The Manifest in verbs conjugation of the explanations in the explanations of the Alfyya of Ibn of Malik until the end of the tenth century AH.: An Analytical study

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Abstract

Ibn Malik's hierarchy also called "The Conclusion" has been widely accepted by scholars of Arabic grammar, who were keen to preserve and explain it more than other grammatical texts; And that was due to what its well organized verses, ease of words, succinct acquaintance with grammatical and morphological rules, with a tight arrangement of the chapters, accurate citation for each of them, and placing them in the hands of the scholars with ease and simplicity. They were brief, excessive and frugal, and their handling of them was not just an explanation, or a comment on the systems only, but we see them after explaining and clarifying the verses, presenting the differences and detailing them, and mentioning the arguments and proofs for each grammatical school, and their careful consideration of that, they express their views, sometimes they agree, and again They object, and a third is likely, and so on, so they express what they understood from the words of Ibn Malik, or other grammarians, in multiple and varied ways. through their expressions and flipping them on their possible aspects.

Permissibility of placing the LAM to beginning with a predicate (INA(if it is a past intransitive verb

Ibn Aqil said: ((And if it is past tense and intransitive, then the author's words appear to allow the blame to enter upon him, so you say: Zayd is the best of the man, and that Omar is a miserable man, and this is the doctrine of Al-Akhfash and Al-Far')).

The grammarians went to the fverbthat the comments of (INA), without the comments of its sisters, may be associated with LAM of the beginning with, towards the Almighty's saying: "God is rich, praiseworthy" [Ibrahim: 8], and the Almighty's saying: "Indeed, man is in loss" [Al-Asr:2], But the Kufics permitted its entry on the khabar (but), as it is permissible in the khbar (INA), towards:

The entry of LAM at the beginning is not limited to the comments (that) the singular, but also interferes with it, if it is an actual sentence done by a present, or past. As for the present , its entry into it at all, that is, without distinction ((between the disposer, towards: Zida is satisfied, and the non-actor, towards: Zida is the prodigy of evil[1]; because the present verb is similar to the name, and in this way it was possible to enter the blame on him[2.] As for the past, if it is acting, it must be coupled with (if), in order for it to be permissible to enter with it, towards: zaid has stood, considering the existence of the similarity between him and the present, indicating the situation; because of the proximity of his time to the time of the

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[1] The same infinitive verb.
[2] See: Sentence explanation: 1/429, and healing purposes: 2/350.

presentverb , and the present is[3] similar to the name, and by noting this similarity, it was possible to enter the blame for the past verbacted, and the Mardi speech [d. 540 AH4] () sees that the Lam entered on(if), is (LAM) the answer of the oath, and the estimate of the previous example: Zaid and[5] have stood.Andthe duty restriction in the association of the past verbacting with(if), hints from the reference of Ibn Malik's saying in the Alfyya : (((Nor of theverb s as satisfaction))) that the comments , if it was a past verbnot associated with(if), did not enter the blame, so do not say: that Zida is the best of men , and this was approved by al'akhfash and Al firaa , and Ibn Hisham on the intention of (if)[6]. If the comments is a past verb intransitive, towards: It is in addition to the blessings of the man, and a lifetime of wretched man, in which the dispute between the two grammars occurred. As for the visuals, except for the scratch, they went on to say that the lam of the beginning, do not interfere with the unaddressed past [7]. As for the Kufis, they allowed her to enter upon him[8], as well as Al-Akhdash, followed by Ibn Malik[9], and this is a Maqam Ibn Aqil[10], followed by Al-Ashmouni in this protest, as he says: (((It appeared that it is permissible to enter Alam on the past if he Infinite verb, towards: that is more for the blessing of the man, or: it if arise, which is the doctrine of the alfiraa and alakhfash; because the static verbs like the name))[11].

