " is focused on the present, meaning: they were received by "A lion")³.Al-Mouradi mentioned that it is the saying of some Al-kufiynand Al-undilsiiyngrammarians: (Some of the Al-kufiyn permitted the accusative case and the Predicates together that she and her sisters,And Al-fara licenses in "Would that " in particular,Ibn Asbagh narrated from him that he authorized in 'perhaps" also,Ibn Asfour said: And among those who stated "that" this is permissible in the case that Ibn Salam and her sisters are among the classes of poets,he claimed it was the language of vision and his people,Ibn al-Sayed said: The case of accusative Predicates "that" its sisters are the language of a people of the Arabs,and to that Ibn Al-Tarawa went, and the majority stated that that is not permissible,⁴Al-Shatibi responded to these words by saying: (Ibn Al-Sayed claimed that the accusative of the Predicates with these letters is a language for some Arabs,If what he said is proven without these evidences, but rather through a transmission that does not explain it, or by speaking to its people without any possibility, then that,except with these evidences, it is possible other than what Al-kufiwn adhered to,As for the poetic verse, it is a "return" in which it is treated as the predicates deleted, as if he said: If only the days of our youth had gone back, or had come back).⁵Abu Hayyan mentioned to us that it is the language of Banu Tamim, and their language is one of the classical languages, and he also mentioned to us the doctrines of grammarians and evidence of the validity of this language,but he tended to interpret it.He said: "Our professor Abu Jaafar said:" This school of thought, Abu Ali al-Shalubin, narrated on the authority of a group of later scholars, among whom he named Ibn al-Tarawahit ended, and among those who went to that, Abu Muhammad ibn al-Sayyid al-Batliusi, and the schools of thought therein became three:

One of them is the permissibility of a accusative case in all of them, and the second is the jurisdiction of "would that",the third is permissible in that "it was" , "would that" and "perhaps". And we recount what came from the Arabs as a witness to that from what they quoted, so it was narrated on the authority of Bani Tamim that they set up "perhaps". And he said:⁶ "and its meaning"

[She is a deceptive old woman,Too much to eat, You eat a lot in one night,That is, its size was estimated at one hundred forty-four cubits]

⁽¹⁾It was mentioned in Sahih Muslim with a wording that corresponds to the rules: (And whoever is the soul of Abu Hurairah is in the hand of God, the bottom of Hell is for seventy khif), Sahih Muslim (328), and this is clearly from the behavior of the narrators.

⁽²⁾Mughni al-Labib: 55-56.

⁽³⁾An explanation of al-Mughni's witnesses: 1/122.

⁽⁴⁾Al-Jana Al-daany: 393-394, and see: Introduction to the rules with an explanation of facilitating benefits: 3/1296.

⁽⁵⁾Explanation Al-alfih: 2/311.

⁽⁶⁾Deception. Much food that if you eat does not leave anything on the table, and likewise the man, see: "Introduction to the rules": 1/308.

Omar bin Abi Rabi'a said, not in his poetry collection Rather, al-Suyuti mentioned it in explaining the evidence of al-Mughni, and it was attributed to Abu Zabid al-Tai in the treasury of literature¹. "and its meaning"

[He speaks on the tongue of his lover. She addresses him, saying: If the night falls in its darkness. To come, first or foremost, awake. He sneaked around carefully because our bodyguards were as brave as the lions]

Abu Nakhila said:²"and its meaning"

[If he raises his neck and looks up, the news I imagined that. His ears are bird feathers or carved pens]

Another says: "In its meaning"

[If only youth would be a return to the boy, And gray hair was the first beginning]

Another says: "In its meaning"

[May this night forever, the long time, We don't see anyone in him in the house]

And he said: [O, if the days of youth had come back]

Another says:

[O if he was not donkey, A pearl in a house or a nail]

Another says:

[Except. O let me stone, In the desert is erect, and "would that" my mother did not give birth to me]

Another says:

[How I wish I did not come with a look *** When I wanted love something forbidden]

Another says:

[So, today, it was like about ***, and the day passed for long days]

Another says:

[I was asked and your miserliness was an attribute. Let you two-color give and prevent]

As for what was found in the books of some of the later scholars, the poet said:

[We have come visitors, and of hearing and obedience, So "would that" the best of the wilderness, Calling]³

