

## The Grammatical Personality of Abdul Qadir bin Ahmed Al-Husseini Al-Shafi'i (924 AH) in his Book Nuzhat Al-Bariah fi Al-Arabiya

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### Abstract

*We will shed light on the science of scholars of jurisprudence and Arabic, which is Sheikh Abdul Qadir bin Ahmed Al-Husseini Al-Shafi'i, of the scholars of the tenth century AH, is a jurisprudential scholar before being a grammarian and writer, he spent his life in the service of the Holy Qur'an and its sciences, and worked to save the Arabic language, so he deliberately authored a book called Picnic wilderness in the science of Arabic similar to the book Mughni Al-Labib on the books of Arabs by Ibn Hisham (d. 761 AH), so I chose to reveal His grammatical personality of his preferences through his grammatical terms and responses opposed by some grammarians, relied on drawing the steps of the research on two sections provided by the introduction and sigh showing the life of Abdul Qadir and his works, and employed it in documenting the sources and references so that the research keeps pace with his predecessors and linked to them, and came out with a number of results in the hope that the benefit will prevail for all.*

**Keywords:** Personality, Abdul Qadir, Nozha, Arabic.

### 1. INTRODUCTION

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the Seal of the Prophets and Messengers Muhammad (peace and blessings of Allah be upon him) and on his family and companions. It was ridiculed for the science of Arabic scholars pedantry described by history insights enlightening eloquent trustworthy and valid secrets, they were the reason for the preservation of the Arabic language, they classified her from the literature where the language is preserved to the long term, especially in the field of grammar, came out of them our Sheikh Abdul Qadir bin Ahmed Al-Shafi'i, who is one of the scholars of the late centuries, specifically the tenth century, this century was characterized as a century full of authorship in various sciences and knowledge, so he added to us from the explanations And comments, footnotes, alerts, subtleties, benefits and others add quality and quantity to the Islamic library in general and Arabic in particular, I dealt in my research Sheikh Imam Abdul Qadir bin Ahmed Husseini Shafi'i, a grammatical figures immersed that did not enjoy a large share of fame and appearance, I deliberately revealed his grammatical personality in the field of Arabic language through his preferences and responses in his book Picnic wilderness in the science of Arabic, his preferences may be alone out, and may be supported by the public or One of their scholars, and his responses in a number of grammatical issues with some selected terms, may be opposed by some grammar scholars individually or group, it was influenced by the mark Ibn Hisham and his personality, this study consisted of "personal grammar of Abdul Qadir bin Ahmed Al-Husseini Al-Shafi'i (d. after 924 e) in his book Picnic

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wilderness in the science of Arabic" of two sections advanced by an introduction and a preamble clarifying the life of the author and his works, the first section included his preferences with some selected terms, The second has contained his responses or opposition to some grammarians, and adopted in my documentation of sources and references, and the study on the conclusion included the most important results reached, and it is enough for him that I sincerely intended to address it, and Tawfiqi only God.

## **2. SHAYKH 'ABD AL-QADIR AL-SHAFI'I, HIS LINEAGE AND LIFE:**

He is Sheikh Imam grammar poet writer hypothetical jurist Abdul Qadir bin Ahmed Husseini Hajjari Shafi'i doctrine Constantinople, the owner of classifications, it is one of the characters obscure that did not enjoy a large share of fame and appearance, we find him mentions in his system that he Sharif lineage due to the tribe of our Holy Prophet (peace be upon him) Hussein (t), but the books of translations did not mention anything about his life or his elders or his students or even his works, we have collected the diaspora of his life and his works of the role of Manuscripts with his name on them, so he was from the city of Constantinople the birth and upbringing of (Al-Husseini, (d. T.), manuscript copy of Dar al-Kutub al-Dhahiriya: tablet / 1) As for his sheikhs, in a copy of his manuscript tagged: "The Excursion of Students in the Science of Obligations and Arithmetic" he mentioned that he took from his sheikh Abu Zakariya al-Ansari, where he said: "Our sheikh said... Al-Husseini, (undated), manuscript of the illustrated copy of Kuwait University: tablet 109-130) This is in many places.

It must be noted that his works, which were mentioned in the houses of manuscripts, did not mention anything about the date of his death, as I found on the last page of his manuscript "The Excursion of Students in the Science of Obligations and Arithmetic" that it has been completed in the year (924 AH), in which he stated that he had taken from his Sheikh Abu Zakaria Al-Ansari (d. 925 AH), so we assert that his death is after this date, and the total of his works that I found from the role of manuscripts, are:

1. The Roman masterpiece in the statutes (system) - a manuscript.
2. Al-Hamdia footnote to the explanation of the preamble of the lamp (manuscript).
3. Students picnic in the science of obligatory and arithmetic (manuscript).
4. Pearls of benefits in terms of purposes (system - from our investigation and study).
5. Wilderness Picnic in Arabic Science (Explanation of the Pearls System of Benefits in Grammar of Purposes - From Our Investigation and Study").

