

The Difference of the Grammatical Passport in Al-CAF's book in Al - Hadi's Explanation

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Abstract

The aim of the research is to differentiate between the different grammatical meanings, of effectiveness, and effectiveness, as this differentiation has a major role in the indication of words and texts, because the Arabic language is considered to keep pace with the era of modernity and surpasses the rest of the languages with their sounds, movements and exits and is considered a living language, the researcher has shown the grammatical differences between the sculptor, and thus the researcher concluded that Ray sufficient is the most correct.

Keywords: Grammar, Al-kafi book, Permissibility, Accreditation , Attribution.

Introduction

Throughout its long history, Arabia has been associated with the Book of God Almighty, and it was the best help for it from the deterioration and decay that followed its other Semitic sisters. The Holy Qur'an has memorized Arabic by memorizing the truth, the Almighty, for its noble book, the Holy Qur'an. A non-scientist referred to the connection of Arabic with the Holy Qur'an and Islamic law from the old and moderns as well, including Ibn Fares the linguist in his book "The Companionship in Arabic Jurisprudence" and Imam Al-Suyuti in his book "The Flowering in Language Sciences", and other scholars, as well as the important chapter held by Dr. Ramadan Abdul Twab in his book "Seasons in Arabic Jurisprudence" entitled (If it were not for the Qur'an, it would not have been Arabic). All Arab sciences and Arabic sciences have been established for the purpose of serving the Holy Quran and trying to understand its words and interpret its verses, whether Arab sciences from one way, exchange and eloquence ... Etc. or other cosmic sciences, the Holy Quran was the best opening of Arabic, with it it began a new phase of its most important phases. Arabic has enjoyed characteristics and a difference from all other living languages on the face of the earth at the audio level, and the nature of Arabic sounds and the nature of their outputs. Arabic has more sound outputs than any other language in the world. "The Arabic language is distinguished in the total number of the sounds of its letters with its audio list capacity corresponds to the sounds of nature in their diversity and capacity, and on the other hand is characterized by their distribution in this amphitator in a fair distribution that leads to balance and harmony between sounds." Arab voices have a special nature in their characteristics and purity since they were issued by their Arab people so far and retain the same qualities, and perhaps the one who memorized Arabic that is the Holy Quran as well. Whoever wants to know how Arabic was, let him listen to the readings of the Holy Quran from famous readers. Within this wonderful sound system, Arabic enjoys a set of sub-features, including the division of voices into fasts and prayers, as well as the authorship and harmony between these

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voices, as well as each of them has separate independent qualities and increases their qualities when speaking and chatting. In addition, Arabic letters have a measure of self-expression and phonetic characteristics that are not available as they are in other languages, whether from their lofty sisters or from others, as confirmed by the great Arabic jurist Ibn Jana in other than one of his books, especially his valuable book "Characteristics". In this book, he held long chapters on the relationship between the abstract sound of the letter and the meaning of this letter, or this word, on a meaning. Arabic is also characterized by the characteristic of derivation, which is one of the most important chapters of Arabic in particular. Arabic is the language of derivation, and derivation is Arabic. Derivation and the generation of formulas are one of the most important properties that characterize the Arabic language, and it lives and develops in line with the latest scientific and life changes and meets the requirements of expressing new scientific and non-scientific events, inventions and developments. At the utterance or lexical level, the words of Arabic do not live individually without belonging or harmony, but rather that familiarity and harmony combine them. Arabic has included the richest dictionaries and their impact in terms of quantity. These dictionaries are the stores of the human mind in expression as well as in its vision of the world. There is no language that is comparable to Arabic in possessing an abundant amount and a large number of dictionaries that represent linguistic encyclopedias. Arabic is also characterized by the presence of the phenomenon of expression in it, and the expression in Arabic is not just the presence of movement above the last letter, but brought to differentiate between the different grammatical meanings, from effectiveness, and effect, Etc., and this in turn will have the greatest impact on the general connotation of words and the text as well as "and the phenomenon of expression of the most