Accordingly, Ibn Aqeel and Al-Ashmouni relied in their invocation, in the permissibility of the entry of the starting LAM on the comments of INA , if it was an inactive past, on the existence of the counterpart, and to clarify that, we say: The adoption of the counterpart in the denominator, meaning: The similarity between the past verbs , and the name, and between it and the present verb , in the matter is two sides[12], one of which: The permissibility of the LAM on him, in terms of the similarity between him and the name, such as our saying: zaid is one of the best men, and he is immortal for the wretched man, and since he is a rigid verb , and the rigidity does not verb , so it is like the name on this side, and this takes advantage of the Ashmouni's words, as he said: () (() His speech appeared the permissibility of the entry of the LAM on the past, if he is not acting ... Because the static verbis like the name) 13) (), and the other: the permissibility of the entry of the LAM on him, on the one hand, the similarity between him and the present-verb; because the past is not disposed, but it is permissible to enter the LAM on it; because the static verb-benefits creation; because it robbed him of the indication of the event and time, and the establishment requires presence and the moment, and thus a similarity occurred between him and the present indicative of the situation, and therefore, it was possible to enter the llama on both sides. Then Ibn Aqeel's memorial, which is decided by what Ibn Malik said, on the permissibility of entering the blame for the past verbnot acting, said: ((And do not enter this blame for the past verb-unless it is accompanied by a if , or it Infinite verb)), that is: The initiation is not to interfere with the verb-of the past, unless it is associated with(if), or it Infinite verb; because the blame in the original

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[3] See: Sentence explanation: 1/429, Facilitation explanation: 2/28, Aspiration: 3/1263, Healing purposes: 2/350.

[4] Abu Bakr, the speech of bin Youssef bin Hilal Al-Mardi (? - 450), nicknamed Mardi, after (Mardi), which, as stated by Yaqout Al-Hamawi: a large ball of Andalusian aspects of the works of Cordoba, one of the bases chosen by the kings to live from the Tsar and the Romans, lived his life in Andalusia, in the first half of the fifth century AH, and among his compilations: filtering in grammar, arjuzah in the exits of letters and their recipes, and the parsing of the issue of (good-face) in its own cause, drainage of its faces, translation, evidence in grammar, and others . See: Designation Sign in Grammar: 112, Dictionary of Countries: 5/38-39, and for Vectors: 1/553.

[5] See: Nomination: 33.

[6] See: Ibn Aqeel's explanation: 1/368, and Ashmouni's explanation: 1/141.

[7] See: Book: 1/41, and sip: 3/1264.

[8] See: Sip: 3/1264, and the singer of the pulp: 1/228, and the distraction of the locks: 1/140, and the explanation of the Ashmoni: 1/281.

[9] See: Facilitation Explanation: 2/28-29, Troubleshooting:168, and Paratyphosis: 1/140.

[10] See: Ibn Aqeel's explanation: 1/170.

[11] Al-Ashmouni's explanation: 1/310.

[12] See: Healing Purposes: 2/350.

(13) The same infinitive verb.

to interfere with the names, but its entry on the verbis similar to it, and it was not entered into the past; for lack of similarity, but if it rang with(has) brought it closer to the time of the situation, then it is possible for the present to follow it, towards: You have risen. If the past verbs intransitive, towards(yes and bad), it if be appended to it, because it benefits creation, and creation requires attendance, so there is a similarity between it and the presentverb, so it if be said: that in addition to the blessings of the man[14], as well as that the laundry allowed (() the entry of this LAM on the work of the past verbin advance towards: that the increase of your food was eaten. The prevention of this is first, because the entry of LAM on the work of Khobar branch of its entry on Khobar, if it entered on its work, even though it does not enter on it himself, the branch must be weighted over the original))[15]. It is required from the foregoing words that it is permissible for LAM to enter (not) as well, because it is the verbof a rigid past, and she says on this: Zaid is not standing, and this is not warranted, because it is one of the conditions of the comments (if) that follows the LAM of the beginning: to be fixed, so if it is exiled, towards the words of the Almighty: "God does not wrong people anything" [Yunus:44], and the words of the Almighty: "They will not prevent anything about you from God" [Al-Jathia:19], it is not permissible to enter the LAM to hate the meeting of two LAM in one word [16], and this has rarely appeared in poetry, as the poet said [17]:

I know that surrender and abandonment are neither the same nor the same.

The verb "to say" included the meaning of "to surmise."

Al-Muradi said: () If I said: If the saying did the work of suspicion, did it remain on its meaning or became in the sense of suspicion? I said: There is a disagreement, and it appears to be included in the meaning of suspicion))[18].

Grammaticians were exposed to the issue of the sentence (saying), and the relationship between it and the heart verbs indicates the belief, in terms of meaning and verbs, in that they went on to say that the sentence (saying) has multiple meanings, and what is related to our subject is two meanings; one of them: verb pronunciation. And the other: the suspicion [19]. Grammaticalistsstipulated that to do this: (saying) must be a verb. And to be preceded by a questioning.And to have the speaker of all kinds .And not to separate between the questioning and the present with a break, except the circumstance, or the neighbor and the dragged, or another verb-of the-verb, or the work done [20]. After that, the sentence may fall after saying[21], and it is only meant to be pronounced, example: Zaid said: Mohammed loves prayer, and to: I said: Khaled is traveling, i.e.: I said these words in their own words, and this pronunciation is called (a tale)[22]. The sentence may fall after saying, and it is meant to have its meaning, so (saying) is then in the sense of (thinking), and the verb of saying becomes heartfelt, so its work works, and satisfies o Its provisions, if it enters on the novice and the comments set them up, because if the saying entered on a useful sentence, the heart conceives it, and swings with it,

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[14] See: Facilitation explanation: 2/28-29.