## **3. GRAMMATICAL PREFERENCES OF SHAYKH 'ABD AL-QADIR AL-SHAFI'I**

Weighting language: tilting and overcoming, taken from their saying: I weighted the scale: weighed it down until it was money, or even weighted (Al-Farahidi, (d. T.: 3/78), and Ibn Abbad, 1994: 2/403), or the thing is weighted over the thing in favor and preponderance (see Al-Azhari, 2001: 1/437), the Prophet Muhammad (peace and blessings of Allaah be upon him) said to Al-Wazzan: "Zen and more likely" (Abu Dawood, Hadith (1288): 2/516). Ibn Hanbal, 1999, 19019: 31/444).

Weighting idiomatically: "The association of the emirate with what is strengthened by it on its opponents" (Al-Rahuni, 2002: 4/304), and it was said: "It is the strengthening of one of the identical over the other for evidence" (Al-Harbi, 2006: 1/35).

In the sense that weighting is an act of ijthad, with evidence that strengthens the correct opinion, which is one of the sources of language from hearing and measurement, which

represent the evidence of grammar, which is an argument in the process of weighting (Sobki, 1984: 7/2723).

We found that there is a similarity between each of the principles of jurisprudence and the science of the origins of grammar, those who founded the science of the origins of grammar were mostly scientists with a sale in the science of jurisprudence and its origins, and they have opinions influenced by the sciences of the Qur'an and its provisions whatever affected, reflected on the science of the origins of grammar.

The terms of weighting varied when Abdul Qadir in his book *Nuzhat al-Bariah fi the science of Arabic*, and were of two types:

1. He used terms directly in his preferences in some of his grammatical issues, and I will mention them according to the frequency of their occurrence, namely:

1 – Sahih: It is the most used in its explicit preferences amounted to (sixteen) places, (Al-Husseini, (d. T): 49, 53, 65, 91).

2 – Saheeh: Use it in three places, (al-Husayni, undated: 322, 399, 423).

3 – It is more likely that he used it in three places, al-Husayni, d. T., 184, 375, 423.

4 – The most likely of the two sides: in his explicit preference in (two places), (Al-Husseini, (d. T): 339, 341).

5 – Al-Rajih: use it in (one place), (Al-Husseini, (d. T): 265).

I will present some of Abdul Qadir's applications in the terms of direct weighting through his weighting in some of his grammatical issues, namely:

1 - of his direct terms (correct), which is the most used contained in sixteen places of grammatical issues, it is these places mentions a place in the course of his speech in the issue of "if" Baltanween, and the basis of his weighting for this issue that he mentions a number of opinions likely to agree with the public, which is the first opinion in (if), differed those who say literally, (Al-Muradi , 2008: 3/1240), the opinion of the public that it is a letter, while it is a name for some Kufics, as differed in it, some of them said that it is singular, which is the opinion of Sibawayh, (Sibawayh, 1988: 3/13) and some of them made it a compound of "if" and "that", which is the opinion of Hebron, (Abu Hayyan, 1998: 4/1650, and al-Muradi, 2008: 3/1240), and most of them believe that it is simple, and on the basis of its simplicity, 'Abd al-Qadir suggested that by saying: It is true that it is simple and not compound (al-Husayni, undated: 49), which is more likely for us, so it is the most.

2 – In the same issue used the term (correct) also, in the judgment of the syntactic, which says: "The original: "If you come to me I honor you", by lifting deleted the sentence, namely: "you came to me", and replaced by the mentioned Tanween, and added "that" after which is the opinion of Hebron, (Sibawayh, 1998: 3/16, and Al-Jiani Ibn Malik, 1990: 2/211, Al-Muradi, 2008: 3/1240), became "Akramk" and it is true that it is erected by itself It is the opinion of Sibawayh, (Husseini, (d. T): 49, and Sibawayh, 1998: 3/16, and Al-Jiani Ibn Malik, 1990: 4/20), not on the opinion of Hebron and those who followed it, it is erected by adding "that", and supports the researcher weighting Abdul Qadir that "if" erected herself, and this is what Sibawayh went to and more grammarians.

3 – In the same matter as well, he repeats his use of the term (saheeh) in (if), and the basis of his preference in this matter is his agreement with the opinion of the public, as it was drawn in the Mus-haf in Tanween, as he differed in its pronunciation on three sayings: (Al-Husseini, (undated): 53).

The first is that the public writes it in thousands, as well as it is drawn in the Qur'an.

Second: It is narrated from al-Mazini and al-Mubarrad (al-Mubarrad, (undated: 2/10-13), written at noon.