The first topic

1- Yesterday in the language

Al-Zanjani says: "As for yesterday, it has two languages: one of them - which is the language of the people of the Hijaz - built it on the broken, so they say: I did that, yesterday, and yesterday went on with what it, because it included the definition, because it is a knowledge described by knowledge, so it is said: I found it yesterday, and yesterday the latest.() If it is released yesterday, it is intended for the day after our day, that is, the day always before our present day, Al-Fairuzabadi says: "Yesterday" other's triangle is built, the day before your day by night."the

First: Yesterday between expression and construction

If the expression enters the word in Arabic to indicate the meanings, the same applies to yesterday if the meaning is the concept of what is meant to be, that is, if it specified and determined its meaning and what is meant by it, the condition of expression is chosen as the suffic says. They agree that if yesterday it is specific in meaning, it means the conventional meaning of it is the day before our day, it is built and there is no need to express then. But if she is to have an insignificant day from the past, she needs to express it. Sibwayh says: "And I asked him about yesterday, the name of a man and he said: Expense, because yesterday is here on the limit, but when there was not many in their words, and it was circumstances that they left him on one state, as they did so in where, and they broke him as they broke a subdumb as the movement was entering it for a non-verb, and the movement of a non-father, and if it becomes the name of a man, he left, because you have moved him to another place." This means that if he meant yesterday a name for a man, he expressed the expression of what he did not go: She says: Yesterday came and I saw yesterday, and I passed by yesterday, and that is without being enlightenment, and the one who is notary of exchange: the attic and justice in yesterday, known as Al. A group of them went to this, including Sabban(), Ibn Al-Anbari(), Al-Zamkhshir(), Al-Syouti(), and Ibn Hisham, as he said: "some of them expressed him with a raise and with the opening at all, and said: "Yesterday passed by the dam, and I rest of

yesterday, and what I saw yesterday with Al-Fath," Al-Nahahah says: "And know that if you deny yesterday, or define her with a thousand and a thousand, or add her, or add her, you express it, she says in the disbelief every tomorrow yesterday, and you say in the addition: Our evening was good, and it was good," and she says with the definition: Yesterday was yesterday, and that yesterday was good, and I regretted on the end of yesterday's end and the proof that it is raised in the The poet said: Please hold a sit-in, it is about the bass and the people that included yesterday In the poet's saying "including yesterday," she replied in it yesterday raised. From the above, it is clear that yesterday it is a lesson in five cases

- 1) To be a nobody
- 2) To be familiar with all
- 3) To be knowledgeable in addition
- 4) To be mini
- 5) To be a cracking collection group.

This was stipulated by a large group of people, "and there is no dispute in yesterday's expression, if it is added or uttered with it the thousand and the lam, or deny, or small, or broken." Ibn al-Anbari explained the bug of the building of yesterday, it included the meaning of the lam of the definition, because the origin in "yesterday" yesterday, and when it included the meaning of the lam included the meaning of the letter, and it must be built, but it was built on a movement for the meeting of the inhabitants, but the movement was a fraction because it is the origin of the movement of the meeting of the inhabitants, and one of the Arabs who makes "yesterday" with a state about the lam, making it unexpensible." As for the last break of yesterday for the meeting of the consonants, the meme and the two, explained the sufficient says: "But it was built on a movement for the consonants to meet. But the movement was a break - because it is the origin in the movement for the consonants to meet." He also referred to that cooler when he said: "The fact that the breaking limit was for what I mention to you: which is that if the consonator you move in the act, you broke it; because if you opened it, not the personance is not the already installed, and if you hold it is not confused, not the already raised, and if you break it, he knows that he is a symptom in the act, because the fraction is not from its expression, and if the consonant who moved in the name, you broke it, because if you opened it, you would not be confused by the post other than the transfer, and if you included him, he would be confused with the removed, then it is not to be confused by the deceived if the authorized is inevitably followed by the Arabized authorized, so it is inevitably followed by the fraction for the consonants to meet Second: It is permissible in yesterday's language