[15] Facilitation Explanation: 2/29.

[16] See: Healing Purposes: 2/351-352.

[17] Al-Bayt for Abu Hizam Al-Akli, see: Al-Muhtasib: 1/34, and explain the facility: 2/27.

[18] Clarification of Purposes: 1/570.

[19] See: Al-Ashmouni's explanation: 1/379, and the full text: 2/46.

[20] See: Book: 1/123, and guidance of the Salik: 1/284, and the explanation of Ibn Aqeel: 2/58-59, and the explanation of Al-Ashmouni: 1/379, and the full text: 2/50.

[21] 'Saying, it is either a sentence or a single sentence, if it is a sentence told for what it was before the entry of the saying, towards: I said: Zaid is standing, and Allah Almighty said: {This is a day when the truthful benefit their truthfulness} [Led:119] ... If it is singular, it is either in the estimation of the sentence, which is not the word or the meaning, or not, if it is local as the sentence, towards: I said: Zed, replying to those who said: Who came to you?). Healing Purposes: 2/507.

[22] See: Meanings of 2/24.

then saying this perception becomes a hearty meaning, and that is the suspicion and belief[23], then it is done on what is going on (thinking), of commenting, canceling, and all other provisions related to hearty verbs s. In the verb(saying) the meaning of (thinking) a dispute between the two grammars on two doctrines[24]: One of them: that the (saying) the course of (thinking) should not take place, except under the conditions mentioned, then ((it may be conducted the course of thinking, so the novice and the comments are activated as you do))), and-when the conditions of the work are fulfilled, the known procedure is permissible, not a duty, as Siwabi stated: [25]((If something lifted up what you set up is a story)), that is, you are by choice, something raised in the position in which you set up, and that is by looking back at the story, that is by reference to the original in the situation in which you set up the situation, and this is what you pointed out, as he said[26] (): ((If something lifted up to what you set up, then it is a story))), (That is: You are by choice, something raised in the position in which you set up something in which you set up the position in which you set up, and this position in which you raised, and he said that your owner, (): (If you set up a condition, it is returned to (that you are allowed to be left out, not a story)), there is not a difference between (between the people who are troubled). [27] [28][29] [30] The other: That (saying) the course of (suspicion) takes in the monument of those who verb-at all, that is, whether a The aforementioned conditions are met, or not, and they draw the saying and its branches, M The suspicion and its branches, in the monument of the novice and the comments on the effectiveness, and this is a sound language doctrine [31], including the poet's [32] saying:

So I said that I was going, the people of a town where I put him in a state of abandonment.

The Hamza of (INAي) came in saying: (قلتINAي) is open; because the verb (قلت) meaning I thought, and this is a sound language; because they are saying the course of suspicion at all, even with the loss of conditions[33].

From the foregoing, he knows that the Muradis are among those who say the first doctrine, which is the procedure of (saying) the course of (thinking), when the conditions are available, be singled out by a reminder e From among the commentators, because they stated that the meaning of (thinking) is included in (saying), when the conditions are fulfilled, and relied on the correlation between meaning and verbs , to clarify that, we say: (saying) If the course of (thinking) is conducted when the conditions are available, it may be conducted the course of thinking, so both the novice and the comments are active to him, as (thinking and her sisters) conceive of them, to fulfill the conditions, so he is obligated to the meaning of thinking, if a condition of it lags, the verb remains on the origin of the story and the meaning of pronunciation, so it is not effective, so his judgment is lifting (). [34] Accordingly, the absence of meaning is dependent on the absence of work; because if the necessary is absent, the obligation is absent, and since the meaning is inherent to the work, as a matter of saying the work of suspicion, and then the meaning of suspicion is included, so Ibn Malik said: (((And you think make it to say)), ((Wanted in meaning and work, because the meaning of suspicion is as

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[23] See: Detailed explanation: 7/79.

[24] See: Al-Ashmouni's explanation: 1/379, and full text: 2/46.

[25] Ibn Aqeel's explanation: 2/58.

[26] See: Resorption: 4/2129, and healing purposes: 2/505.

