The Approvals Al-Sameen Al-Halabi to Sibawayh, A Study an
The Grammatical Origins

ASSI. PROF. DR. ZAIDOOON FADHEL ABID
University of Anbar – College of Education for Girl
Dept of Arabic Language

Summary

This paper examines the grammatical opinions that Al-Al-Sameen Al-Halabi agreed with in Sebwayh, in his famous interpretation (Al-Durr Al-Mawsun), and comparing these opinions with the grammatical principles established by the forerunners of the visual grammarians. Were the opinions adopted by Sibawayh acceptable to the imams of visual grammar, or were they not acceptable to them? Like the file, which was known to contradict many of Sibawayh's views, in addition to that, Sibawayh had some opinions that were unique to them and disagreed with the majority of grammarians, and this research tries to find out the grammatical principles that the fatwaman of Aleppo adopted in his agreement with Sibawayh, such as transmission, hearing, measurement and others And inferring the Qur'anic evidence, poetic and prose evidence, to strengthen and support the opinions of Sibawayh and respond to those who object to these views. This research also presents these views to the advanced and backward grammarians of the Basri and Kufi doctrines to find out who agree to these opinions and those who contradict them, and to know the validity of these opinions without others.

Key words: Sibawayh, Approvals, al-Al-SameenAl-Halabi, Al-durrAl-mawsun, grammatical assets

Preliminary

Consent in language: Al-Khalil said: “Al-Wifaq: everything is consistent with one accord, and it is in accordance with ... and from it the agreement in the meaning of coincidence and agreement. .... And we were on our command to agree(Al-Farahidi, DT, 5/225-226), and Al-Wefaq: Consent, and Consensus: Agreement, and it is said: Your order was agreed upon, by breaking in both of them, meaning: I encountered it in agreement, and it is from success Harmonization of agreement between two things is like cohesion (Al-Jawhari, 1407 AH, 4/1567), which is a word indicating the compatibility of the two things, and from it approval. The two things agreed convergence and congruence, and so and so agreed as if we had met in agreement (Ahmad ibnFaris, 1399 AH, 6/128) and he agreed with him. And according to him, and he agreed with him and agreed with him, and the (people came according to any compatible (IbnSidah, 1421 AH, 6/548).

Idiomatically: When looking at the fluctuations of the word (consent) among the people of language and dictionaries, we find that its idiomatic meaning gives an apparent meaning to the visible and closes or matches its linguistic meaning, which is the agreement and agreement on two matters, or two things between two people or a group of people, and this research came to shed light on The consensus in grammatical opinions between two great scholars of grammar, they are Sibawayh, the author of the first book on grammar and the sheikh and imam of Al-Basriya school, and Al-Sameen Al-Halabi this great scholar and great interpreter, and that is in his great tafsir (the protected durr) that was used for studies of whole generations, and it is no secret that the studies Syntactic since ancient times has been famous for its contradictions, the presentation of opinions in which every doctrine contradicts the other sect, and proof of the validity of the dissenting opinion with evidence and evidence. Therefore, I
decided that my study should focus on the approvals of the obese of Aleppo to Sibawayh.

**Realization formula (verb):**
The grammarians differed in the permissibility of using the five formulas of exaggeration as the action of its verb, and these formulas are: (effective, object, active, active, and verb), and our discussion of this issue revolves around one of these formulas, which is the form of (action). The formula was verb and they were divided into several schools of thought, and this is their detail:

The first doctrine: the doctrine of Sibawayh and some of the Basrians, and they went in it to the permissibility of (Fa'el) the work of his action, and Sibawayh protested the validity of his doctrine with poetic and prose evidence contained in the words of the reliable Arabs in their Arabic language. It is permissible in them that which is permissible in an actor of introduction and delay, and the crying (out and showing.) (Sibawayh, 1408 AH, 1/110)

Even she was blighted, a work of joy that had become a night, and the night did not sleep. (Sibwayh, 1408 AH, 1/114) Then he said: (And from him is able, knowledgeable, and compassionate,) because he wants to exaggerate the verb (Sibwayh, 1408 AH, 1/115), so the form of exaggeration (kalil) worked its verb and used the object not here)

The second school of thought: It is the doctrine of most of the Basrians. They stated that it is not permissible to use the form of exaggeration (to do) the work of its action, and some grammarians referred to this doctrine (Al-Muradi, 1413 AH, 2/853).