Third: About *fur* if I work, I wrote in a thousand, (Al-Husseini, (d. T): 53, Ibn Hisham Al-Ansari, 1985 AD: 1/16), otherwise I wrote in *Noun*, because of the difference between it and "if" without *Tanween*, and Ibn Kharouf followed him on that, (Al-Husseini, (d. T ): 53, Ibn Hisham Al-Ansari, 1985 AD: 1/16), and it is true that *Nunha* changed in the endowment on it a thousand analogy to her *Tanween Al-Mansoub*, (Al-Husseini, (D. T): 53).

5 - also used the term (correctness) in three places in the direct weighting in the issue of "not", Abdul Qadir weighted Sibawayh's opinion with the mention of the basis of weighting the presence of a grammatical officer, which is the attribution of the actor of the actor, (not) the word indicative of the negation of the situation, and to negate the case is the presumption, it has two sides:

The first: it is a rigid act that is not acted, which is the opinion of Sibawayh, (Sibawayh, 1998: 1/70).

The second: Ibn al-Sarraj and those who followed him made it a letter with the status of "what", because it is not acted on, (Ibn al-Sarraj, 2010: 1/27, al-Farsi, 1969: 110, and Ibn Hisham al-Ansari, 1985: 1/325), and 'Abd al-Qadir favors the first opinion by saying: (and the first correctness); 322-323), his preference for Sibawayh's opinion and his attribution to the pronoun of the subject is evidence of the actual "not".

6 - also used in the direct weighting (which is most likely) in the issue of "only" be in the sense of a place, ie: the circumstance of a place, and in the sense of "non", supporting the opinion of the glass and Ibn Malik in the exceptional without mentioning the reason for weighting, and otherwise in that, this attribute and exception is located, so it comes like "non" in the meaning and disposition of the glass (glass, 1984: 10) and Ibn Malik (Al-Jiani Ibn Malik, 1990: 2/316), so be active in the way: "came to me except you", and the effect in the way: "I saw only you", and instead or erected on the exception in the way: "No one came to me except you", which is the most likely, and the monument to the exception, which is likely, and Sibawayh went ( Sibawayh, 1998: 2/350) and the public to it is a circumstance of place inherent to the monument (Husseini, (d. T): 184, Ibn Hisham al-Ansari, 1985: 1/151).

7 – One of the terms used (which is the most correct), in the matter of the preposition (*lam*) interjected or intercepted between the *Almtdhafin*, supporting the opinion of Sibawayh with the mention of the reason for weighting, differed in the factor that drags the name after him, in their saying: "O misery of war", and the original: "O misery of war" *Vthmt* strengthen the jurisdiction, and the question is: Is the drift beyond the *lam*, or the additive? 'Abd al-Qadir preferred the first opinion, with the preposition *lam*, when he said: It is the most correct, because the *lam* is closer, and because the neighbor does not comment, including their saying: There is no father of Zayd, no brother to him, no *ghulami* for him, according to the saying of Sibawayh (Sibawayh, 1998: 2/207), that the name "no" is added after the *lam*. (Al-Husseini, (d. T.: 265), and the researcher supports the preference of Abdul Qadir that the neighbor in this and the like is the *lam* that enters it, even if it is superfluous, because the letter here, even if it is superfluous, it must be a factor, and from it the increase of the letter *Baa*, which is a factor in the words of the poet Al-Ash'ar Al-Raqban Al-Aslami: (Al-Ansari, 1981: 73, and Ibn Jinni, 2010: 3/108: 3/108).

According to you in the people to know... That you are rich and harmful

8 – One of his preferences is mentioned (which is the most likely of the two sides) in two places, in the place of the issue of "what" that it comes in Arabic on the following sides: (Al-Husseini, (d. T.): 339).

One of them is that "what" is all interrogative, towards: "What is the slackening?" and "What is standing?" .

Second: that "what" is interrogative and "that" is a signal.

Third: to be interrogative and connected as the saying of Lapid: (Amiri, 2004: 131).

Do not they ask me what the man is trying to do ... Do you love or is it permissible and void (Al-Amiri, 2004: 131).

The evidence of his lack of the sentence after it, was weighted by 'Abd al-Qadir by saying: "It is the most likely of the two sides", in the words of the Almighty: "And they ask you what they spend, say pardon", in the one who lifted the pardon (Al-Hamadhani, 2006: 1/505), Al-Jayani, 1982: 1/283, and Ibn Hisham Al-Ansari, 1985: 1/334), i.e., the one who spends it pardon, since the principle is to answer the nominal and the actual with the actual (al-Husayni, (undated: 338-339).