Al-Zanjani offered to talk about (yesterday) in the context of his talk about expression and construction in names, deeds and letters, and the origin in them. He made names originally in expression, deeds and letters, made the origin in them the construction, and the number of reasons for that, that is, the reason for expressing the original in names, and the original construction in verbs and letters. And that one of the names is what is built, and that has its reason because it is out of the original, because of the meanings to which it was subjected, and it was built to resemble the letter, or "to include the meaning of the letter, which is the stability of the meaning of the letter in it, as yesterday, nor a man, and fifteen." After that, Al-Zanjani presented the aspects of the grammatical passport in yesterday's language, he said: "As for yesterday, there are two languages: one of them - the language of the people of the Hijaz - was built on the fracture, so they say: I did that, yesterday, and he went yesterday with what was in it, because it included in the definition, because it is a knowledge described by knowledge, so it is said: I met it yesterday, and yesterday, and yesterday the latest went as the patient went yesterday Sakhr bin Al-Sharid said:

And I killed you with praise and unity and left once like yesterday the mastermind("Yesterday" in the dialect of Ahl Al-Hyjaz, it is always based on the breaking, no matter how much its expressive position changes, and the reason for this is as included in the definition, because when you deny it, you mean the day before specifically on your present day. So it is knowledge, and the word of the definition is included, so then the knowledge comes, as stated in the previous example or the house of the previous poetry "the mastermind" "the mastermind" is a characteristic and it is knowledge, to ensure yesterday the meaning of the definition, and the lam of the

definition, and it came - yesterday - based on the fraction. Ibn al-Anbari explained the reason for the construction of yesterday, it included the meaning of the lam of the definition because the origin in (yesterday) yesterday, and when it included the meaning of the lam that included the meaning of the letter, it had to be built, but it was built on a movement to meet the inhabitants, but the movement was a fraction because it is the origin in the movement (). And the other side that is possible yesterday is a language - the tone of Bani Tamim - its expression and prevention of exchange, "We say: Yesterday it passed without intention and I did it yesterday by fraud." Ray Al-Zanjani, the permissibility of both sides without mistake to anyone, and in this way he has understood both spellings.

2- Languages (yes)

Al-Zanjani dealt with talking about (yes) his talk about the letters affirmative or ratification, saying: "The letters of ratification and affirmative is (yes, yes, and yes, and yes, and if, wear and what) and it is the ratification, whether in the context of the affirmative or the negation, and if the one who says: Take out Zaid? I said: Yes, this means believing the question in the affirmative, that is, the positive for his exit, and if we said no, the meaning was that he did not come out, and so on. Yes, in Arabic, there are languages and dialects, each of which is permissible in Arabic use, and this came from the Arabs. One of the prized faces is from the following yes languages: yes, and it is the origin of use, yes by mitigation, yes by following, yes by mitigation after following. These four previous languages (yes) are dialects for yes, even if they are all a prize, and all of them are in the custom of Arabic use, the eloquent, there is no need for them is permissible, and the matter in them is permissible, as the eloquence say, but they differ between them in the degree of eloquence, some of them are eloquent, and the other is more eloquent and the language (yes) comes in the highest levels of eloquence for it. "Some Moroccans said that it is (yes), which is the language of the Holy Qur'an, then (yes), then (yes), which is the original, then (yes) and it is in the fourth place," explains Sibawayh and Ibn who lives after him explains the relevance of these languages: "And the origin of yes (yes) and its origin As for the one who reads (yes) by opening the nun and breaking the eye, he came with the word on its origin (. Al-Zanjani mentioned two languages in Ain Yes, on the speaker of the passport, the permissibility of saying this, and the permissibility of saying that on the choice of the words of the Arabs and the dialects of their tribes, he says: "And from the yes, two languages: opening of the eye, which is the most and the most different number between them and the blessings that are came.