The proponents of this doctrine have argued that the formula (effective) as merciful and teach is not a matter of exaggeration Rather, it is one of the qualities that it is necessary for the self (Ibn al-Sarraj, dt, 1/124), and among those who say this doctrine: the cooler, he objected to Sibway’s opinion and replied: I see it is permissible, and that Fiela but is an actor of the verb name that does not exceed, what came to him from the other act Fmdhara him attached to the verb, which is Fiel originally but it is what to do about the generosity he is generous and the honor of an honorable and circumstance it is nice ( Al-Mabarad, dt ).

Even as a night saw it, we were debilitated by work ... it became a joy and the night did not sleep).) Making the house a topic of Fiel and he did, saying the work and blunt and this is not arguing in one of them, because a debilitating circumstance and not effect circumstance but the meaning of the act as an act of the verb works in which the act transgressor or intransitive) (radiator, D.t / 2, 115), and objected to the owner of the assets Also on Sibaway by saying: “Sibawayh has conducted:“ a worker ”” as merciful ”and“ knowledgeable ”this course, and he said: The meaning of this is an exaggeration.

Adverb is nice, and generosity is generous, and honor is bad (P, and I have to say as they said. He also authorized the same in “Doing” (IbnAl-Sarraj, dt, 1/124

The third doctrine: which is the doctrine of the Kufians, they went to the inadmissibility of the acts of the five exaggeration form, including (verbatim). As for the evidence in which these formulas came and they appear to have done the work of their verb and accrued the object, they assumed that it is affixed by an estimated verb explained by the sentence (El-Mouradi, 1428 AH, 2/853).

Among the issues that were disputed between the grammarians and Sibbuh was the Almighty saying: (My Lord is the one who hears the supplication) (Ibrahim: 39). Sibawayh went to the works of the exaggeration formula (he did) an action that he did in contradiction to the Basrians and the Kufis. Sibawayh and the majority of the Basrians disagreed in this, and the Kufuyans disagreed with it and in the works of other examples thereof. (Al-Alousi, 1415 AH, 7/228). Al-Basriyen and the Kufis, Al-Sameen Al-Halabi said: “His saying: (Let the supplication be heard) has some aspects, one of which is that an example of an exaggeration is added to its object, and it is added from an accusative, and this is evidence for Sibuyah that a subject does the work of the name of the subject, even if he contradicts the
audience of Basrien and Kufi (Al-Sameen Al-Halabi, DT, 7/116). As for the other aspects mentioned by him, they are: The addition of the noble verse is not a matter of accusative. Rather, it is like adding the subject's name in your saying: (This is a daring Zaid yesterday)) (Al-Sameen Al-Halabi, DT, 7/117), and with this saying Abu Hayyan said (Abu Hayyan Al-Andalus, 1420 AH, 6/450), and Al-Zamakhshari went to his saying (Sami`) is added to a chain of transmission, and it is from adding (va’il) to its subject, and he makes supplication of God Hearer according to the metaphorical chain of transmission, and what is meant is: Hearing God (Al-Zamakhshari, 1407 AH, 2/561), and Abu Hayyan followed it by saying: (And it is far from being obligated to be. such Almhbhh, and as such translational may not be done only when Abu Ali Persian where it is not wearing. but here Valbus holds, as it seems that it add example to the effect, do not add it to the actor. but permitted by the Persian in such as: Zayd unjust slaves if he knows That he has unjust servants). (Abu Hayyan Al-Andalus, 1420 AH, 6/450), and some grammarians have argued that the attributes of the Almighty truth, which came in the form of exaggeration, were based on the metaphor of exaggeration. Because the exaggeration is only in the attributes that are subject to increase or decrease, and the attributes of God Almighty are free from increase and decrease (Al-Sabban, 1417 AH, 2/450), and Al-Sameen Al-Halabi was not alone with the approval of Sibawayh, so Ibn Malik also agreed and responded to those who objected to him, Ibn Malik said: Abu Al-HajjajYusef bin Suleiman Al-Shantimri said: The grammarians said: This is a mistake by Sibawayh, and that the “Kalil” is weak lightning, and its action does not transgress. And the “attenuated”: the hour of the night, it is fixed on the circumstance. "I apologized to Sibaih that” lilah "means devoted, as if he said: This lightning consumes the time while it is constantly on it, as it is said: You have tired your day and so on. Mechanism Rather, Sibawayh mentioned this verse as a testament to the fact that an “agent” may be modified by it to “action” and “act” by way of exaggeration. He has evidence from poetry and prose, Ibn Malik said: “Rather, his argument is in the implementation of Vale “saying some of the presentation:“ God hears the supplication of those who call upon him. "It was narrated by some trustworthy trustees Two girls, either of them are similar ... Hilal and the other of them resembles a badra So I do a “likeness” of a female “likewise” with being from “like” as “a nadhir” from “warning”), (Ibn Malik, dt, 2 / 1037-1038), and what the researcher thinks is that what he went to and who agreed with him is The most correct, and it is not lost in his arm that the objectors objected, as evidences have been received on his validity, and there is no room for denial or objection to it.