And it was narrated in the hadith: ((The bottom of Hell is seventy seventy)), and Al-Kasai narrated about them: would that! only the chicken was an altar, Some hadiths worked on that, Ibn al-Mu'taz said: (Birds passed by us before dawn, and I said to her: Blessed are you, I would that! you were blessed)⁴, Abul-Qasim Al-Zajji mentioned it in Al-Amali for him, as he mentioned to me, And his saying and what he was quoted are carried on the spot or on the verb, It is the opinion of Al-Kasaei who interpreted the compiler "Kheba Groza I.e. Deception

⁽¹⁾Explanation of evidence of al-Mughni: 1/122, and see: Treasury of Literature: 2/144.

⁽²⁾See: Literature of the Book of Souli: P. 86.

⁽³⁾The poetic verses in "Appendix and Complementation" consider the explanation of Kitab al-Tasheel 5 / 28-30.

⁽⁴⁾I did not find it in "Al Amaly".

is much eating " as a state of conscience in erosion, And that "Our Guardians are a Lion" on: They look like a lion, And "would that! only the youth are the return ones", At the discretion: He was the return, when it was removed, the pronoun that was her name was separated, he said: And it strengthens what went to a show "it was" a lot after "would that!" and that, And "for seventy autumns" as adverb, and the bottom of a source, and he was told about the source, and coming on: 'Takhlfan'). Others interpret everything that came in the poetic verse as if predicates would that! was omitted, And that is the case of the accusative, which they claimed was predicates focused on the spot or on predicate that was Atrophy, And if it is knowledge, it is only permissible for it to be news, then it is Atrophy,¹ I see this interpretation as a cost, and the grammarians had to submit to what was mentioned about the abundance of poetic evidence and in prose what was mentioned in the prophetic hadith which has been proven to be transmitted with justice and proven from the like to its end. They describe these evidences as a little language, in addition to being authorized by a group of grammarians.

The fifth witness: the increase of the letter "Alba" in the object.

Ibn Hisham protested against the permissibility of increasing the "Alba" in the accusative with an unknown witness, in contrast to the majority of grammarians who said that it is a poetic necessity. Moreover, Ibn Hisham invoked the Noble Qur'an for this permissibility. He said: (And the second thing in which the effect of the accusative "alba" is added toward: {and do not throw [yourselves] with your [own] hands into destruction [by refraining].} ², { And shake toward you the trunk of the palm tree;} ³, { let him extend a rope to the ceiling,} ⁴, {and [also] whoever intends [a deed] therein of deviation [in religion] by wrongdoing} ⁵, {and set about striking [their] legs and necks.} ⁶, Which means: wiping by the legs wiping, and it may be an adjective, i.e.: wiping the legs and its saying:⁷

[.....We strike with the sword and please with greed]

As for the witness in the second one, as for the first, let us seek help from his saying:⁸

[Quarries: The collection of quarries, which is about the eyes and appears from the head cover]

It was said within "throw" to intend, "narju" Meaning coveted, And they read the meaning of Ruqayya and be blessed, And that it is said: "I read the surah" in this sense, And it is not said: "I read in your book" for missing the meaning of the blessing in it, according to Al-Suhaili, And it was said, "Do not destroy yourselves to perdition with your own hands, so delete the object of "alba" the affliction of the machine. As in your saying, you have written with a pen or what is intended because of your hands, as it is said, do not spoil your affairs with your opinion)⁹, Al-Khatib mentioned about some grammarians that it is a poetic

⁽¹⁾ A "Attaching and Complementing" in Explanation of the Book of Facilitation: 5/31, and see: Introduction to the Rules: 1/308.

⁽²⁾ Al-Baqaraz from the verse: 195.

⁽³⁾ Surah Maryam from verse 25.

⁽⁴⁾ Surah Al-Hajj from verse 15.

⁽⁵⁾ Surah Al-Hajj from verse 25.

⁽⁶⁾ Surah sad from the verse: 31.

⁽⁷⁾ Its saying is unknown, and its chest is: We are Bani Dabba, the owners of the falaj. Explanation of the evidence of al-Mughni: 1/323, and Treasury al-Adab: 4/159.

⁽⁸⁾ By the Nimri Shepherd, and his chest: They are the silks and not the fermented goddesses, see: Explanation of the evidence of al-Mughni: 1 / 336-337.