Including that the "what" for interrogative, and the humiliation is superfluous, permitted by a group, including Ibn Malik (Al-Jiyali Ibn Malik, 1982: 1/282, and Al-Jayani Ibn Malik, 1990: 1/196), in the manner of: "What have you done?", on this estimate it should be necessary to delete the thousand in: "Why did you come?", Ibn Hisham said: "The investigation is that the names are not increased (Ibn Hisham Al-Ansari, 1985 AD: 1/334) .

Fourth: One of them is that "what" is superfluous, and there is a reference (Ibn Hisham al-Ansari, 1985: 1/334).

B- Abdul Qadir also used some weighting terms, which are indirect, amounting to twelve places, referring to his approval of the public or some grammarians or one of the scholars in weighting, may or may not mention the reason for weighting, and I mention them according to the large number of occurrences, namely:

- 1- Al-Ghalib: He used it in his indirect weighting in (seven) places (see al-Husayni, (d. T.): 123, 128, 160, 209, 218).
- 2- He used it in his indirect weighting in (two places) (Al-Husseini, (d. T.): 275, 423).
- 3- He used it in his indirect weighting in (two places) (Al-Husseini, (d. T.): 8, 204).
- 4- Al Mukhtar: used it in his indirect weighting in (one place) (Al-Husseini, (undated): 253).

We find that the term (mostly) has been used in seven places, including what is likely to agree with the opinion of Ibn Hisham and that in the matter of (even), contrary to "to" in three things, in the third of which is that "until" if there is no presumption with it requires the entry of what is beyond what preceded it, or not to enter it is carried to enter, for example the presumption that requires entry, as the poet said: (Al-Muttem, 1970: 327) ).

He threw away the newspaper to ease his journey ... And the zad, until his sole threw it.

An example of the presumption that requires not entering is the following: (See al-Jayani Ibn Malik, 1990: 3/167, Ibn Hisham al-Ansari, 1985/1/133, al-Ashmouni, 1998: 2/76).

The living watered the earth until I could be comforted... to them, for there is still good about her, and he is still good.

This is the correct one in them, as said by the scholar Ibn Hisham (see Ibn Hisham al-Ansari, 1985: 1/110), so there is a reference to weighting, agreeing with the opinion of Ibn Hisham (al-Husayni, (undated): 166 and Ibn Hisham al-Ansari, 1985: 1/139).

2 – He used (most likely) in the issue of "the news sentence, the circumstance, the neighbor and the sewer" in the conclusion of his book, and preferred what the public agreed upon, in your saying: "I passed by a man with him, or in the house his father" astronomy in "his father" two sides:

The first is that we appreciate him as an actor in the circumstance or the neighbor and the sewer on his behalf for "settled or stable", and 'Abd al-Qadir said: "This is more likely when the people of art are disciplined (al-Husseini, (undated): 423, al-Shatibi, 2008: 2/4), and their argument is not to submit and delay.

The second is that you estimate his "father" beginner recently and appreciate the circumstance or the neighbor and the sewer "with him or in the house", news in advance and the sentence of the beginner and the news is an attribute of a man, and the link between them is a distraction from his "father" (Al-Husseini, (d. T): 423, Ibn Hisham Al-Ansari, 1985 AD: 1/76), he mentions the weighting of the people of art, and this is a reference to his approval of them in this weighting.

3 – He also used in weighting the term (first) in two places, in the position of the likely what was taken by the public of grammar and language scholars, and that in the issue of "when", with the strength of similarity between each of "when, and have" but there are differences between them:

- "at" is synonymous with "has", but it is possible for them to act.
- "at" is used in every place where "at" is located and "at" is not used in every place where "at" is used, due to two reasons:

The first: "when" be a circumstance of meanings and objects "self", towards: "when so-and-so knows", and refrain from that in "have", and this view was taken by both Ibn al-Shajari in *Amaliyah* (see Ibn al-Shajari, 1991: 1/224), and Mubarman in his footnotes (al-Husseini, (d. T): 203, and Ibn Hisham al-Ansari, 1985: 1/433).

Second: You say: "I have money" if it is absent, and do not say: "I have money" unless it is present, taken by both Hariri (see Hariri, 1998: 25-26) and Abu Hilal al-Askari (see al-Askari, (undated: 246), and Ibn al-Shajari (see Ibn al-Shajari, 1991: 1/340), but al-Ma'arri claimed that there is no difference between them (see Ibn al-Shajari, 1991: 1/342, Ibn Hisham al-Ansari, 1985/1/169, and al-Suyuti, 1983: 2/433), so the opinion of 'Abd al-Qadir in this matter was valid supported by the words of the Arabs and in accordance with the words of Ibn Hisham in his singer, as he said: "The saying of others is first, as said by the scholar Ibn Hisham" (al-Husseini, (d. T.: 204), this is an indication that he is likely to favor others in this matter.

