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THE READINGS OF THE LETTERS OF MEANINGS ACCORDING TO IBN IDRIS IN HIS BOOK (THE CHOSEN BOOK IN THE MEANINGS OF THE READINGS OF THE PEOPLE OF AL-AMSAR)

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ABSTRACT

This study dealt with the grammatical guidance of the readings of the meanings of the letters of Ibn Idris in his book (The Book of Choice in the Meanings of the Readings of the People of Al-Amsar). During this research, I made an effort to understand the Qur'anic readings of the letters contained in the chosen book. This research included a preface and two sections. The preface dealt with Ibn Idris' personal and scientific biography, while the first topic dealt with letter readings between emphasis and mitigation, and the second topic was titled letter readings between deletion and the mention.

INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon the one who was sent as a mercy to the worlds, the master of creation and the lover of truth, whose guidance we guide to the Day of Judgment, Muhammad (peace and blessings of God be upon him) and upon his family and companions altogether. As for what follows:

The Holy Qur'an is the eloquent, mutawatir Arabic text that is agreed upon by its recitation by the methods by which it reached us.

The scholars have given remarkable attention to the subject of Qur'anic readings, and they have classified many books in it, and among these scholars is Abu Bakr bin Ubaid Allah bin Idris, one of

the prominent figures of the fourth century AH. They are the seven reciters, along with Ya`qub al-Hadrami.

This research aims to highlight Ibn Idris' grammatical guidance for a number of letter readings, and the opinions of scholars who preceded him and those who followed him.

The personal and scientific biography of Ibn Idris

First: his name and nickname

He is (Ahmed bin Obaidullah bin Idris) mentioned by the author of the book The History of Arabic Literature

While Haj Khalifa mentioned him in Kashf al-Dunun in the name of (Ahmed bin Abdullah bin Idris). As for his nickname, he was nicknamed Abu Bakr, mentioned by the author of the Dictionary of the History of Islamic Heritage.

Second: His birth and upbringing

I did not find in the translation books anything that refers to Ibn Idris' upbringing, but his book is the most faithful translator, and there is no doubt that the sheikh or the professor has a strong influence on his student in his upbringing, so he is created with his morals and polite with his manners, and his kindness, the abundance of his knowledge and the diversity of his knowledge are rooted in his heart. And this is according to what was established by the wise men, that the professors and the elders are a mirror in which the image of the students is reflected, and when you look at the translations of some of his elders, such as: Ahmed bin Nasr bin Mansour died in Basra in the year (370 AH) or (373 AH) and Al-Hasan bin Bishr bin Yahya Abu Al-Qasim was born in Basra and its upbringing, and Ali bin Muhammad bin Ibrahim bin Khashnam Abu Al-Hasan Al-Maliki died in Basra (377 AH) and it was said (367 AH).

Through these translations, we see that these sheikhs were born and raised in Basra, and thus it becomes clear to us that the origin of the author was in Basra and he learned from these sheikhs and others in it, and this is supported by the author's inclination to the Basraians and his taking of their sayings and referring to them by his saying (our companions).

Third: his death

I did not find any reference in the translation books about his death, but when looking at the dates of the death of his elders, we find that he lived at the end of the fourth century AH, and then it is possible that he died at the end of the fourth century AH or at the beginning of the fifth century.

Scientific biography

First: his old age

It is possible to identify the sheikhs of Ibn Idris by knowing the names that the author transmitted directly through word of mouth, and those names are his sheikhs who benefited from them orally.

1- Muhammad bin Ismail: Ibn Idris has transmitted from him in three places, all from Ibn Mujahid

2- Abu Al-Hasan Al-Maliki: The author has quoted from him in five places. And he is: Ali bin Muhammad bin Ibrahim bin Khashnam Abu Al-Hasan Al-Basri Al-Maliki Al-Dalal Al-Maqri, a famous sheikh, the best Zahid Salih Adl, he recited to Abu Bakr Muhammad bin Musa bin Muhammad bin Suleiman Al-Zaiti, and Muhammad bin Yaqoub bin Hajjaj Al-Moadil, and Judge Ahmed bin Abdul Karim bin Abdullah, Abu Al-Hasan Taher bin Ghalboun, and many others.

3- Omar Bin Muhammad: The author quoted him in four places, all from Ibn Mujahid, and there are many with this name, but it was not transmitted from any of them that it was taken from Ibn Mujahid.

4- Muhammad Bin Hayyan Al-Maqri: The author quoted him in one place. On the authority of Ibn Mujahid, on the authority of Abu al-Abbas Ahmed bin Yahya. I did not find a mention of it. The investigator mentioned that there is a number with this name, but it was not reported from anyone that it was taken from Ibn Jahid.