⁽⁹⁾ Mughni al-Labib: 147-148, and the saying of adding the Baa in the verse is the saying of Al-Akhfash. See: (translation) of the Qur'an for Nahhas: 1/99, and it was sanctioned by al-Ramani, al-Akbari, al-Muradi and al-Arbli, the increase of the Baa in the object. See: The meanings of the letters:

necessity: (That the second "alba" is superfluous in the accusative hearing, Ibn Asfour said in (Ad-Dareer): It is necessary to increase "Alba", Ibn al-Sayyid said, explaining the writer's literature, Rather, the opposite of hope (Alba), because in the sense of greed and covetousness transgresses with affliction, as your saying: I coveted what the poet said:

[I coveted by Laila for her to exist, But, cut off the necks of men many are greedy]¹, Al-Mouradi believes that it is the first possibility to produce evidence without increasing it because there is no increase without interest, as he said: (In some of them there is a possibility, and the chosen one is that what is possible is not the extra, It is not judged to be excessive, and it is possible to produce many of these evidence for inclusion, or omitting the object, and the Almighty said: {{and do not throw [yourselves] with your [own] hands into destruction [by refraining]}, It was said: Do not receive an implicit meaning: Do not go, and it was said: Delete the object and the Alba for causation, meaning: Do not meet yourselves because of your hands, As you say: Do not spoil your situation, according to your opinion, Al-Mabrad.)², Abu Jaafar al-Nahhas and al-Akbari reported on al-Mabrad that it was indeed related to Zaid, It is not in excess,³ And Al-Hamdani approved it to Alba the father of transgression. He said: {In your hands}, It may be more, it is said: He threw his hand, threw his hand, and that it was for the transgression, and the meaning: Do not destroy yourselves with your own hands It is said: Destroy so-and-so himself in his hand, if he causes its destruction.⁴ It is say, its increase.

The sixth witness: the entry of "the"/Al/ definition on the proper name, the derivative and the non-derivative.

And here, Ibn Hisham protested an unknown grammatical witness, who said that it is indicative of the permissibility of "the" entering the definition of the derivative on proper noun, But this was restricted to hearing in the course of his speech on the types of "the", and it was not permissible in all proper noun, as he said: (The third aspect is that it is excessive, and it is of two types, both necessary and unnecessary.

The first is the same as in the related nouns, on the saying that it is defined by the relation and as the occurrence in the proper noun on the condition that it be compared to transmit it, Such as the Nadr, the Numan, the Laat, and the Uzza, or to improvise them as the Samul, or for its victory over some of those it originally had, such as the house for the Kaaba, the city for the Thebes, and the star for the chandeliers, And this is in the original to define a covenant, The second is of many types included in Al-Fasih and elsewhere, so the first is that which is included in the proper noun that was transmitted from an abstract good that has an indication of its origin as Harith, Abbas and Dhahak. In it, it says the Harith, the Abbas, and the Dhahak. This type depends on hearing. Do not you see that no such thing is said in the manner of Muhammad, Maarouf and Ahmed.

The second is of two types: located in poetry, located in an anomaly of prose, so the first one is included in Yazid and Amr.

13, and the explanation in (translation for the Qur'an): 1/159, , "Ljanaa Aldaany": 52, and The Jawaher al-Adab: 51.

⁽¹⁾Treasury of Literature: 9/521, and see: The Concise Commentary on the Literature of the Book: 2 / 301-302.

⁽²⁾Al-Jana Al-dany: 52, Al-Baquli "Al-Mubarrad" agreed to delete the object, see: translation of the Qur'an: 2/667.

⁽³⁾See: The translation of the Qur'an: 1/99, and the interpretation of the translation of the Qur'an: 1/159.

⁽⁴⁾The " alfarida" book on Parsing of the Glorious Qur'an: 1/465.

In his saying:¹" And its meaning"

[He removed Umm Al-Omar from her captive *** guards. Doors on their palaces]

In his saying:²" And its meaning"

[Al-Walid Bin Yazid praises that he is blessed, auspicious and strong in enduring the tasks of the Caliphate and a great undertaking of its desires.]