4 – The term indirect (chosen) was used in one place, which refers to it in accordance with the opinion of Ibn Hisham, and that in the matter of (both and both), in the term benefit in which Ibn Hisham mentions the weighting of Ibn Hisham for one of the two sayings, Ibn Hisham corrects the two faces if the amount of "Qaiman" beginner not emphasis, so he chooses them individually, he mentioned that in the term interest and he says:

Usefulness: The scholar Ibn Hisham was asked about the saying of the one who said: "Zayd and 'Amr are both Qa'im, and both are Qa'im", which is correct? He replied: If both of them are certain of it, it is said: "Qa'iman", because it is reported about Zayd and 'Amr, even if it is a beginner, then the two faces and the chosen one are the individuals" (Ibn Hisham al-Ansari, 1985: 1/224), with this term he refers to his approval of Ibn Hisham in choosing one of the two faces, which is the individual, without commenting or mentioning the reason for the choice (al-Husayni, (undated): 253).

#### 4. His grammatical responses

Reply Language: Reply: "The source of the thing is repeated, and the responses of the dirhams are one of them, and everyone replies (Al-Farahidi, (d. T.): 7/8). It is said: "There is no return for the command of Allah and no return: any response." (Ibn Abbad, 1994: 9/257), and replied: his response from his face responds in response, and the thing replied to him if he did not accept it as well as if his mistake (Ibn Manzur al-Afriqi, 1993: 3/172).

In the hadeeth of 'Aisha, "Whoever does something that is not our command is a response" (Ibn Hanbal, 2001: H. (25472-42/299), i.e., a return on it. It is said that it is contrary to what Ahl al-Sunnah says, which is a source described by it (Ibn Manzur al-Afriqi, 1993: 3/173).

The response idiomatically: according to the jurists, the response: "It is a comment contrary to the ruling mentioned contrary to the aforementioned cause, in response to another origin" (Al-Jurjani, 1983: 153).

The meaning of the exhibition of talking about the term response is to drop an opinion, refute it, and return it to its owner by not accepting it, by weighting the opinion of others to be replaced by approved evidence, and the terms of response came on two types:

A - varied terms response when Abdul Qadir through his book on grammatical issues, some of which are in direct terms, has reached ten terms in twenty-three places, such as:

1. He used it in eight places (al-Husayni, undated: 130, 165, 226, 308, 356).
2. He was used in three places (al-Husayni, undated: 182, 184, 306).
3. He used it in two places (al-Husayni, (undated: 58, 381).
4. He used it in two places (al-Husayni, undated: 70, 151).
5. It is not saheeh, he used it in two places (al-Husayni, undated: 109, 408).
6. "Da'eef" is used in two places (al-Husayni, (undated): 8, 259).
7. "abstaining" used in one place (al-Husayni, undated: 279).
8. He used it in one place (al-Husayni, undated: 367).
9. This is not the case, he used it in one place (al-Husayni, undated: 409).
10. "false" I use in one place (al-Husayni, undated: 408).

I will present the terms with their issues that I mentioned according to the frequency of their occurrence and which he used in his reply:

1 - used a term with the word (contained) contained in eight places, in the issue of (Ayman) competent section, where disagreement as a name not a letter unlike some grammarians in the literal, allowed Kufic being (Ayman ) plural break Hamza and open his meme, it is said: "Ayman", has taken Abdul Qadir in his response to the Kufic what it reads: " Name not letter, unlike glass and Romani (Suyuti, (d. T): 2/40), and they said literally in that, which is derived from Yemen, not the plural of the right, unlike the Kufics, and what they went to from the fact that it is a plural is permissible to break his hamza and open his meem, so it is said: "Ayman", and it is not permissible to do so in the plural, in the manner of: "bankrupt, and Aklab", and his hamza is a link that is deleted in the drawer, as in the saying of the poet's share: (Nasib, 1967: 100).

The group of people said when I sang them: ... Yes, and team: God bless what we know.

He deleted the thousand in the drawer and it is necessary to raise it as a beginner and his experience is deleted, and the majesty is added to it, and the nuts of Ibn Asfour being news and the beginner is deleted, and his appreciation, i.e.: my section for Ayman Allah (see Ibn Hisham al-Ansari, 1985: 1/106, and al-Damamini, 1980: 2/204), and Ibn Malik permitted adding it to the Kaaba (al-Jayani ibn Malik, 1982: 2/880, and al-Jayani ibn Malik, 1967: 151) and the conscience is sufficient, and Ibn Darstawayh said: It is permissible to drag it with the letter of the oath, and it is said: "By the faith of Allah", and nothing was cited for him (see Ibn Yaish, 2001: 4/495). Al-Husayni, (UNDATED): 130).