5- Ahmad bin Nasr Al-Maqri (died 373 AH): It was quoted from him in one place, on the authority of Ibn Mujahid. And he is: Ahmed bin Nasr bin Mansour, bin Abdul Majeed bin Abdel Moneim, Abu Bakr Al-Shadhai Al-Basri, a famous imam. He read to Omar bin Muhammad bin Nasr Al-Kani, Al-Hasan bin Bashar bin Al-Alaf, the owners of Al-Dawri, and Ibn Mujahid, and many others. Which is correct from DhulQ'i'dah, and it was said in the year six.

6- Abu Abdullah Muhammad Bin Abdullah Al-Nahwi: It was quoted from him in one place. On the authority of Abu Bakr Bin Al-Khayyat. It is noticeable that the author has described him as saying "The Grammar" and it is necessary from this that the owner of this name be a grammatical person or often has a grammatical lesson from All sciences. When searching in this name, we find that there are many who bore the name Muhammad bin Abdullah, but some of them have his nickname Abu Abdullah, and some of them are not.

7- Abu al-Qasim al-Amidi: The author quoted him in one place only. And he is Al-Hassan bin Bishr bin Yahya Abu Al-Qasim Al-Amidi, the grammarian, the writer, an imam in literature, and he has good poetry, and a complete breadth in the science of poetry and its meanings, a narration, a knowledge, and a memorizer, born in Basra. .

The narration of the old and the news ended at the end of his life a mechanism in Basra. Then he stayed in his house until he died in the year three hundred seventy and it was said seventy and it was said the year three hundred seventy one. He was one of the imams of literature among his books. The book (The Balance between Abi Tammam and Al-Buhturi). The book (I did and I did) and other than that. He had a poetry book when he was young.

Second: His writings

Among his books is ((The Chosen Book on the Meanings of the Readings of the People of Al-Amsar)), which is the book we are studying. There is another book that he himself referred to, his name (Explanation of what goes out and what does not go out). And this book seems to be an explanation of the book (What goes out and what does not go out), there are two books with this name and both of them are from two scholars who lived before Ahmed bin Idris.

Between tightening and loosening

In the book of Ibn Idris, the Almighty said: **but the devils disbelieved.** By reducing the nun and raising the demons, which is the reading of Hamza, Al-Kisa'i and Ibn Amer. And the rest read by mitigating the nun and setting up demons.

Ibn Idris directed the reading of the tawf al-nun by saying: ((As for the reduction of the nun and the raising of what follows it, it is because the letter did not work, so what came after it was raised with the initiation and the khabar)).

Ibn Zanjla argued in his directive to read the ta'teen nun ((Indeed, the Arabs make the syntax of what follows, but it is like the syntax of what came before it in jahd, so you say, 'Amr did not rise, but it is

your brother's co-ordination before.))

Abu Hayyan al-Andalusi believes that what the grammarians followed in their saying: Zaid did not rise but Amr, and I did not strike Zaid but it was Omar, and I did not go through Zaid but Omar was a representation of the Arabs and others.

Al-Farra said: ((If you uttered from the waw, the Arabs preferred to lighten its nun, and if you entered the waw, they preferred to tighten it, but they did that, because it is a reversal from what happened at the beginning of the speech, so it was likened to “bel”, as it was a reversal like it, don't you see that you say: he did not rise Your brother but your father, then you say: Your brother did not rise, but your father, so you see them both in the same sense, and waw does not fit in but

So if they say: But enter the waw, it diverges from Bil, as the waw did not fit in Bill, so they preferred the stress of the nun, and they made the waw as if it entered into a kindness, not in the sense of but).

And what is correct is that it is not one of the letters of kindness, because that is not memorized in the tongue of the Arabs. **Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.**

But if a sentence comes after it, sometimes it is the waw, and sometimes it does not include the waw.

The grammarians differed in directing (but) in terms of its implementation and neglect, according to two opinions: The first: that (but) if it is reduced, neglects obligatory, and they justified that because he did not hear from the Arabs its implementation and it is reduced, and that if it is reduced, its competence disappears with nominal sentences, so it enters if it is lightened on the actual sentences, and that As God Almighty says: **And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.**

This is what Ibn Zanjla, Makki Al-Qaisi, Al-Samin Al-Halabi and Abu Al-Saud held

This view is supported by what Sibawayh said in the chapter on letters followed by nouns: ((This is the chapter on letters that may be followed by nouns, and it may be followed by verbs after them, and they are but, but, as if, and if, and so on, because they are letters that do nothing, so the nouns were left after them. As it is, as if nothing was mentioned before it, so it did not pass by it, as it did not change what it entered into, so they make the noun more important to it than the verb.”

The second opinion: that (but) if it is reduced, it is permissible to implement it by analogy with (if) and (that) as if, and this is what Yunus and Al-Mubarrad said.