The answer to the condition and the question in the Almighty’s saying: “If he died or was killed, you turned against your heels” (Al Imran: 144) Hamza is a neglected letter that is for interrogation and a call. As for the interrogative hamza, it is a common letter that is included in nouns and verbs, and several meanings are given, including: denial and reprimand (Al-Mouradi, 1413, 31). Is the reliance in the verse on the condition or on the interrogation? If the question precedes the condition towards (If you stand up), then he will make it dependent on the condition as if there is no questioning, while Yunus makes relying on the interrogation intending to present the second verb, Ibn Malik said: And to this I indicated my saying. Yunus intends to present it, and he raised it, and when he repented that, he abstained. Yunus went to: “The second verb, which is the reward of the condition, is not a penalty for the condition, but rather it is the one that is asked for, and that the hamza is included in it as an appreciation, and it is intended to present it, and then it is not an answer, but rather an answer, and then the verb of the condition must be deleted. Since the answer is not omitted except for the condition is past) (Al-Sameen Al-Halabi, DDT, 3/418), and Yunus ruled on what was mentioned in poetry as a necessity and no consideration for it. Because the purpose of denying their turning on their heels after
his death, the question is only about the answer to the condition, and a group of commentators agreed with it by saying this, and they said that a thousand interrogations were misplaced (Al-Sameen Al-Halabi, DT, 3/418). As for the Sibwayh doctrine, it is that if a condition and an interrogation are met, the condition will be answered, so the interrogation of the verse has entered into the sentence of the condition, and the sentence associated with the fulfillment of the answer of the condition, and it is not the point of the interrogation, and the condition between them is intercepted and his answer is omitted (Al-Sameen Al-Halabi, DT, 8/154 Sibawayh said: “The penalty chapter, if you enter a thousand interrogations into it

Your saying: If you come, I will. And do not be satisfied with the one because it is a penalty letter ..., because you have introduced the thousand to words that some of them have worked in some but did not change them, but the thousand is like the waw and the fulfillment and the like. An extra will come to you, and I will make it to you a connection to the one who found no choice but to say: I, if you come, I will come to you; Because I will not be speaking until it is built upon it. As for Jonah, he says: If you come to me, I will come to you. This is ugly and is disliked in retribution, even if it is an interrogation. And the Almighty said: “If the immortals are understood.” And if it is not the subject of a penalty of ugliness, then, as it is improper, you say: I remember, because if you come to me, you will come. So if you said: If you come to me, I will come to you on the heart, it would be good. ” (Sibwayh, 1408 AH, 3/82-83), and Al-SameenAl-Halabi mentioned the words of my father to remain the arbiter in this verse and his judgment is correct. indicate the attached condition as before, Younis said: Humazah in such a right to enter the answer requirement appreciated: Otqlp on your heels if he dies; because the alarm purpose or reprimand such act conditional, and the doctrine Sibawayh the right to two reasons: one: that if you provided the answer was not It was the fulfillment of the face; it is not right to say Otzorne the Zrtk. and him saying: (Afan was understanding Immortals) [prophets: 34] second: that Humazah released speech, though it was issued to speak, have occurred in their own homes, and the meaning is to enter Humazah on The sentence of the condition and the answer, (because they are yours The One Thing) (Al-Akbari, dt, 1/296