3- Passport aspects in yesterday languages

In the chapter of talking about construction and its competence in letters and deeds, and the reason for this, Al-Zanjani talked about yesterday, in the context of talking about the reason for building some names such as the connected name, for example, because it resembled the letter from objects, that is, the meaning of the letter in it, and then he was exposed to talk about the different faces, and the faces of the different passport faces and its dialects or languages, and says: "Yesterday, there are two languages: One of them - which is the language of the people of the Hijaz - built on break, so they say: I did that yesterday, and went on it yesterday, because it is to include the definition because it is knowledge that it is knowledge described by knowledge, so it is described by knowledge,

it is said: I met it yesterday, and I saw it yesterday, and he went as yesterday." Here, yesterday is a letter based on the fraction, which is accompanied by the letter and the construction on the fraction to include the meaning of the definition, as evidence that what is after it is a characteristic that is defined. And the second aspect, or the second language yesterday, which is the language (tange) of Bani Tamim, which makes "yesterday" Arabized but forbidden from exchange: "The second - which is the language of Bani Tamim - is its expression and prevention of plural, saying: Yesterday went by what is in it, without intention, and I did it yesterday by fraud, sing Sibweh: I've seen a wonder since yesterday as old as the high five and they made it clear that there is definition and justice as in magic." "So yesterday" when Bani Tamim is used as forbidden to exchange, it is known, but it does not know, and they have reasoned that is, that it is not disbursed because it is known and used to it. This house came as a witness to the use of yesterday, Arabized without mention and from the faces of the Arab languages in yesterday as well: denial, expression and exchange as well, as some Arab tribes use nons, that is, use it as denial, and Arab according to its location, but it does not intend. But this third face is strange in Al-Zanjani and it is not correct any measurement, even if it is heard from some of the tribes of the Arabs: ((And it is that one of the Arabs who believe in it, and expresses it and spends it, so you say: "Yesterday went with what is in it" to denier, and every tomorrow is evening, and it is strange in use without measurement

4- Presenting the news at the beginning:

Al-Zanjani says, "Every man: a beginner whose loss is surrounded by him, and the news is deleted at the Basrin, and appreciation, every man whose character is associated with two, and who is good deletion, the length of the speech with kindness and the universe of the Wau in a sense with the indication of comparison, and the Kufiun said: His loss is the news; because the wow in the sense of with and the appreciation of every man with his loss, and he is corrupt because the name of the circumstance of the Wau will not be so, and because the letter is not be the beginning unless it is a letter," the Zinjani mentions the opinion of the two vision of the Basri in the sentence of every man who lost, as they appreciate to delete the experience, his appreciation coupled and therefore, so the visionaries say by deleting the news and obligatory He is there and he lost it. By looking back at the opinions of the bearding, we find that the prevailing opinion consolidates what the opticians have gone to; Al-Damamini said: He deletes the news and must be in a frank section, and after the frank accompanying w. Ibn Qasim said: Towards "every man I have lost" that is: two pairs. And the news is deleted for the significance of the wow and beyond on the companionship, and deletion was a duty for the wow to rise with. And the owner of the joint says, "And from what the news was omitted to fill others, they used to say the pillars of the Zidane, and hit more in a standing person, and the most tired drink, and the speech of what the prince is standing and every man who has lost him. And the owner of the pulp says, "And from that, every man I lost him, the news in it is deleted, any couple is more richer than the news, the news, the universe of (with) and the inferior here is the craft, which is: that the beginner is surrounded by the name of Boao is a text in the meaning, about: (Every man his village), and appreciation: Every man whose village is divided and Ibn Aqeel reminds us the saying of who allowed not delete the news by saying, "It is said: He does not need to appreciate the news; because the meaning of "every man has lost him" every man with his village. And this talk is complete and does not need to appreciate the news, and Ibn Asfour chose it in explaining the clarification and the owner of the clearest path allows deleting the news and mentioning it by saying: "Every man has lost him" and "Every maker and what he did" even if I said: "Zid and Amr" and I wanted to tell their association, it is permissible to delete it and mentioned it, as the Kufis and Al-Akhfash claimed that about: "Every man has lost" is disregarding from the news, because it means with his loss. Every man lost him, that is, every man with his village is coupled, which indicates the pairing of what is in the wow of the meaning of the meaning and the owner of Qatar Al-Nada says, "The news must be deleted before my answer, Lula, and the explicit section and the case, which is not, as a news, and