2 – He also used the term (reply) mentioned in three places, including in the issue of (why) comes as (except) and be an exception letter in which there is disagreement, enter the nominal sentence as the Almighty says: } Every soul for what it has preserved {, in



whom the meme stressed, has been inferred by the response from the audible, as he said: "One of the aspects of "what" to be an exception letter, so enter the nominal sentence, towards the Almighty's saying: } Every soul is for what it has to do with Hafiz { (Surah Al-Tariq, verse: 4), in whom the meme is stressed, ... Al-Jawhari said: "Why", meaning: "except" is not known in the language" (Al-Jawhari, 1987: 5/2033), and he replied in the audio, and the appreciation of the verse with emphasis: Every soul is not on it Hafiz, so "then" is negation" (Al-Husseini, (undated): 305-306).

3 – He used the term (returned), which was mentioned twice, including what he mentioned in the issue of (In) negation included in the nominal sentence, and the outcome of the dispute is that "In" is negated and included in the nominal sentence, and that comes after it "except", or "why" aggravated, and the response has been inferred from the hearing, which says: "To be negation, so enter the nominal sentence, towards the Almighty's saying: } The disbelievers are only in arrogance { (Surat Al-Mulk from verse 20) If this entry on the nominal sentence did not work when Sibawayh and fur (Sibawayh, 1998: 3/152, Ibn al-Sarraj, 2010: 1/235, and Al-Aqili, 1984: 1/317, and Suyuti, (d. T.: 1/454), and permitted al-Kisa'i and Mubarrad to implement the work of "not" (Mubarrad, (d. T.): 2/362, Ibn al-Sarraj, 2010: 1/236, and Ibn Hisham al-Ansari, 1985: 1/ 20-21 ) .. And the saying of some of them: "The nafiyyeh" does not come until and after it, "except", so the verses, or "why" the aggravated which means as the recitation of some of the seven (Ibn Mujahid, 1980 AD: 678, and Al-Nahas, 2004 AD: 5/123, Al-Qaisi, 1981 AD: 1/536), the Almighty says: } Every soul is what it has to Hafiz { (Surat Al-Tariq verse: 4), by tightening the meem, i.e.: Every soul is not subject to a Hafiz who returns by saying: "You have authority over this" (Surah Yunus from verse 68) .. because there is a negative "in" in these verses, and there is no "except" after it, nor the aggravated "why" (al-Husayni, (undated: 58), and Ibn Hisham al-Ansari, 1985: 1/18).

4 – One of the terms that he inferred in his responses (mistake), which was mentioned twice as well, and examples of the issue of (that) comes as "any" interpreted, and provided that it is located between two sentences, and the sentence that advances "that" includes the meaning of the saying without its letters, and to be free of the lower, towards the Almighty's saying: } We inspired him to make the ark { (Surat Al-Mu'minun from the verse: 27 ) .. If he enters on "that" this preposition was a source, towards: "I wrote to him that Arise", even if it was not preceded by a sentence that was not explained, then through these conditions we find our Shaykh 'Abd al-Qadir erroneously with evidence, and he says: This is why the mistake of those who said that it is interpreted in the words of the Almighty: } And the last of their prayers is that praise be to Allah, Lord of the Worlds { (Surat Yunus from the verse: 10), because no sentence is advanced on it in that " (Al-Husseini, (d. T.: 69-70), if one of these conditions is absent, the "that" here is diluted from the heavy and its name is the pronoun of the matter omitted, and the sentence after it is in the position of raising on the news, and appreciation: And the last of their claims is that praise be to Allah, Lord of the Worlds (Ibn al-Sarraj, 2010: 2/208, and Ibn Walad, 1996: 194) .

5 – He also used the term (not correct), which was mentioned twice, in the place of the issue of (except), which has the meanings to come adjective in the sense of (non), has directed Abdul Qadir that by saying: "One of the faces mentioned to be an adjective as non, is described by and subsequently the collection of denier or likeness, the example of the plural denier, towards the Almighty's saying: } If there were gods in them but Allah, they would have corrupted { (Surat Al-Anbiya from the verse: (22) It is not permissible in this "except" to be an exception in terms of meaning, and this requires in its sense, that if there were gods in them God did not corrupt, and it is not intended, nor in terms of pronunciation, because (gods) plural is evil in proof, there is no generality for it, so the exception is not valid, as if I said: "Men rose except Zaida", it is not valid to agree. (Al-Husseini, (d. T.: 109), and the term agreement is the basis adopted in the response here,



and it meant the agreement of most commentators with the grammarians that "except" is not for the exception and is the correct and chosen.