[27] Book: 1/124.

[28] Facilitation explanation: 2/93.

[29] See: Healing purposes: 2/505.

[30] See: Book: 1/123, and Facilitation Explanation: 2/93.

[31] See: Ibn Aqeel's explanation: 2/61.

[32] Al-Bayt for Al-Hatayah in his Diwan: 366.

[33] See: Grammatical Objectives: 2/892.

[34] See: Ibn Aqeel's explanation: 2/61, and healing purposes: 2/505.

necessary; for the meeting of conditions, then it is to be said in this verse : ((And I am rewarded for saying as an absolute suspicion)) wants in meaning and work))[35].

The factor of the accusative case for the infinitive is the apparent and implied verb

Al-Shatibi said: ((As for the first type, there is no disagreement in it, and the second, grammatical people disagreed on two words: One of them: that the Coefficient in the infinitive is the apparent only, and to him is the gold of the refrigerant and the seraph... He's the one who showed up from the regulator. And the other: that it is established by the pronunciation of a verb, which is the appearance of the book))[36].

He acts on behalf of the infinitive verb inherent in effectiveness[37] Others, who are not a infinitive verb , as a whole and some added to the infinitive verb , including the Almighty saying: "Do not incline all the inclination."[alnisaa:129{, and beat him with some beating, and the infinitive verb is synonymous with the infinitive verb of the mentioned-verb, such as saying: Sit down, rejoice, and the name of the sign, towards: beat him with that beating, and the conscience of the verb, including the Almighty saying: "I do not torture any one of the two worlds."[Al maedda:115], and the number, including the Almighty saying: "They flogged them, and then they did not have the benefit of his skin."[Al-Nur:4], and the machine, like their saying: "I beat him whip"[38] (), and the deputy is only a sign for him, because he did not have any sign of useful speech, and did not benefit him, and did not serve him as a deputy. [39] and the deputy of the infinitive verb. Either it is from the word of the verb, and this was the dispute between the two grammatical on three doctrines: the first: it is already established, and-this is the doctrine of the balance sheet [40]. The second: It is established by an implicit-verb, and the apparent verb-is evidence of it, and this is the doctrine of the public[41]. And the third: There is a detail, if it means different from the meaning of the apparent-verb, and from it the Almighty says: "We have grown you from the earth as a plant." [Noah: 17], and he was accusative case by an implicit verb , and appreciation: you grew a plant; because (the plant) is not in the sense of (germination), so it is not true that it is confirmed by it, and-if it is not different, then he was accusative case by an apparent verb , and this is the doctrine of ibn Al jini[42], and from it is the saying of a roabaa [43]:

And I folded the fold of the fury.

The infinitive verb (introversion) came already accusative case (folded), because the meaning is the same[44]. From the above, he knows that what Al-Shatbi said is incorrect: ((As for the first type, I do not mention it in disagreement))[45]. As for being without the word of the verb, and this has also been the dispute between the two grammars on two doctrines: One: that the Coefficient in the representative for the infinitive verb , is the apparent verb; because of the existence of the agreement in the meaning, and this doctrine of the refrigerant [46] and the Seraphi [47], which appeared from Ibn Malik in the Alfyya , as evidenced by Al-Shatbi. And the other: that the factor in it, is the implied verbs explained by the apparent; because if the

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[35] Healing purposes: 2/504.

[36] Healing purposes: 3/229.

[37] means (the infinitive verb inherent in efficiency): the infinitive verb comes from the word of its Coefficient, not at all, so that the deputy must be not the infinitive verb . See: Al-Khudri footnote: 1/378.

[38] See: adductor: 1/144, and explanation of the facility: 2/178.

[39] See: Healing Purposes: 3/226.

[40] See: Hammam Al Hawmi : 2/98.

[41] See: Appendix and Supplement: 7/142.

[42] See: Sip: 3/1354.

[43] Al-Rijaz Laraba in his office: 16.

[44] See: Hammam Al Hawmi : 2/98.

[45] Healing purposes: 3/229.

[46] See: Abbreviation: 3/204-205.