after the explicit accompanying Wau, towards .. "Every man I lost." In the useful chapters, we find his companion remembering "what needs to be kindness and no other than him is permissible as you say, every man who has lost him, so it is not permissible to make a monument here because it has no position, nor what asks for the action and the news here is appreciated, meaning is coupled, and the owner of the flame of the mosques is separated for us by saying," every man who has lost him, any paired, the news is deleted for the significance of the wow and beyond, and beyond, and the deletion was a duty for the Wau to establish a place with even if it came, it was full talk, this is the doctrine of the optics, and the coffeeen went to the news did not deleted, but I enriched the wow as the singing of the description of it is a perfect words that does not need to be appreciated, and the son of Khrovo But it is obligatorily deleted and many grammaticians followed them, but the Kufic do not allow the deletion of the news, but the news is in the sentence and followed by the lighter and the son of a sheep, and the opinion tends to be one of the jibi deletion and the same in that we said that, if it were not for the rain, we would have come down any existing, it is the duty of deletion

5- No sexism

Al-Zanjani said: (And the grammarians differed in your saying, not a man, so the audience of the visuals went to say that it was built). Before talking about "no" negation of the sex, Al-Zanjani reviews the other types of (no) of (no) excess, and (no) the ending with the present tense and (no) emotion as well, and (no) the worker we have, some of them doing no work, and some of which do is a work that: "And it is likened to (the) the propensor of the names because it camel, and its jurisdiction in the names, and its entry on the beginning and the news, and because it is to support of the denial, and (N) to be confirmed the proof, the act of the pregnancy is the same, not the contradictory." The Zajani then presents the succession of the contention in the expression of the unknown name after (no) the opposite to the sex, in terms of its expression and construction, and that is a dispute between them, and he presents the Al-Fath because the origin (I have no man) not from a man, because it is the answer of those who say: Is there a man with you? As proof of one of all individuals who certifies that he is a man, the answer must be with the letter of induq, which is (who) to be identical to the question and to deny what is." It is clear from what Al-Zanjani made of the arguments of the mental visuals, on the possibility of building a name not on the opening from the assumption of questions included in the question of the question of the questioner and the addressee on the assumption of the assumption of the existence of (who) in the question in order to indicate the comprehensiveness and generality, and when "from" was deleted from the pronunciation and installed with (no) included the meaning of the letter, it must be built, but it was built on a movement because it has a state of empowerment before construction, and was built on the opening because it is the lightest movements. The visuals have inferred this by use, but there are a group of Basrins, including the seraf, and the glass sees in the name (no) that it is an anx and not built: that is, they are intended for the name of (no) that is contrary to the sex is an educator and not built: "The glass and the seraphic are gold, except that it is anx and evidenced by the appearance of the words of Sibware, for he said in the book: And (no) it works later, so you set it without intentions." This is the saying and opinion of Sibweh that it is permissible to express the name that is located after the non-sex. The cooler explains the words of Sibbouih by saying: "He was erected first but built after that, so he deleted the Tanween for construction as it was deleted in fifteen to build an agreement." The glass confirms the previous meaning as he explained that he was expressed, but he installed with his worker a connected installation that is inseparable as a structure of ten with five, so he deleted the tanween while being expressed with slucuousness. The Kufis go followers of Hebron soon, where they said in the name (no) that negates the singular sex that he is an plified plified, and they appreciated for that this a omitted fact in their saying that there is no man in the house, by estimating a deleted act is (one) so the estimate is no one is a man in the house, so they are content with (no) from the worker. Accordingly, the name (no) that

is negating to gender, in which many Arabic conditions are permissible, and every Arabic face has an interpretation and argument for what has gone to, as it is for the Kufis, an erbinical, and for Sibuy and a group that is also an Arab, but another group, many Basri see that it is built. And Al-Zanjani, we find him as we are used to following the doctrine of Sibweh in that he is an educator