While the Kufic audience sees that (but) is a compound of (no), (in) and (kaf), the superfluous, not the simile, and the hamza is omitted as a dilution.

As for the reading of the nun emphasis, Ibn Idris directed it by saying: “And it is the most correct of the two readings, because if the Arabs enter the (but) waw, the used is the nun stress and the noun that follows (but) is exhausted, because it is a letter similar to the verbs that entered the beginning and the predicate, so the noun became the predicate of the predicate. With the subject and the accusative, they likened the noun to the predicate participle, and the predicate to the deferred participle. Rather, it resembles (but) the verb from three aspects: one of them: that the end of it is based on conquest like the construction of the end of the past tense verbs.

Whoever reads with the emphasis of the nun and the setting up of the devils, then he brought the word of the letter on its origin and stressed it and tried in that the meaning of affirmation that contains the meaning of recovery, so she did the work (in) and installed (the devils).

It cited Ibn Hisham in the meaning (but) the strict three statements: ((one of which is known as one which is being aware and explained that attributed to the later judgment is contrary to the rule of what came before and it must be preceded by the words contrary to what then somehow this finger moving or against him about but This is not white, but it is black.

Second, it is contained sometimes to rectify and sometimes the emphasis said a group of them simple owner interpreted being aware of the lifting of the fancy is proven as Zaid brave, but cream because

the courage and generosity do not are nearly inseparable denied the one deludes the other absence, and Zaid has but age has so if it was between the two men Tlabs or similar in The way and they represented to confirm that if his honor came to me, but he did not come, I confirmed what it had benefited him, even if it was abstinence

And the third is that it is always for emphasis, such as if, and the emphasis accompanies the meaning of redress, which is the saying of Ibn Asfour.

The Arabs choose emphasis if it is (but) preceded by the waw, and they choose lightening if it is without waw, and this is what al-Tusi said.

The author of the document Al-Wajeez mentioned that some of the Kufics like to choose to read the stress if the waw enters into it, because the diluted is in the status of (but) and (rather) the waw does not enter into it.

Second: (Why) between stress and mitigation:

In the book of Ibn Idris, the Almighty said: **There is no human being but has a protector over him (or her) (i.e. angels in charge of each.**

Al-Mim, which is the reading of Asim, Hamza and Ibn Amer. And the rest recited it lightly. Ibn Idris directed the reading of the mitigation of the meem by saying: ((and whoever recites with mitigation [the (what)]) will be attached to the lam, the estimation: that every soul has a protector. And this is as the Almighty's saying: **So by mercy from Allah,**

Whoever recites ease of what made the redundant uncertain if diluted heavy rose beyond the lack thereof, a answer section as if he said that all the same to them maintained and corrected it for all the same Hafez Vhafez tyro and the news story and wholesale all entered lam observed a difference between the diluted heavy and between In the sense of what is negative.

The stressed nun is an abrogating letter for the initiation, erecting the subject and raising the predicate, so if its nun is reduced, it becomes neglected, and the blame that distinguishes between it and the negative (if) becomes less effective ((and to this is what Ibn Malik referred to..... He said:

And it is lightened if the work is less... and the blame is obligatory if it is neglected))

While Al-Khalil believes that the Arabs in (in) have two languages: "lightening and heaviness, as for those who are lightened, he is raised by them, except that people from the people of the Hijaz reduce it and focus on heavy delusions,

Sibawayh narrated that he heard from the Arabs saying that Omar has no starting point. And the people of Madinah read, "And eat for what your Lord will repay them for their deeds." They reduce it, and this was justified by the mitigation and accusation by saying: "This is because the letter is in the status of a verb, so when something was omitted from itself, it did not change its action just as it did not change an action that was not and did not wear out when it was omitted."

Abu Jaafar al-Nahhas quoted a saying of al-Kisa'i in which he denies the actions of (in) when it is reduced, when he said: ((I do not know what he recited, and if not)).

Action with mitigation is audible, and it has a seven-way recitation, and for this reason, action with mitigation is a fixed language, albeit less than negligence.

As for the reading of the meem's emphasis, Ibn Idris addressed it by saying: "Whoever stresses the meem, the meaning in it is that every soul but it is preserved. "Lama" means "except," the Arabs say: I asked you by God why you did, meaning: except that you did.

Whoever recites "Lama" with emphasis, then "Lama" means "what", and "Lama" means "except", that is, every soul has a protector. It was also called the exceptional.

Al-Zajjaj mentioned that the Arabs used "lama" in the sense of "except" in two places: one of them: as in this issue.

And the other in the chapter on the oath is said: I asked you why you did, meaning that you did.