As for what is included in Walid in the poetic verse, it is the original glimpse, It was said "the" in The Yazid and The Umar to define it, and that they were denounced. Then it was added to them. The proper is also denied if it is added)³, And Ibn Hisham saw in other than this book an increase,⁴ Sheikh Muhammad Mohieddin said: (He said: "The Yazid" and here are two possibilities:

The first of them is that the poet brought "the" to "Yazid" out of necessity or hinted at the original, So the "the" is superfluous, and the noun is forbidden from being used for scientific and verb weight, Rather, drag the ["kasrah" diacritics] to enter "the" on it.

The second: that the poet intended to deny "Yazid" before inserting 'the' as the word "man" and the like, and that is why his proper of the man has disappeared and only one reason remains in him, which is the weight of the verb. Therefore, it is not prohibited from exchange, so it is not correct to represent it for someone who is forbidden from spending that takes place in the ["kasrah" diacritics] to enter the "The" on it.⁵

Ibn Hisham also considered the entry of "The" into the definition of improvised proper as a plus, Because it does not add a definition to it, its entry and non-entry are the same, as he said:⁶ "And its meaning"

[I got you truffles and took out truffles for you, and I forbade you from truffles that are small and tasteless]

It was said that it was a necessity, because Ibn Uber learned about a type of truffle, then he gathered on the girls of Uber, It is also said in the collection of sons Eurs, girls Eurs, It is not said horde Eurs, Because when his generous response was unimaginable, that if it were an excess, its existence would have been nothing, so he would lower it by diacritics. Because in proper noun and weight, and this is an omission, Because "the" requires that the name be steeped in diacritics, even if there is an excess in it, Because the diacritics believed in him, 'the' was said about it to hint the original, Because Uber is a characteristic of good and Red. It was said for the definition, and that Ibn Uber is not like Ibn Laboun, so there is an omen in it similar to it in his saying:⁷ "It means"

[No one can perceive me if he thinks so; Because it is like "Ibn Laboun.", And Greer means that those whom he cares about by his satire are too small to touch him in a tight poetry like his sober poetry.]

⁽¹⁾The witness says it is unknown, as in the margins of Mughni al-Labib: 72, and the explanation of the Shuhada al-Mughni: 1/163.

⁽²⁾By Ibn Mayada al-Ramah bin Aberd, as in explanation Shuhada al-Mughni: 1/164.

⁽³⁾Mughni allbayb: 72.

⁽⁴⁾see: 'awdah almasalaka': 1/ 90.

⁽⁵⁾Margins Sharh al-Ashmuni on Alfiyya Ibn Malik: 1/74.

⁽⁶⁾And Alakmu: the collection of truffle. Two truffles, and one truffle on the contrary, matter date and dates, Al-Asqil: A type of truffle whose origin is Asqil, Because one of them is Ascol, like a bird, so he omitted the period for necessity, Uber's daughters: "truffles" are small on the color of dirt, as exemplified by them in poorness and scarcity. It is said that so-and-so's sons are Uber's daughters. That he thinks of them is good, there is no, and the witness said it is unknown, as in the explanation of Shuhada al-Mughni: 1/166.

⁽⁷⁾Poetic House. To Jarir as in explaining Shuhada al-Mughni: 1/167.

Al-Mardarid said: He replied that he did not hear Ibn Uber except that it was forbidden to exchange)¹, Sheikh Al-Ashmouni and Sheikh Khaled Al-Azhari promised him a poetic necessity.²

The seventh witness: the meanings of the letter conjunction "Or".

Ibn Hisham mentioned on the grammarians that it has twelve meanings, He mentioned to him that it means "to", and he protest a poetic witness to me, anonymous, He said: (And the ninth is to mean "until" which is the same as the one before it in the erection of the present tense after it that the toward: "I won't leave you until I give my due", And his saying:³ "Its meaning"

[I will ride the difficulties and take the dangers by underestimating them, or taking them easy until I realize the wish until I reach what I hope for, and I will not back down from that.]⁴

This opinion was not accepted by Al-Maliki, as he said: (The second place: that the accusative is located with the pronoun "that", so it means the meaning of "except" with "that" towards your saying: "I won't leave you until I give my due", I won't walk in the country until I get rich. Some of them mentioned that "or" the accusative case, in some sense, was mentioned, And with the meaning of "until that" and the meaning of "so that", and the three meanings in each position are combined, This is not correct, because the aforementioned two verses do not have the correct meaning of "so that" even if the meaning of "until that" is valid in them, But get them to this validity of the three estimates in about, "I won't leave you or give my due", I won't walk in the country or I get rich. Rather, it is correct that it is necessary for the meaning of "but that" in every position. He should pick up without "until that", "so that" because that does not expel it in every place)⁵, Ibn Aqeel was of the view that it has an even meaning, and the accusative verb is "that" is implicit.⁶

The eighth witness: the increase of the letter "[Alfa" So] in the predicates of the imperative.