6 – He also used another term (which is weak) in one place in the issue of (the basmala), where there is disagreement in the position of the neighbor and the sewer, Valbaa be related to something deleted when all grammarians, it was said: it is in the position of lifting, because it is a news beginner deleted, and his estimate: primary in the name of God being, that is: an object in the name of God, and this estimate is when the Basrians, and it was stated that it is necessary for him to delete the source and keep its application, and Sheikh Abdul Qadir judged him by saying: The reason for this is that it is not correct for the neighbor and the sewer to be related to the source, lest the beginner remain without news (Abu al-Barakat, 1969: 1/32, and al-Akbari, 2009: 1/3), or the neighbor and the sewer are in a position of erection by an estimated act, so the estimate will be: I started in the name of Allah, and this estimate is with the Kufics (the two sources themselves), it was said: He appreciated it actually, and recently the first, towards: In the name of Allah it began, because the Almighty is old and must exist for himself, so he introduced a remembrance and broke the baa to suit her work (al-Husayni, (d. T.: 7-8).

7 – He also inferred in his response the term (abstaining), in a warning to the issue of (no) emotion, in refraining from kindness with "no" on the past tense, and he responded to the glass in preventing the sympathy for the past tense in the way: "Zaid not Amr", what prevented him is audible to the Arabs, including what he heard from the Arabic poetry invoked in kindness to the past verb, from Imru' al-Qays, which says: (Al-Kindi, 2004: 94 )

As if a jacket flew with a lioness...The punishment of the denial, not the punishment of the Qawa'il

8 – He also used the word (and it is not) in response, which came within the warnings that the resumed sentence has hidden proverbs that should be alerted, including the Almighty's saying: } We know what they delight and what they announce { (Surat Al-Mulk from verse 76), after the Almighty says: } Do not live with your words 1 { (Surat Al-Mulk from verse 76), so it comes to mind that it is spoken by saying, so Abdul Qadir's response comes by saying: This is not the case, i.e. it is not a saying for them, on the grounds that if that were a saying for them, the Prophet (peace and blessings of Allaah be upon him) would not have saddened him (al-Husayni, undated: 409).

10 – It was mentioned with the word (false), within the terms of direct responses to him in the warning that the resumed sentence has hidden proverbs that should be alerted, including: The sentence } They do not hear {, from the Almighty's saying: } And Hafiz 1 Za of everything 1 I On Mard . They do not listen to 1 Fill 1 1 to 0 { (Surat As-Saffat from verses: 7 and 8), it comes to mind that it is an attribute to every demon, or a case of it, was the response of Abdul Qadir from this The interpretation of "both are invalid", as there is no meaning to memorize from the Shaytaan that is not heard, but it is a sentence that is resumed grammatically and not graphically, because of the corruption of the meaning in the graphic appeal without grammar (Al-Husseini, (undated): 408).

(b) Other terms used indirectly in response to some of his grammatical issues, as each of these terms is mentioned in one place, and that:

1 – The term (in which it costs) (Al-Husseini, (d. T): 176), in which there is a reference to the response supported by Ibn Hisham and proves that what was inferred from the audio, and that in the matter of (perhaps) by increasing "what" after it, which stopped working, and this is often, it has its body to enter the actual sentence whose verb is past verb and meaning, and may intervene on the future verb with the increase of "what", as the Almighty says: } Perhaps those who disbelieve would like to be Muslims { (Surat Al-Hijr verse: 2), and the first of that was to proceed according to the Almighty: } And blow in the pictures { (Surat Al-Kahf from verse 99), as Ibn Hisham said: "It costs to require

that the future act expressed by it a past permissible for the future, and the evidence for the validity of the reception of the aftermath" Ibn Hisham Al-Ansari, 1985: 1/146), saying: (al-Qaali, (undated): 1/333, and al-Muradi, 1992: 457).

If your family destroys, a boy will weep... Ali Mohdhab Lebanon licenses

2 – He used in his response the term (reply) (see Al-Husseini, (undated): 323), referring to the indirect response in the matter of (what) of its nominal meanings interrogative, if it is dragged must delete the thousand and obligatory and requires distraction in the endowment and keep the opening evidence of the deleted thousand, towards the Almighty's saying: } What are they wondering { (Surat Al-Nabaa verse: 1), as well as the preposition Balbaa, towards: The reason for deleting the thousand is the difference between interrogative and prepositional (see al-Husayni, (d. T.): 329), and I differ in the Almighty's saying: "As my Lord forgave me" (Surah Yasin from the verse: 27), some of them made it interrogative in the sense of: anything, which is Al-Zamakhshari (see Al-Zamakhshari, 1987: 4/11, and Ibn Sa'un, 2008: 1/637), and he replied that it was a source, as he replied It is written by al-Kisa'i on some commentators (see al-Kisa'i, 1998: 217, Ibn Farhoun, (undated): 1/163, and Shaykh Zadeh, 1995: 1/158).