As for Al-SameenAl-Halabi, Sibawayh also agreed with his doctrine and stated that the grammarians rejected Yunus’s doctrine in protest of the noble verse (If the immortals were to be understood) (Al-SameenAl-Halabi, dt, 3/419), Al-SameenAl-Halabi said in the interpretation of the verse: And in this verse Evidence for the Sibawayh doctrine: which is that if a condition and an interrogation are met, the condition will be answered, so the verse has entered in it the interrogative vowel over the condition clause. And between it, and his answer is omitted. And nothing, since if it were as he said, the structure would have been: If they are the immortals, without fulfillment.) (Al-Sameen Al-Halabi, dt, 8/154), and a group of grammarians went from the Sibawayh school of thought, including Al-AKhfash (Al-AKhufash, 1411 AH, 1/234), and Al-Nahas when he said: “So if a condition died. Thousand the interrogation in your turn because it has entered into the condition, and the condition and its answer are like one thing, and likewise the subject and his experience says: I will increase the starting point? And do not say: I will increase the starting point. (The right of a thousand interrogation, if you enter on a letter, provided that its rank is before the condition is answered. The meaning is that I understand the immortals if I die and the like of it (then if he dies or was killed), and it is a great deal) (Maki Al-Qaysi, 1405). The meaning of the answer to the condition was presented at the beginning of the sentence, because the question was the source of speech and appreciation, the immortals would understand if he died, and the fulfillment of his saying “The affection is a sentence over a sentence” (IbnAtiyah, 1422, 4/81), and what the researcher thinks is that what he went to he will tell him is The correct view is that the doctrine of Yunus is not without validity, and both are established in grammar and have a face in Arabic
The difference in the expressions of the Almighty’s saying: (the thief and the thief cut off (their hands) (Al-Ma’idah: 38)

The majority read: (and the thief and the thief) by raising, and Eisa bin Omar and IbnAbiAbla (and the thief and the thief) read in the monument, (IbnAtiyah, 1422 AH, 2/187). As for the recitation of the majority, which is by raising it, it has two aspects: the first: It is a doctrine of Sibawayh and a group of Basriyen that His saying (and the thief and the thief) is raised to begin, and the report is omitted: what is being recited to you, or as the thief and the thief were imposed on you, meaning their judgment, as for his saying (cut off) it is a statement of that estimated judgment, because what is after fulfillment is related to what preceded it (Al-Sameen Al-Halabi, DT, 4/258).

The second: the doctrine of Al-Akhfash, and it was transmitted from the file of the file and a collection of grammarians, which is that it is raised by the beginning as well, except that the news is the imperative sentence of his saying (cut off) and entered the fulfillment in the report because it is similar to the condition (Al-Sameen Al-Halabi, DT, 4/258). The accusation is, by an implicit verb, which the worker interprets in their causation and estimation: So they punished the thief and the thief (Al-Sameen Al-Halabi, dt, 4/259). So cut off their hands, "because this is not based on action, but it came on the example of the Almighty saying:” The paradise of paradise that is promised to the righteous.