Ibn Hisham brought an anonymous poetic witness to indicate the increase in "Alfa" in some places, He said: "The third is that it is more than it entered into speech as it exits, and this does not prove it Siboyh. And he permitted the Al-akhfash to increase it in the predicates absolutely, He recounted: "Your brother so is found", And he restricted Al-fra, the scholars, and the group of permissibility, as the predicates is imperative or Negation, The imperative is as he said:⁷, (Khawalan saying, so marry their girls)⁸, This is the saying of Al-akhfash Al-Awsat before, as indicated by Ibn Hisham⁹, Al-Khatib said: (On the fact that "Alfa" in the "so

(1) maghni allbayb: 75-76.

(2) See: Explanation of Al-Ashmuni on Al-Alfiya Ibn Malik: 1/169, Explanation of Al-Sharh on Clarification: 1/184.

(3) The witness says it is unknown, as in the margins of Mughni al-Labib: 94, and the explanation of the evidence for al-Mughni: 1/206

(4) Mughni al-Labib: 94, and see: Explanation of Shazoor al-Dhahab: 385.

(5) Paving buildings in letters of meanings: 212-213.

(6) Explanation of Ibn Aqil: 4/9, and see: Explanation of the statement on the clarification: 2/372.

(7) His saying is unknown and his powerlessness: (And the vineyard of the living is empty as it comes.) Explanation of the evidence of al-Mughni: 1/468.

(8) Mughni al-Labib: 219, which is the view of al-Maliki, see: Pavement of buildings: 449.

(9) See: The meanings of the Qur'an: 1/87.

marry" is to be added at Al-akhfash. And Khawlan is a subject phrase, And marry his predicates, and when "Siboyah" is not superfluous, And the original: "This is Khawlan, so he married their girls", Ibn Khalaf said Abu Ali say: Whoever makes "Alfa" of a superfluous, permits in Khawlan, the lift and the accusative, as your saying "Zaid, so strike him", If you say: "Zaid, so strike", He passed over to everyone, God said: {**And your clothing purify.**}¹, Alfa is either a conjunction for constructing on the predicates, And it is permissible for that which has a place of interpretation, As for linking an answer to a condition, it is omitted, I.e: if it is, then get married, Sibawayh said: It would be good and upright to say: "Abdullah, so strike him", If the predicates is based on a preliminary subject phrase appearance known or pronoun, "This is Zaid, hit it", And the crescent, by God, so look at it". And Al-Serafi said all the sentences are permissible for the answers to be "Alfa" toward. "Zaid your father, so get up to him", For the fact that his father is a cause and a cause for him to rise up, Likewise, then of "then he married" indicates that the existence of this tribe is a reason for him to marry them and draw close to them for the good and honor of her women.² Al-Mouradi favored not increasing it, as he said: (And the second is that its entry into speech is the same as its exit, and this section does not say Sibawayh, And he said by Al-akhfash, And he claimed that they say: Your brother is found, and quote the poet;

[Khawlan: the name of a tribe from Madhaj in Yemen, their girl, the girl: the young woman: The vineyard: generous, from generosity, as a laughing stock of laughter, a miracle of wonder, and a recent occurrence of hadith. now: Deuteronomy is alive, and it is the abdomen from the stomachs of the Arabs, and what is meant here is: the neighborhood of her father and her mother's neighborhood, vacant: free of husbands.]

And Uday bin Zaid said: "it's meaning"

[And saying: the souls of the consulship The verb is for the soul, it says: to the souls that bid you farewell, that is, it is the last time that your life ends. The souls respond to him because you leave the times of the world after him. Umm Bakor bid you farewell., You are undoubtedly lost, and your life must end with what is between them, so get close to one of them as it is a sermon.]