[47] See: Explanation of the book: 2/245.

infinitive verb came after an verb-that is not one of its letters, his erection was by the pronunciation of an verb-from the word of that infinitive verb ; (((because his word indicates it, if it is derived from it)[48], and this is the doctrine of the public[49], and the speech of Sibawy appeared, as evidenced by the Chateabi. And yet, FA N Note in the words of al-Shatibi that there are two pleadings, one of which is for Ibn Malik. And the other one: Lisboa. As for his invocation of the words of Ibn Malik, I rely on the existence of the original on which it is measured. To clarify this, we say: The Coefficient in the deputy on behalf of the infinitive verb , is the apparent verb , R. Al-Shattabi has awakened from saying: (((and may be substituted for him))) that the Coefficient in the deputy on behalf of the infinitive verb , is the apparent verb ; because he does not need to appreciate another verb , as long as there is an apparent verb , in addition, that the original lack of appreciation, and it was noticed in the previous verse , that Ibn Malik presented two examples, one of which is in saying: Find all the grandfather. Al-Shatbi said: (((And saying: "all the grandfather", put in it all instead of the infinitive verb, so he set it up, it is the name of the subject of the infinitive verb 's position[50])), and the other said: rejoice, and put in it the synonym of the synonym synonym[51]. It is confirmed by what was stated by Abu Hayyan, who said: ((It appears from the work 's words that the current and non-current infinitive verb , which is from the word of the verb and without its word, stands with the same apparent verb...And represent him in the commentary by saying: ((I was surprised by your belief in believing...And for saying: ((If its meaning increases over the meaning of its Coefficient, it is to indicate the type, towards: I walked foul and enemy... Rather, it was stipulated in the commentary))[52], and Abu Hayyan was right, as Ibn Malik had provided for this in (explaining the facilitation), he said: ((And because if the violator is verbal, he does not stand up except by an verb-of his word, it is not permissible for his location to fall what he does not do from his word, towards: You swore to the right, and do not lean all the inclination)[Al Nisaa :129]...These and their like cannot be estimated as a factor of their pronunciation, but rather the factor must be in what has happened before it, which is agreeable meaning rather than verbally))[53]. What supports the fverbthat the Coefficient is in the deputy of the infinitive verb , is the apparent verb, what the Cerafi inferred: One of them: The infinitive verb may come from the word of the apparent verb-without being built from its structure, so it is not his own, and he who is built from difference, such as the Almighty saying: "And spice up to him" [Al-Muzmil:8], (Tabatul) infinitive verb : spice up, and like this in speech: The people engaged in dialogue, and they engaged in dialogue. The other: If we said: Zaid sat Amr, the estimate: Zaid sat like Amr sat, and then deleted the notary and the additive[54], and it is necessary that the deletion of the described be a must, and there is nothing in the Arabic words that is described that should be deleted[55].We note that the Seraphi was adopted in making the apparent verbthe factor in the representative of the infinitive verb , by means of the aforementioned measurement. As for his recitation of Sipui's words, I rely on the existence of the peer. To illustrate this, we say: The agent in the place of the infinitive verb , is the implied verb , explained by the apparent verb , towards your saying: I abhorred him , and sat down , the syntactics, including Sibaweh, allow the verbs of the verb the infinitive verb of the other, even if it is not from his own words; for their agreement in the meaning[56]. Sibaweh said in (The door of what the infinitive verb came in other than the verb; because the meaning is the same): () And that is your saying: Preposition by Preposition by Preposition by Preposition; because

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(48) Detailed explanation: 1/277.
(49) See: Sip: 3/1355, and preamble to the rules: 4/182.
(50) Healing purposes: 3/227.
(51) See: Salek Guidance: 1/356.
(52) Appendix and Supplement: 7/145-146.
(53) Facilitation explanation: 2/183.
(54) See: Explanation of the book: 2/245.
(55) j See: Appendix and Supplement: 7/145.
(56) See : Detailed explanation: 1/276.

the meaning of the meaning of the Preposition by Preposition by one... God Almighty said: "And God has caused you to grow from the earth-a plant." [Noah:17]; for if he said: "He has grown up," and Almighty said: "And the infinitive verb is placed by an verb-of God, " [Al-Muzamil:8]; because if he said: "Wet ," it is as if he had said: "A infinitive verb "[57] (), then the Coefficient in the place of the infinitive verb , is the implied verb , and your saying: "I sat down," is that the verb-and the infinitive verb are in one sense, and the infinitive verb is placed by an verb-of fate evidenced by the appearance, so as if you said: "I sat down," I sat down, "because when the infinitive verb came after an verb-that is not one of its letters, his erection was by an implied verb-of that infinitive verb " [58] , and evidenced by the poet's statement [59]:

The best thing is what she received from him, not to follow him

He said: (((Because I followed and followed in the sense of one))[60]. Ibn Yish said: () He confirmed his saying: "You follow him" by saying: "Followers."And"followers" is a fabrication, and it is really a infinitive verb . His measurement is to say: "Trace", but when the meaning of "trace" and"follow" was one, each of them confirmed the infinitive verb of its owner [61].