The second topic

6- Aspects of the passport in the plural collection

Al-Zanjani says: "The plural of the plural is not measured, because the indication of the plural has occurred in the one, there is no need for another, and not every plural is a plural is collected, but we stand by it at the hearing, and that is why we have entered the word (may) that authorize reduction." There are many types of groups in the Arabic language, depending on the multiplicity of formulas of their vocabulary. One of the types of plural in Arabic is: the plural of the plural, the plural of the sculprimate, and the plural of the fracther, but there is a type that is characterized by the Arabic language is the "plural of the plural". Sibwae was the first to talk about the plural plural, and he held a door for him in the "book," as he says: "This is the door of the plural: as for the lower plural buildings, they are broken from them (do it), and (I do) on (Aqqq) and they said: Jamal and Ajmael, so they broke it is like a family because it is like a north and camels." And the formulas of gathering the gathering are almost the consensus held as an audible from the Arabs, as Sibweh says: "And know that not every gathering is gathered, nor is every source gathered." As well as the satisfaction went in his explanation, where he supported Sibuh's words by not severing the crowd and that the crowds is not hearing and is not measured by it: "I know that the gathering of the plural is not a steady measure as Sibboyh and others said, whether he broke it or corrected it like a whole, and abutaries." Thus, like other groups of the most Arabic (the Al-Takarah plural), the "plural plural" is ambital, and it also has, like the fractor collection, preserved acoustic formulas, so I told us by the way of the novel and it is not permissible to measure them, such as the collection of the male Al-Salem, or the collection of the al-Salem female, and the saying of a son who lives in affirming this meaning: "Know that the plural, is not by analogy, so it is not collected on a plural, but it stops when they collected it and does not exceed it to others, because the purpose of the plural is indicative, and this happens with the word plural, we did not have the need for a second plural" but some scholars saw in this plural an atypical form of the "If we say in the bankrupt and in the flame of Avals and the Akel, and in the Adel Adal Adal, it is not rewarded, if the gathering is abnormal," and so he went to his anomaly, Ibn Asfour also, where he says: "And when he was afflicted, he gathered and his door is not to gather the gathering." And some Arab women saw a record, he broke it, provided that he did not have the weight of a reactor and axes, including the refriger, Al-Wiler, and Ibn Al-Sarraj, and he agreed with them in this Zamakhshaki opinion as well. After Al-Zanjani talked about the types of crowds in Arabic, their types and the conditions of each type, we find him talking about collecting the crowd and the passports in it. Although he made it, but he made it limited to hearing, and not the Zanjani unique in that, he should not make him, and the audience of the plurals that the plural has amplural has audible and immeasurable forms.() Al-Zinjani, as we see, decides in the beginning of his speech and at the end of his paragraph to limit the so-called collectivity of the plural in the scope of hearing, and not to measure it, and his arrows are limited in certain forms mentioned by the sculpris before him, and Al-Zanjani plows his opinion and cites the other argument after another in this context, the context, the context of limiting it to limiting it to hearing with the permissibility of its use, here it or permissible to work with it, that is, that is existing from it, and not measuring and creating new groups that have not heard about the Arabs, especially since the crowds in Arabic are many and varied and perform the purpose required purpose of them: "The lotion has come to indicate that it indicates the different types of the likeness of the crowd with one, and this and this And the name of sex does not collect, like righteousness and barley because it is located on the

crowd, and the one who gathered from it is heard and is not measured against and carries according to different types, ..., Abu Al-Abbas said:

"If you want different people, I would say: righteousness, righteousness, passing and passing"()

The plural that exists, for example, in Abrar, if you heard about the Arabs, this is not a real collection of the word righteousness, but rather an enumeration of its types, because the word is an incident on the plural in the first place, it is a plural in itself and falls on it. When we collect it or mention the formula of its hearing collection, what is meant here is the multiplicity of types and confirmed his opinion of this in the opinion of Abu Al-Abbas refrigerated when he said: If you want different progeny, I say righteousness and righteousness, pass and pas