There is no excuse in them for the possibility that Khawlan was a deleted predicates subject phrase, that is: these are Khawlan, and that you are a subject of a predestined action, which is explained by the apparent, That is, see you, and the proper nouns has permitted Al-fara and a group of them. Its entry into the predicates of the subject phrase. If it is imperative And the glass is permitted in the Almighty saying: {**This - so let them taste it**} That this be a subject phrase, and "so let him taste" his predicates),³ Al-Suyuti said: (And the public gave it priority, given that Khawlan predicates is omitted, And you are the subject of an apparent meaning, It is permissible to "fray" and the most knowledgeable is its inclusion in every report, which is a command or a ban towards Zaid, so strike him and add to him, so do not strike him and inferred by the Almighty saying: {**This - so let them taste it**}⁴, It is better to say say the majority of scholars not to increase it.

The ninth witness: ["Al Kaf" As} the extra letter.

⁽¹⁾ Surah Al-Muddathir verse: 4.

⁽²⁾ Treasury of Literature: 1/455.

⁽³⁾ Al-janaa Al-dani: 72, See: Azhaiyah in the science of letters: 252.

⁽⁴⁾ Humaa Al Hawamiah: 1/406.

Ibn Hisham mentioned that 'Al Kaf' is a letter in two places, He protested the verse of an unknown poet about this extra 'Al kaf' as he said: (And the letter must be in two places, one of them, That it be a plus, unlike the one who authorized the addition of names, And the second: That they fall and what is reduced to them is a connection like,

his saying¹: [He is a generous hero, as people hope for his generosity, and fear his cruelty together, for he is generous as rain, and a courageous warrior like a lion, and if the rain and the lion had gathered together in one man, he would have been Al-mamduh]

In contrast to Ibn Malik in that it is permissible for him to be added to and added to it on the pronouncement of subject phrase, as in the reading of some of them, the Almighty saying: **{making complete [Our favor] upon the one who did good}**², This is the output of the eloquent on the abnormal, As for what he said: ³ [burned with fire until blackened as what as, The three stones under the pot], It is possible that "Al kaf" is two letters, the first of which is emphasized by the second.⁴

The tenth witness: The meanings of the letter: "So that" /kay/.

Ibn Hisham mentioned "so that" three aspects, One of them is that it comes to the stance that the source is meaning and action, He stated "that" this interpretation was correct, And it is not an explanation latter, And be a preposition, He quoted the saying of an unknown poet, who said: (The third is that it is in the status of that the source is a meaning and a work, and that is toward, **{In order, so that you not despair over}**) And it is confirmed by the validity of the solutions that they are correct because if it were a letter of explanation, no explanation would be entered on it, and from that I came to you "so that" honor me and say, The Almighty: **{so that it will not be a perpetual distribution}**,⁵ If you appreciate "so" before it, then if you are not able, then it is a neighbor's explanation, and at that time it must be ensured that it is after him and the same in the possibility of his saying:⁶ [He wants you what so that is. Fly: Flying is borrowed to go fast, close to it, or in the sense of impatience]. So that, either a confirmed explanation of "so", or an affirmative affirmation that it does not appear after "so that" except in necessity, such as his saying:⁷

[So she said, People eat has become a donor, Your tongue so that what aggravate and deceiving]

And about "Al-akhfash" that "so that" is always a neighbor. And that the monument after it is outwardly or implicit, and it is referred to in the manner of: **{In order, so that you not despair over}**,⁸ If it is alleged that "so that" is a confirmation⁹, Some grammarians refused to invoke the anonymous witness, Al-Khatib said: (And to trust the witness to know what he said, and to defend the possibility of his weakness. Ibn al-Nahhas said in the commentary that Al-kufiwn allowed to show that after they had cited the poet's saying: [He wants you what so that is. Fly: Flying is borrowed to go fast, close to it, or in the sense of impatience]. He said and the answer is that this verse does not know what it said, and if it knew what it said, it

⁽¹⁾ Its saying is unknown as in explaining the evidence of al-Mughni: 1/504.

⁽²⁾ Al-An'am from verse: 154.

⁽³⁾ For Al-Khattam Al-Majaai, An explanation of the evidence of al-Mughni: 1/504

⁽⁴⁾ Mughni al-Labib: 229.

⁽⁵⁾ Surah Al-Hashr from the verse: 7.