3 – He used the word (and some of them denied) (see Al-Husseini, (undated): 219), a reference to the indirect response in the issue of (may) of the meanings of expectation, and that is clear in the present tense, towards: "may present the absent today", if you expect his arrival, but with the past has been proven by most (may) come to expect, Hebron replied: has done for people waiting for the news (see Sibawayh, 1988: 4/223, al-Glassy, 1984: 264, and al-Sirafi, 2000: 5/100), from which the muezzin said: "The prayer has arisen", because the congregation is waiting for that (al-Zamakhshari, 1993: 433). And the Almighty says: "Allah has heard the saying of the one who argues with you about her husband" (Surat Al-Mujadilah from verse 1), because she was expecting Allah's answer to her supplication, and some of them denied that it is to expect with the past (see Al-Muradi, 1992 AD / 255), so the expectation is waiting for the fall, and the past has occurred (see Ibn Hisham Al-Ansari 1985 AD: 1/391), and I answer that, that the act was expected before the news and not that it is now (see Al-Husseini, (undated): 219).

4 – used the term (Fmrdood) (see Husseini (d. T): 380), indirectly, and that in the issue of (Waw) in that grammarians and linguists unanimously agreed that it does not benefit the order (see Ibn Hisham Ansari, 1985 AD: 1/392), from its sections comes emotion, and its meaning is absolute plural, kindness of the thing to its owner, comes the kindness of the subsequent to the previous and vice versa, if it is said: Imam Ibn Malik said: "The fact that it is more likely for the Ma'iyah, and for the arrangement is many, and for the opposite of a little it is over" (Al-Jayani Ibn Malik, 1967: 174, and Al-Jayani Ibn Malik, 1990: 3/347), and the famous Sahih that emotion does not benefit the order (see Ibn Al-Sarraj, 2010: 2/55), so the return By saying Qutrub, al-Rabi'i, al-Fara', Fox, Abu 'Amr al-Zahid, Hisham and al-Shafi'i" (see al-Husayni, (undated): 379, and Ibn Hisham al-Ansari, 1985: 1/392), through that 'Abd al-Qadir relied in the meaning of al-Waw on the words of the jurists and commentators in the interpretation of the verses of the Holy Qur'an contained in some jurisprudential issues, of the possibility of their coming together, and the possibility of each of them taking precedence over the other (see al-Basili, 1992: 302, and long, 2009: 20).

5 – He used the term (and did not agree) (see Al-Husseini, (d. T.): 424), the response was indirectly in one place, quoting the scholar Ibn Hisham Al-Ansari in the matter of (Lola), and Sheikh Abdul Qadir says: Who said: "Lolai, and Lolaak, and Lola, on the words of Sibawayh (Sibawayh, 1998: 2/372): The "Lola" neighbor of the conscience, it is also the status of "perhaps" in that beyond the shop is raised on the beginning, the "Lola" Abstinence calls for two sentences like all other commenting tools, and some of them claimed that "Lola" is not a neighbor, and that the pronoun after it is raised, but they borrowed the prepositional pronoun in place of the pronoun of lifting, as they reflected in

their saying: "What I was", and the scholar Ibn Hisham did not accept that" (Al-Husseini, (undated: 424).

#### 4. RESULTS:

At the end of this study, he summarized the most important results of the research, namely:

1. The terms of weighting varied Sheikh Abdul Qadir between direct and indirect, the terms used in his direct weighting has stated the word without attributing it to one of the scholars, amounted to five terms in twenty-five places.
2. The terms weighting indirect, has reached four terms in twelve places of grammatical issues, and adopted in the foundations of weighting agreed in most of the public, and may be OK with the world of what Ksibawayh or Ibn Malik, or Ibn Hisham, or other scholars, and this is called when grammarians follow-up.
3. The terms of the responses varied in some issues, may be direct, and may be some of them indirectly, conveys to us the responses of some scientists individually or group, it is direct responses amounted to ten terms in twenty-three places, while indirect responses amounted to four terms in four places.
4. The response may be a matter of disagreement between the Basrians and the Kufics, such as the issue of the expression of the neighbor and the sewer, as in the issue of (Basmala), the opinion of the Basrians in their estimation of lifting, and the opinion of the Kufics supported their appreciation of the monument, and the opposite may be responding to the opinion of the Kufics as a matter of (Ayman) competent in the section, in which there is disagreement that it is a name not a letter, unlike the glass and Romani in its literality, i.e. a singular derived from "Yemen", and the link hamzat does not collect "right" be Hamza cut unlike the Kufics.
5. His response may be to one of the grammarians or to more than one, as a matter of "no" emotion, he violated the glass that permitted kindness in the present tense, and prevented kindness in the past tense, except that preventing it abstained when Abdul Qadir, so he inferred from what he heard from the Arabic poetry invoked.
6. I find in most of the issues that he mentions the basis adopted in the weighting or responses that the public agrees with by investigating certain issues, and in other matters he does not mention that, but only a presentation of opinions and then he weighs or responds without mentioning the basis.

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