7- Aspects of the passport in the collection

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And some Arabs saw a record that it was broken on the condition that it would not have the weight of a reactor and a sift, including the cooler, Al-Ramani, and Ibn Al-Sarraj, and they agreed to this view Al-Zamakhshry as well. After Al-Zanjani talked about the types of crowds in Arabic, their types and the conditions of each type, we find him talking about collecting the crowd and the passports in it. Although he made it, but he made it limited to hearing, and not the Zanjani unique in that, he should not make him, and the audience of the plurals that the plural has amplural has audible and immeasurable forms.() Al-Zinjani, as we see, decides in the beginning of his speech and at the end of his paragraph to limit the so-called collectivity of the plural in the scope of hearing, and not to measure it, and his arrows are limited in certain forms mentioned by the sculpris before him, and Al-Zanjani plows his opinion and cites the other argument after another in this

context, the context, the context of limiting it to limiting it to hearing with the permissibility of its use, here it or permissible to work with it, that is, that is existing from it, and not measuring and creating new groups that have not heard about the Arabs, especially since the crowds in Arabic are many and varied and perform the purpose required purpose of them: "The lotion has come to indicate that it indicates the different types of the likeness of the crowd with one, and this and this And the name of sex does not collect, like righteousness and barley because it is located on the crowd, and the one who gathered from it is heard and is not measured against and carries according to different types, ..., Abu Al-Abbas said:

"If you want different people, I would say: righteousness, righteousness, passing and passing"() The plural that exists, for example, in Abrar, if I heard about the Arabs, this is not a real plural of the word of righteousness, but rather an enumeration of its types, because the word is an plural in the first place, it is a plural in itself and falls on it. When we collect it or mention the formula of its hearing collection, the meaning here is the multiplicity of types and confirmed his opinion of this in the opinion of Abu Al-Abbas refriger when he said: If you want different people, I say righteousness and righteousness, pass and pass

8. It is permissible to attribution to the new

Al-Zanjani touched to talk about the relationship of the news with attribution and saw that it takes the form of privacy and public, every news of attribution and not all attribution is a news that says: "attribution is more general than the news, so it is not permissible to release the news on it, because the news is not what the truth and lies entered, and it may be called attribution because the truth of attribution is adding the thing to something and tilting to it and making it connected to it." Al-Zanjani says: "attribution is more general than the news, ..., and it may be called attribution" / 224. Al-Zanjani presented the relationship between attribution and news with its private or general inclusion and inclusion when he talked about the signs of action, and that he is supported and not assigned to him. From the previous paragraph, Al-Zanjani believes that there is a stage and capacity in the news may be called attribution and not the opposite correctly, as attribution in its meaning is broader than the meaning of the news and more general, and it includes - that is, attribution - the news within it, because it is a wide process that includes all over it, every news. Al-Zanjani in talking about the news, did not mention it as the news in its grammatical sense, which is useful with the beginner, but he talked about it in its rhetorical and rhetorical terminology that indicates words and talk that can tolerate honesty and lies, as is in the custom and terminology of rhetoric and region, and this is not strange to the style of Zanjani, which depends on controversy, dialogue and discussion, and the viewer in the book hints at the impact of all this in it. The relationship of attribution is a basic relationship on which the actual and nominal Arabic sentence is based as well, and it is a basis in the process of speech, and it has a lot of meanings. Attribution: Linguistically is dependence, and a support it is assigned to it, a pillar on it and relied on it, and the bond of the thing is a support, made for it a support or a pillar on which it is based" and the attribution in the definition of the two people "con included one of two words to the other in the face of full benefit." When the palm is a talk about the interview between attribution and news, or attribution and news, the adequacy has emphasized the meaning of the meaning of the annexation in the relationship of attribution to benefit of the listener with good stillness on it, and then the difference between attribution and news is reviewed, the attrib As for what can be honesty and lying, but attribution is not "it is specific to what is true to meet belief and lying, every telling is attribution and no opposite."

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