⁽⁶⁾ Its saying is unknown, as in the margins of Mughni al-Labib: 242, and the explanation of the evidence for al-Mughni: 1/70, and Treasury of Literature: 1/16.

⁽⁷⁾ The saying of Jamil Buthaina, his office: 125, See: Explanation of evidence of al-Mughni: 1/508, Al-Baghdadi attributed it to Hassan and not in his office, Treasury of Literature: 8/481.

⁽⁸⁾ Surah Al-Hadid from verse 23.

⁽⁹⁾ Mughni al-Labib: 242.

would have been permissible from the necessity of poetry)¹. Al-kufiun protested with this witness for showing "that" after "so that," Abu Al-Barakat Al-Anbari said: (The Kufians went to the fact that it is permissible to show "that" after, "so that" in order to confirm it, And some of them went to the worker in: "I came to you so that honor you", And they said: This indicates that it is permissible to show it by means of transportation, such as his saying: "I wanted so that fly near me", And analogy to emphasize some words for some, they said: "I would never have seen such Zaid" So they combined three exaggerated blasphemy letters, And Al-basriuna said: It is not evident that it is not clear that it is after it, but because it was destined and appeared, Either it is an excess.

The first is invalid, because "so that she works on her own, and if she were working with judgment, it would have been necessary if it appeared that the work was because I did not work," so he did not work.

Likewise, the second is null, because increasing it in the beginning is not measured, so it is impermissible to show that it is not, And some of them said: It is not permissible to show that yet, so that even. Because they have become instead of a phoneme that as it has become a substitute for the verb in their saying, As for you, you moved with you, and the decree: If you are relegated, delete the verb and make what is a substitute for it.

With regard to his saying: "I wanted so that fly near me", There is no evidence in it, because its saying is unknown, and if it is known, then it is to show that after the necessity of poetry, or because that instead of so that, Because they are in one sense, and the second answer is good, The first and the third are corrupt², This is the view of Maliki and Al-Arbli before³ it is more likely that Al-Ayni in this house is even a neighbor, and he explained this by saying: It is more likely to be a confirmed preposition, And it is possible that it is a confirmed source, but it is more likely that it is a neighbor of:

The first: that "that", if she made sure to be, "so that" would be the accuser.

The second: that what was originally in its section does not make certain others.

And the third: "That" the action is gone, so it is more likely that she will be the worker, and both things are permissible in a manner. "I came so that to do", If she makes a neighbor she is "that", then she is able. If you make the accusative case, "so" was estimated before it.⁴

It should be noted that al-Khatib mentioned on the authority of Ibn Yaish that the novel of a beautiful Diwan is not witnessed in it, He said: (Ibn Yaish said: And narrated, "Your tongue is to deceive and deceive". Al-Suyuti said: I saw him in a beautiful court, as Ibn Yaish said, so there is no witness or necessity, Likewise, Ibn Al-Mustafi said: This is how it is in his poetry, and perhaps what al-Zamakhshari reported is another narration, and the meaning is that she said to him: Is this how I gave your tongue this to deceive them as you seduce me and deceive them as you deceive me)⁵

⁽¹⁾Treasury of Literature: 1/16.

⁽²⁾Equity in matters of dispute: 2 / 473-474.

⁽³⁾See: Pavement of Buildings: 291, and The Jewels of Literature in Knowing the Words of the Arabs: 37.

⁽⁴⁾Clarification of objectives 3/1232.

⁽⁵⁾Treasury of Literature: 8/482, and I did not find the narration mentioned by Ibn Yaish and al-Suyuti, and the narration mentioned by Ibn Hisham is the narration of the Divan, and see: Explanation of evidence of al-Mughni: 1/508.