"Then he said after:“ There are rivers of water in it. ”In it such-and-such. So the parable was set for the hadith after it. And hadiths, as if he said: Among the stories is the parable of paradise, or from what the parable of paradise is told to you, it is carried on this ambiguity “and the like.” It came after he had worked on the track. Likewise: “The thief and the thief” as if he said: It was imposed on you, “the thief and the thief, or the thief and the thief is imposed upon you.” But these names entered after stories and monos Th. And in a manner like this he bears: “And those who come from you and harm “them.”... People read: “And the thief and the thief” and “the man The utterance and the fornicator”, and it is in Arabic according to what I have mentioned to you of power. But the general public has refused nothing but reading by raising. (Sibawayh, 1408, 1 / 142-144), and among these grammarians are: Al-Zamakhshari and Al-Fakhr Al-Razi. Al-Sameen Al-Halabi quoted both of them with the argument and the evidence agreed with that and supported Sibawayh. Al-Razi objected to Sebaway’s saying and responded in five ways, because he is He did not understand what is meant by Sibawayh’s text in his preference for the monument, and Al-Sameen Al-Halabi responded to all these objections and responses that Al-Razi brought and indicated what is meant in Sibawayh’s saying, as for Al-Razi’s objections they are as follows. Al-Razi said: The first: that he challenged the frequent recitation transmitted from the Messenger and the nation’s flags, and that is absolutely false. If Sibawayh said: I do not say that reciting by raising it is not permissible, but I say: reading by the accusative is first, so we say: It is also bad because the weight of a reading in which only Isa bin Umar on reading the Messenger and the entire nation In the era of the Companions and Successors, something is objectionable and rejected. The second: If the recitation in the accusative was first, then there must be among the reciters someone who recites (and those who come from you, then harm them) with the accusative, and since there is no one among the reciters who is reading this, we know that this saying has fallen. Third: If we make “the thief and the thief” a beginner and his news is implicit, and he is the one who appreciates him: “What is read to you,” there remains something else related to Fulfillment in his saying: (cut off). If he says: Fulfillment relates to the action indicated by his saying: “and the thief and the thief” means that he If he commits the theft, then cut off his hand, so we say: If you need at the end of the matter [to say]: the thief and the thief [his estimation]: whoever stole, mention this first so that you do not need the declaration that you mentioned.

Fourth: If we choose recitation by accusative, it does not indicate that stealing is a reason for the necessity of cutting, and if we choose to recite by raising, the verse reports this meaning, then this
meaning is certain when it says: “Part of what has gained.” So it is proved that the recitation by raising is first. Fifth: Sibawayh said: “And they present the most important thing, and by his statement they mean.” Reading by raising it requires presenting the mention of being a thief on the mention of the necessity of cutting, and this requires that the greatest care is spent on explaining what is related to the thief’s situation in that he is a thief. That the care is a clear statement of the cut is more complete than caring for being a thief, and it is known that it is not the case, because what is meant in this verse is to disgrace theft and to exaggerate the repudiation of it, so it has been proven that the recitation by raising it is the one who is appointed. (Al-Sameen Al-Halabi, D.D.) Al-Sumeen Al-Halabi: What he claimed to have responded to the Imam of Al-Sinaa ended (Al-Sumeen Al-Halabi, DDT, 4/260). He responded to the objections of Al-Razi in defense of Sibawayh with a text that I did not see who mentioned his importance and the arguments he made against Al-Razi. Al-Halabi: The answer to the first aspect is what was presented as an answer to what Al-Zamakhshari said, and it has been presented, and Sibawayh’s text supports it, for he said: “And he may be good and straightforward:” Abdullah, strike him “if it is based on an apparent or implicit principle, but in appearance, his saying:” This is more So strike him. ”And if you wish, this does not appear and act like his work if it is apparent, and that is your saying:”This crescent and God So look at it. ”It is as if you said:” This crescent "and then you came with the matter, and from that the poet’s saying:

And saying: Khawlan, then marry their girls ... and the two neighborhoods are empty as they come. This is how he heard from the Arabs singing him “means raising Khawlan.” With his saying: “Improve and straighten”, how can he [be] stabbing in raising? And his saying: “If Sibawayh says until the end of it,” then he will tell him not to say that, and how is he saying it, and he favored raising it with what I explained, and his saying: “Only Jesus recites with it” is not as he claimed, but he recited it in a group like Ibrahim IbnAbiAbla, and also these people did not read it by meeting And they transferred it to the Prophet, may God’s prayers and peace be upon him. The purpose of the chapter is that it is not in the first month. On the authority of the second: Sibawayh did not allow the accusative to be weighted in order to be bound by what he said. Rather, the general reading came out in two sentences, when I mentioned to you in the aforementioned of the entry of the fulfillment, and that is why when Sibwayh represented the sentence of the command and the prohibition after the name, he represented them naked in fulfillment, he said: «And that is your saying: “Zaid hit him” “and Omar I will pass by him” and on the third: the above wisdom that is required to come with fulfillment and being a link to the judgment with what came before it, and on the fourth: by preventing there is a difference between raising and accusative that there is a difference that raising it requires the cause, and the accusative does not require it, and that the verse is a matter of reasoning With the description of the ruling, do you not see that your saying: “Cut off the thief” benefits the cause, that is, he made the cause of the slashing to describe him as theft, so this feels the cause with the declaration of the accusative, and on the fifth: they present the most important where the negative attribution differed (as the subject is different). And dt. What we have mentioned, Sibawayh said: “If it came before [The object] and delayed the subject. The pronunciation took place as it happened in the first. It means: “Abdullah hit Zaid. It was recently pronounced, so the word limit was to have it in advance, and it is a good Arabic many, as if they are presenting what his statement is more important to them. 4/262), and Al-Sameen Al-Halabi was not alone in responding to Al-Razi and weakening his objection. Abu Hayyan said: Jasser Abu Abdullah Muhammad ibn Umar called Ibn al-Razi proud preacher of irrigation Sibawayh said it did not say what he said, who went to him Sibawayh is nothing, and shows the faces of his corruption ...... (I said): This says to Sibawayh, lack of understanding with him, he did not challenge Sibawayh to lift read, but her guidance mentioned, and I understand that the issue is not a matter of engaging in building a passport getting started in it) (Abu Hayyan Al-nalusian, 1420, 4/247), and then said after elaborated in response to Razi : ( Razi letter words Sibawayh and took him where he
does not imagine the difference in the proportion of a Debutante and the news, it is where not only the proportion of one other than the perpetrator and the effect ..... and said Razi does not fork the words Sibawayh generally) (Abu HayyanAndalusian, 1420, 4/251), And the glass went to a good reading of the lift, as he said :( And my proof is that good reading is by raising in. ..... (And the thief and the robbers) His praise is to say: (And those who come from you will harm them)) (Al-Zajjaj, 1408, (2/172)

What the cooler and the glass went to is the doctrine of the Kufians, so lifting is more important to them because you mean a thief with his eye, but the meaning is: whoever stole and cut off his hand, it is not like your saying: (Zaida, hit him), (Makki Al-Qaisi, 1429 AH, 3/1695), Al-Zajjaj said: (And this is the chosen saying) (IbnAtiyah, 1422 AH, 2 / 187-188), and Al Furur supported this doctrine as well, which is the elevation and made it the first. Because he did not mean a specific thief, but rather the meaning: whoever stole, cut off his hand, but if you wanted a person who stole with an eye or a thief with an eye, then the swindler has the object of speech (Fur, DT, 1/306). Al-Nahas said in support of this doctrine also: This is a good saying Unpaid, evidenced by that they have unanimously agreed that they have read (And the two who come from you, and they hurt them) (Al-Nisa ': 16) (Al-Nahhas, 1421 AH, 1/267), and among those who support the doctrine of Sibawayh: IbnHisham Al-Ansari, who stated that his saying (and the thief and the thief) is beginning and the report Omitted and estimation: From what is recited to you the ruling of thieves and thieves, so cut off their hands (IbnHisham Al-Ansari, 1383 AH, 1/194), and what the researcher sees is that what the cooler went to and who the Basrien and Kofi agreed with him is the most correct, because raising the reading of the general public, meaning the group, that what went Sibawayh is not without validity, and it is not permissible to interpret his words and his response and make it corrupt.