The word (non-) is mentioned above shall be applied to the case

Al-Muradi said: () I said: its general accusative which came before it, and it has the meaning of the exception. This is the writer selection. He said in the facilitation explanation: It appears from the words of Sibaweh ... It is famous that her erection is limited to an erection after () [62].

The principle in (non-) is that the attribute of [63], benefits the heterogeneity; This is in contrast to its description, and by being of benefit to the heterogeneity, it was carried on (L A) The indication of the exception, and it became (non-) Excluded by it by relying on the heterogeneity, because the exception indicates heterogeneity as well. After that, the (non-) is different from the meaning of what he accepted, either self, or a description[64]. As for the different in the same, towards our saying:Muhammad is not Ibrahim, Muhammad is not Ibrahim. As for the variation in the description, as the Almighty says: "The base of the believers is not equal except for the first harm and the mujahidin in the way of Allah."[Al Nisaa: 95], by raising it as a quality of the base, because they are a race, not a people with their eyes [65], and-so says the Almighty: "We do righteousness other than what we used to do."[Fatir: 38]. Therefore, the name (other) works as an exemption tool (except), so you need a Coefficient, whose parsing/syntax shows its face, and after it is added to it, because it is inherent to the addition. The Seraphi said: ((And "non-" is a name in which the factors work and beyond do nothing else; because adding it to it is necessary, so the parsing/syntax that occurs in the name after "unless" happens in the same "non-"))[66]. Grammatical difference in the factor of fraud in (non-) on three doctrines:

The first: It is considered that the factor of fraud in (non-), such as the factor of fraud in the name exempted by (ALL A), that the noun (non-) is the n casting of the name located

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[57] Book: 4/8 1-82.

[58] See : Detailed explanation: 1/276.

[59] Ahouse for Qatami in his office: 35.

[60] Book: 4/82.

[61] See : Explanation of the Detail: 1/275.

[62] Clarification of Purposes: 2/677.

[63] See: Clarification of grammatical doctrines: 422, and Preamble of the rules: 5/2112.

[64] See: Detailed Explanation: 1/200, Appendix and Supplement: 8/341, Explanation of Sufficiency: 1/779, and Footnote: 1/208.

[65] See: Tafsir al-Tabari: 5/144, and Seven Readings: 237.

[66] Explanation of the book: 3/89.

after (ALL A), and this is the famous[67]. Al-Muradi said: (((And the famous that her erection is on the line of an erection after))); because the origin of (non-) and the description of a different hand is drawn to its description, and if what is after the exemption tool is different from what it accepted, then (non-) met with the name that is located after (I do not) in this sense, which is different, and from this it may be that (non-) is carried on it, and the judgment of the fraud in it is the same as the judgment of the name that is excluded by (Il)[68]. This doctrine is decided, as stated by Ibn Hisham, as he says: ((To be an exception, and express the following name (except) in that speech, and say (The people came not Zaid) with a monument, and(No one came to me except Zaid) with a monument and lifting, and Almighty said: "The seated of non-faithful believers are not equal to the harm"[Al Nisaa:95], he reads with a lifting not: As for the quality of the rule; because they are a race[69], and as for the exception and replaced by a limit: few of them have done nothing but harm "([Al Nisaa:66])[70].

The second: He believes that it is established by the previous verb on the analogy with the envelope of the place; This is because he shared it in the thumb [71], and this showed the Ibn Al khabaz when he asked his sheikh, about (other), what positions are they from? He said: ((He said: suspicious of the circumstance, for its thumb, that is why the non-infringing verb-worked, and it is not permissible to say: other than Zaid, the people, as it does not say: [72]Zaid), the people, to present the exception to the Coefficient, and it says: No one except Zaid and non-Zaid, as it says: No one has done except Zaid and Zaid, because it is a place where it is permissible to have two things)) (), and this is the doctrine of a group, such as the Cerafi (), and the father of my son Al Hassan bin Al-Bash (), and Abu Hayyan stated that the Cerafi went to that it is set up by the previous verb , and the Ibn Al bashi went to that it is similar to the previous verb , and the verbreaches it by itself,) (). [73] [74] [75]