The eleventh witness: The distinction of "as any" is joined by the preposition "from"

Ibn Hisham protested an unknown grammatical witness who said in response to Ibn Asfour, who went to the necessity that her distinction be inviolable by "from". He said: (And the second is that its distinction is tractile by "from" often until Ibn Asfour claims that this is necessary. And it is to be answered by Sibawayh's saying: "And as any man I have seen", Yonus claimed that, And "as any man has come", However, most Arabs do not speak about it except with those who have finished and who most often say Allah: {**And how many a prophet**}¹, {**And how many a sign**}², {**And so many a moving (living) creature carries**}³. And from the accusative is his saying:⁴ "its meaning"

[Do not despair and feel the vagina after distress, for how many impoverished people, God decreed to enrich after his poverty]

This is what Sheikh Khaled Al-Azhari said: (And as for "as any" It is like "how many" the predicates case, In five things: In the testimony of the multiplication, in mystery, In mandatory export, in construction, And in the distraction of discrimination, it should be taken out of a phenomenon not by addition, other than "how many". God said {**And so many a moving (living) creature carries not its own provision!**}⁵, The accusative case is "distinction:" as if, as saying:

[Do not despair and feel the vagina after distress, for how many impoverished people, God decreed to enrich after his poverty]

So "Al-Am" by extending the hamza over an effective weight, from: Pain if he hurts, The accusative to distinguish by "As any"⁶. And Ibn Malik saw that the more distant by "from".⁷

Conclusion

The conclusion can be summarized with the most important findings that I reached as follows:

1. The hearing is the definitive argument and the clear proof of the grammatical rule, the linguists transmitted what they had heard from the pure Bedouins whose tongues were removed from the melody before the corruption of the language, it seems to me that the linguists' extrapolation to the words of the Arabs was incomplete, for they did not stand on it all. We see them in many times their grammatical judgments differing, and rather confused, so what some linguists permitted to prevent others.
2. The grammarians protested against their grammatical rules with a group of poetic evidence that is unknown who said, and it is strange that they did not give the Prophet's hadith great care by claiming that it was narrated in the meaning, And that the bulk of his narrators are among the non-Arabs and they fall into the melody, and lessen their protest of the noble

⁽¹⁾ Surah Al Imran from verse: 146.

⁽²⁾ Surah Yusuf from verse: 105.

⁽³⁾ Surah Al-Ankaboot from verse 60.

⁽⁴⁾ Its saying is unknown as in the margins. "Al-Mughni: 246

⁽⁵⁾ Surah Al-Ankaboot from verse 60.

⁽⁶⁾ Explanation of the statement on the clarification: 2/477.

⁽⁷⁾ Explanation of the facility: 2/423, and see: Preface to the rules: 5/2508

prophetic hadiths, even though they are known to say, and he is the most eloquent of the Arabs, His hadiths were transmitted to us in a way of verification that cannot be compared to the method of transmitting the words of the Arabs in poetry and prose, Because it is a linguistic heritage, and the hadiths were very cautious in his narration, and Ibn Hisham used it a lot in his book, and some of them were mentioned to indicate that they are protest.

3. The majority of linguists stipulated verifying about those who transmitted from the Bedouins whose language was delivered from the remnants of the melody and the impurities of the vernacular, but they permitted the transmission of the unknown and did not stipulate very complex and scrutinizing conditions, and this contradicts their origins and rules in building the language by accepting the narration of the unknown.

4. We have found among the grammarians who refuse to invoke unknown evidence of poetry, and that their words do not prove an argument in language for its perversion and its distance from eloquence. And it contradicts the well-known analogy in the words of the Arabs, and grammarians are reproached for invoking these evidences as mentioned by Abu Al-Barakat Al-Anbari in his book *Al-Insaf* and Al-Suyuti in *Al-Tashrah*, And despite the fact that the Sheikh of the grammarians Sibawayh has cited fifty unknown witnesses in his book for the proximity of the covenant with them, and for his knowledge of her eloquence.

5. Ibn Hisham followed in the footsteps of his predecessors from the grammarians, so he cited poetic evidence of unknown poets.

6. Some of the grammarians described these unknown poetic evidences in relation to anomalies, and that it is neither measured nor used as an excuse for the ignorance of those who say it. And because poetry is a necessity as it is permissible for the poet what is not permissible for others, no grammatical judgments are set against him. Therefore, the eloquent texts are free of such pitfalls, and therefore poetry, especially the evidences of unknown proportions, cannot be strong linguistic evidence. Perhaps it is because of this that we find all the defects that fall in eloquence in poetic evidence.

7. It may cost some grammarians to interpret it a great deal and to bring forth the possible syntactic aspects, and to return it to the established principles in the words of the Arabs, It was better to turn away from it because it was distorted by deviating from the analogy, so it is not used as an excuse due to the ignorance of the owners. Most of these evidences do not reassure the heart.

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