The return pronoun in the working sentence:
The majority read (And the sky raised it) (Al-Rahman: 7) with the accusative in compassion to the Almighty’s saying (they prostrate), because this sentence is composed of a verb and a subject and the other sentence as well, and Abu al-Samal read (and the sky) by raising it in sympathy with the words of the Most High (and the star and trees prostrate) (The Most Merciful: 6), because this sentence is composed of a subject and a predicate as well as the other sentence (IbnAtiyah, 1422 AH, 5/224), and unanimously agreed on the accusative in the noble verse, and Al-Sameen al-Halabi mentioned that the accusative in the verse is to work in consideration of the impotence of the sentence that grammarians call it two-sided ( Al-Sameen Al-Halabi, DT, 10/154). However, some grammarians stipulated the presence of a pronoun returning to the subject that was included in the two-sided sentence, and among them Al-AKhfash, as he says there must be a return pronoun, for example: “Hind rose and Omar honored him for her.” He said: Because you took into account the news and sympathized with it, and the one who is approved of the news is a report, so that what is stipulated in it is required. ((The fat one Al-Halabi, dt, 10/155). As for Sibawayh, he did not stipulate that, and the fat man of Aleppo made the verse a proof of the validity of the doctrine of Sibawayh in not requiring the return conscience. Al-Sumeen Al-Halabi said: “And it contains evidence for the Sibawayh doctrine, whereby the accusative is permissible, even if the work sentence does not include a pronoun that refers to the subject that is included in the same sentence. Two faces) (Al-Sameen Al-Halabi, DT, 10/155), but the majority did not stipulate that, and what Sibawayh and the public went to confirm the words of the fur, for he said: (All of them were erected with no connection except for those among them) (Al-Sameen Al-Halabi, Dr. T., 10/155), and IbnAsfour reported that Sibawayh and other grammarians did not stipulate the existence of the pronoun, and they used the evidence for that by the readers' unanimous agreement on the expression of his saying (and the sky raised it). 1421 AH, 1/455), as for Al-AL-Akhfash, it requires the pronoun (“If the second“ sentence ”does not have the first pronoun, and it does not
sympathize with fulfillment, then al-Akhfash and al-Siraafi prevent the accusative“ based on the affection for the minor, ”and he is the chosen one; Because the one who is approved for the news is news, and there must be a link, and he is missing, so raising it is obligatory for them, and if the accusative is mentioned, it is according to its own in “Zaid I hit him” in the beginning, and it is from the sympathy of an actual sentence to a nominal sentence, and it is permissible without dispute ((Al-Azhari, 1421 AH) Al-Nahhas went on to state that the accusative by accusing the verb is sympathetic to what the verb has done to the same (al-Nahhas, 1421 AH, 4/204), and al-Akbari also stated that the accusative by an omitted verb is explained by the aforementioned, and al-Akbari made the accusative more preferable than raising it because it is obeyed to A noun in which the verb works, and it is the pronoun in his saying (prostrate) (al-Akbari, dt, 2/1197), which the researcher believes is that the readers ‘unanimous reading of the monument strengthens and supports the Sibawayh doctrine.

The envelope comes as news if it is presented:
The grammarians differed in the syntax of the Almighty’s saying: “Stop is Uhud” (Al-Ikhlas: 4) by the accusative. They initially agreed that his saying “Stop” is accusative, and they split in directing the accusative into two parts

The first: His saying (Stop) is the news of (He was) and (Uhud) her name, and the neighbor and the traitor (him) is related to the news, that is: and no one was enough for him, and it is the doctrine of Sibawayh (Al-Sameen Al-Halabi, DT, 11/152), and Al-Akhsh (Al-Akhfsh, 1411 AH, 2/589).

The second: to focus on the case of (Uhud) because he was his attribute; When he was presented with an accusation immediately, and the neighbor and the Majjar (to him) is the news, and among those who say this is al-Nahhas (al-Nahhas, 1421 AH, 5/196), Makki al-Qaisi (Makki al-Qaisi, 1429 AH, 2/8499), and IbnAtiya al-Andalusi (IbnAtiya al-Andalusi) (1422 AH, 5/537), and Abu al-Tikha al-Akbari (al-Akbari, dt, 2/1309).