And the third: He believes that the accusative case of (non-) what he accepted without intermediary on the spot, and in it the meaning of the exception, and that it is interpreted to have a derivative name, that its meaning is a derivative name, and if you said: The people did not increase, the meaning is: they were different from Zaid in proving the rise to them, and his absence from him, so (non-) was given the name of the perpetrator (), and thus the judgment of [non-76] is the monument on the spot and has the meaning of the exception, and this is the doctrine of my father Ali the Persian[77], and he chose Ibn Malik, declaring it and invoking it from the words of Siboyeh, as he says: () (And the answer to a non-medical monuation is that it is based on the situation and has the meaning of the exception ... Abu Ali went in the ticket to the point that "non-" in Qamoun is not Zaid, which is apparent from the statement of Siboyeh in Bab Gir[78]. This is what Al-Muradi invoked, according to Malik's son [79]. Sibaweh said: (((If it is permissible to say: The people came to me and zaid, you want the exception and are only mentioned for what was only a monument, and it is not permissible to be other than the

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[67] See: Detailed Explanation: 2/69, Appendix and Supplement: 8/342.

[68] See: Healing purposes: 3/393-394, and explanation of the permit: 1/556.

[69] See: Tafsir al-Tabari: 5/144, and Seven Readings: 237.

[70] Grain singer: 1/158.

[71] See: Singer's explanation, for Dammamini: 2/75.

[72] Shine guidance: 223.

[73] See: Sip: 3/1541, and Pulp Singer: 1/158, and Wanderer: 2/274.

[74] He is Ali bin Ahmed bin Khalaf bin Mohammed Ansari al-Gharti, born (444 AH) in Granada, and died in it (528 AH), he was a proficient scientist in Arabic sciences, good handwriting, involved in the conversation, and a scientist in the names of his men, one of the most famous of his work: explaining the book of Sibawiyah, explaining the book of the abbreviated, and others. See: Vasectomy: 2/142-143.

[75] Appendix and Supplement: 8/342.

[76] See: Explanation of the book, for the Rafi: 3/89-90, and the singer of the pulp: 2/463.

[77] See: Facilitation Explanation: 2/278, Appendix and Supplement: 8/342, Pulp Singer: 1/159.

[78] Facilitation Explanation: 2/278,

[79] See: Clarification of Purposes: 2/677.

status of the name that begins after only; that they did not make meaning in it except for a principle, but rather they included in it the meaning of the exception in every place where it[80] is as status and is divided from the exception)))), and Malik's son said in editing Sibaweh's statement: (((If it is permissible for the people to say Zida, you want the exception and remember only what it was intended to do to delete (L) and keep its work, or to delete others and establish its place in parsing,as was done with every addition, if the deletion of the additive and its place is his place))[81]. Al-Muradi and before him, Ibn Malik, relied on the existence of the original on which he is measured, as it represented the exception, as well as the existence of the counterpart, which represents hearing in this. To illustrate this, we say: (not) is actually erected before it without intermediary on the spot, with the meaning of the exception remaining in it, and that is with its interpretation of the rift, as we say: The people did not increase, and the first (not) in the name of the perpetrator, and hence it was possible to erect it on the spot, and its counterpart in this judgment (except). Abu Hayyan said: (((Abu Hayyan) and Abu Ali Al-Farsi went in the "ticket" to say that it is based on the state, and it has the meaning of the exception, and that except for some Zaid, who is estimated to have a infinitive verb in the case, and it has the meaning of the exception))), and this counterpart was addressed by grammatical people, including a son who lives, he mentioned: (Hasha) is a letter and it means the exception, and he said: (("Hasha" is a "hashtag" is a "hashtag" at Sibuiah (), and "The people came to me Zayed", and the meaning: "only Zaid has camr")).[828384]

Sentence meaning is the accusative case confirmed for the story of the sentence

Al-Shatibi said: ((As for the Coefficient in this case, there is nothing in the pronunciation that can make a Coefficient, so he must be appreciated, and the grammarians differed in it ... It appears from the words of Sibaiah that the meaning of the sentence is not the meaning of the initiator alone, nor the comments alone, as it means if I said: He is Zaid known, that is, pay attention to him, or oblige him to know))[85].

The confirmed case comes for the comments of the sentence, for a statement of the meaning of the sentence, including: certainty, towards: this increased knowledge, and glorification, towards: he is a majestic boyfriend, and disparaging, towards: he is a conquered, and al-Wa 'id, towards: I am a conqueror of you my anger, and other, and it is necessary that the two parts of the sentence be rigidly defined; Fora This case comes to confirm the previous meanings, and its occurrence is confirmed, it is an indication that the meaning of the sentence, not one of its parts is valid for work immediately, and this is achieved only by two rigid names , so if one of its parts is valid for work, the situation is certain for him[86]. Al-Shatbi said: () The answer: that his saying (and if you confirm a sentence) requires that the sentence gives meaning to what the situation gives until it is ratified I am sure of the meaning of the sentence...If one of its two parts is nothing that he did not imagine, he does not believe that the situation is certain, so leave the restriction depending on this meaning))[87]. Grammarians differed in the confirmed status factor for the comments of the-sentence on three doctrines:

First: To be implicit, and this is the doctrine of the Seraphi [88], and Ibn Malik, as he says: (((And do not be this case I mean confirming these meanings except by a word that

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[80] Book: 2/343.