As for Sibawayh, the file was replied to with this verse, because Sibawayh permitted the circumstance to be the news if it was presented. Because it is wrong for him to cancel the envelope if it is presented, and in this verse the circumstance is presented, but he did not make it the news (Makki al-Qaisi, 1405 AH, 2/854), and this issue raised questions from some grammarians. Al-Nahas said: This is the saying of most of the grammarians, that Muhammad ibnYazid made a mistake in choosing that the circumstance be a news if it was presented because he chooses: that Zaid sits in the house, so he mistook it with the verse because if he “had” the news did not focus “stop” as being news that it would be That Sibawayh had permitted to present the envelope and not be news. ”(Al-Nahhas, 1421 AH, 5/196), and Al-Zamakhshari said:” If you say: eloquent Arabic speech, it delays the envelope that is unstable rhetoric and does not present, and Sibawih stated that in his book, So what did he think in advance in the most eloquent and expressive words? (Al-Zamakhshari, 1407 AH, 4/818 ).

Al-Sameen Al-Halabi responded to the file, agreeing with this by Sibawayh and his supporter. Stop “at once” (Al-Sameen Al-Halabi, DT, 11/152), and Al-Sameen Al-Halabi was not alone in responding to the refrigerator; Makki al-Qaisi replied to the file also by saying: “The answer on Sibawayh is that [Sibawayh] did not prevent the envelope being canceled if it was presented, but rather chose to be news and it is permissible for him not to [be] news, [and] I testify to [its cancellation] and he is the ..., presenter.

Also, it (may) may be (kafa’a) a state of disbelief (and it is) (one). (Makki al-Qaisi, 1429 AH, 2/8499).

Al-Sameen Al-Halabi quoted Abu Hayyan’s statement and his defense of Sibawayh, and the meaning of Sebway’s words and the circumstance that concerns him, and that Sibawayh spoke in a circumstance that is suitable to be news and is suitable not to be news, then he cited words Sibawayh to prove that what he understood and who agreed with him from the words of Sibawayh is not the point. Qaim, you applied the adjective to the name. If you make it according to your saying there is a standing zayd in it, you say: No one is better than you in it, and no one is better than you in it, except that if you want to cancel it, the more you delay what you cancel the better. And if you want it to be It
is stable and you are satisfied with it, the more you present it, the better, because if it was a factor in something that you offered as previously, I think and calculate, and if you cancel it, you delay it as you delay A, because they are not doing anything. The presentation here and the delay “in what is an circumstance or a name, in the care and attention, similar to what I mentioned to you in the chapter on subject and object. And all of what I mentioned to you in terms of introduction and delay” and the abolition and stability are good Arabic, many, from that what the Almighty said: “And there was no one for him. ”. And the people of alienation from the Arabs say: No one was enough for him, as if they delayed it where it was unstable. And the poet said:

Let them draw close to Jeldathia ... as long as they are still alive
Night has Dja Let Come) (Sibawayh, 1408/1, 55-56), then Abu Hayyan said after he explained the meaning of the words Sibawayh :( you see his words and represent the envelope which is fit to be a news story. The meaning of the words: stable, no news for tyro I was. I said it: it like verse precious. I said: this is the sign Macaia and Alzimkhcri and others as they signed it, but Sibawayh wanted to complete the circumstance in which he said:

As long as there is a living faction that has performed a virtue, it does not report. It also has the verse made abundance, pushed the envelope executable to be news Kalzerv incomplete in being not used news, no doubt of his mind is true that he does not meet the words of the saying: did not have one, but if delayed no longer rose on the character and make him news No words of it were held. Because Sibawayh wanted the circumstance that is fit to be news and not to be news.

Results:
After completing this research, I reached several results, the most important of which are:
1-TafsirAl-Durr, which is preserved, is a great book that contained various sciences such as grammar, morphology, interpretation, readings, and others.
2-The personality of Al-Sumayn Al-Halabi in his interpretation was characterized by neutrality, clarity and following the opinions that he deems correct without being affected by this or that doctrine.
3-The approvals of the Chubby Al-Halabi came to Sebwayh's views

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