[81] Facilitation explanation: 2/278.

[82] Appendix and Supplement: 8/342.

[83] See: Book: 2/349.

[84] Detailed explanation: 2/62.

[85] Healing purposes: 3/490.

[86] See: Profile in the explanation of urgency: 1/382, Preface to the rules: 5/2326, and Completeness: 2/392.

[87] See: Healing Purposes: 3/490.

[88] See: Explanation of the book: 2/452-453.

indicates the meaning of a ingrained verb or similar to a ingrained verb in the progress of science in it, and the appreciation of her Coefficient after the comments is right or know him if the whistleblower is not me, and if I am the right, know or know me)[89] ('), if we say: He is Zaid known, then the estimate: He is right or know him known, and if we say: I am Zaid known, the estimate: Know me, or know me, or so on. The second: That the Coefficient is the novice, or the comments, and this is the doctrine of Al zajaj[90], and Ibn kharouf[91], the first went that the Coefficient is in fact the comments; to interpret it with a name and the like, and the second went that the Coefficient is the principle, because of its meaning (caution). They are null and void for Ibn Malik, as he said: ((The Coefficient is not visible in the pronunciation, as the offender says, but rather it is implicit in the speech, as it is not permissible to show it, it is not said: I am Zaid know me well; because they made the sentence as a substitute for the word by the Coefficient, and they also made the sentence in their saying: He has a thousand customs, instead of the Coefficient in the infinitive verb , and I do not know in this judgment a difference))[92]. And the third: that the Coefficient is the meaning of the sentence, the meaning of the beginning is not alone, and the meaning of the comments is not alone, and this is the doctrine of Sibawiyah, which is the evocation of the beggar, and he said: (((and the apparent meaning of the sentence is not the meaning of the beginning alone, nor the comments is alone, as it means that if you said: He is Zaid known, that is, he paid attention to him, or obligated him to know))), [93]), That is, Sibawyah sees, that the Coefficient is the meaning of the sentence, with an estimate: pay attention, or obligated him, etc., in the direction of: he is Zaid known, the appreciation: pay attention to him, or obligated him to be known; (because it is comments based on an unambiguous name, your saying: Your brother worship of God is known. This may include all that is permissible in the name after him and his sisters ()[94]. This case must come with a word indicating the meaning of a ingrained verb, or similar to him in the progress of science, he went on to say that a man wanted to tell you about himself or others something, he said: I am the servant of God as a starting point, or he is Zed as a starting point, and this is impossible; because he wanted to tell you about the launch, and did not say: He, and does not: No, until he dispenses with the naming; because (he) and (I) are signs of the implicit, but implicit, because Idid not know who you mean, then he said: Except that a man is behind a wall, or in a place where he is ignorant, so I said: Who are you? He said: I am the servant of Allah, starting in your need, it was good[95]. Ibn Malik explained what he meant in saying: (Impossible), to prove his approval of who said: I am the servant of Allah, starting in need of you, because the questioner knows the case of those who ask him the need to tell him: Who are you? The launch was fixed, and he commented: ((The launch in one of them is unknown, and the media has an intent that is not indispensable, so his right to be raised by virtue of the experience, and the name that was accepted by him is a knowledge that is indispensable to mention, so his right not to make comments , and when he made the comments of what is his right not to be comments , and made the rest of what is his right to be mayor; it was necessary for the spokesman to be an impostor, and for the pronouncement of it to be impossible from what is first, this is the meaning of Sayboi's saying: It was impossible))[96].

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[89] Facilitation explanation: 2/358.

[90] See: Facilitation Explanation: 2/, Appendix and Supplement: 9/163.

[91] See: Explanation of Sufficiency: 1/215, Preface to Rules: 5/2327, and Explanation of Permit : 1/388.

[92] See: Facilitation Explanation: 2/358.

[93] Healing purposes: 3/490.

[94] Book: 2/81.

[95] See : Ibid.: 2/80-81.

[96] Facilitation explanation: 2/358.

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