Sibawayh narrated this on the authority of Al-Khalil when he said: ((I asked Al-Khalil about their

saying: I swear to you that you would not do it, and when you did it. Why is this permissible in this place, but you swore here as you said: By God? I adjure you by God, as it had the meaning of requesting))

Al-Farra denied that it is (Lama) meaning (except) arguing that it is not mentioned in poetry or anything else, when he said: ((As for the one who places (Lama) with the status of (except) it is a face that we do not know, and the Arabs said: By God, you would not have risen on our behalf, otherwise you would have died on our behalf. As for the exception, they did not say it in poetry or anything else. Do you not see that if that were permissible, you would have heard in the speech: People went for what Zayd?)

And in another place he said: ((We do not know the direction of weighting, and we see that it is a language in Hudhayl. They make except with the reduced (what). And they do not go beyond that. It is as if he said: There is no soul except that it is preserved.”

Commenting on al-Fara’s statement, al-Tabari said: ((If what al-Fara’ mentioned is correct that it is the language of Hudhayl, then the recitation in it is a valid reward, and if the choice is also valid if that is true. to the denier)).

The transfer of Abu Hayyan Andalusian word Abu Obeid goes the doctrine of fur in the denial of the advent of (what) in the sense (only) in the words of the Arabs said: ((we did not find this in the words of the Arabs, and said that he must say I saw the people of what your brother wants only your brother , and this other exists).

Abu Hayyan al-Andalusi responded to the statement of al-Farra and Abu Ubayd that: **And indeed, all of them will yet be brought present before Us.**

Abu Ali al-Farisi believes that what the previous grammarians said about the meaning of “lma” in the sense of “except” is acceptable, and “the” is a negative, except that he added another aspect in which he said: This (lama) is in the saying of the one who stressed in this verse the negative “why” she entered into her “what” and prepared her to enter into what she was forbidden to enter before her “what” catches up with her.

Between deletion and remembrance

First: between deleting (waw) and mentioning it

In the book of Ibn Idris, the Almighty said: **And [there are] those [hypocrites].** It is the reading of Abu Amr, Ibn Kathir, Hamza, Al-Kisa’i, Yaqoub and Asim. And read Nafie and Ibn Aamir without F. Ibn Idris directed the reading of the proof of waw as an emotion sentence upon sentence.

The second: to be a beginner, and the news: **Then is one who laid the foundation of his building on righteousness [with fear].** i.e., one of them, so the one who goes back to the knowledge of it was omitted, and this is what Al-Akbari said. This view is good according to al-Tabarsi, due to the length of the speech in the subject and its relevance.

Al-Zamakhshari intended by his directive that the accusative be in a measure like: adham and i mean. As for reading the deletion of the waw, Ibn Idris addressed it by saying: ((and omitted it on appeal without sympathy)). In reading the deletion of waw, there are several aspects mentioned by grammarians and commentators, as follows:

The first aspect: And what Al-Nahhas went to be the news, their building that built suspicion in their hearts is still there.

As for the second aspect, it is what Al-Nahhas reported from Al-Kisa’i by saying: ((Al-Kisa’i claimed that the estimation: those who built a mosque, never stay in it, i.e., do not stay in their mosque)).

And Ibn Attia al-Andalusi followed him when he said: ((And he turns with a pronunciation either at the beginning of the verse or at the end of it, with discretion, do not stand in their mosque)).

While al-Nahhas miscalculated the news when he said: ((This is a mistake according to the Basri and it is not permissible in poetry or anything else.

As for the third aspect: that (those) be a beginner and his story differed in it. Some of them made the Almighty's saying: **Then is one who laid the foundation of his building on righteousness [with fear]**, and the return is omitted in its estimate: it was built by them, and this is what Al-Akbri and Al-Samin Al-Halabi mentioned.

This is what Ibn Attia al-Andalusi went to and described as the most eloquent, and Makki al-Qaisi followed it. On the other hand, Al-Samin Al-Halabi believes that this directive, that is, to which copper went to, has a dimension; Because of the length of the chapter.

And the fourth aspect: that the news has been deleted, that is: who described us, and this is what Abu Hayyan Al-Andalusi and Al-Samin Al-Halabi mentioned.

As for the fifth aspect: that (those) should be assigned to specialization, and this is what al-Zamakhshari went to.

Second: Between deleting (fa) and mentioning it

In the book of Ibn Idris, the Almighty said: **Dan musibahapa pun yang menimpakamu adalah disebabkan oleh perbuatan tangannya sendiri, dan Allah memaafkan banyak (dari kesalahan-kesalahanmu).**

Ibn Idris directed the two readings by saying: ((And it is the clearest of the two readings, because Fa is the answer to recompense.

And deleting it came because in the speech there is evidence for it).

Reciting without a fa' is made by making what is in his saying (what has befallen you) connected to a subject and what you have gained news, and the meaning: What befalls you will happen with what your hands have earned, and on making it conditional, the fa' is deleted towards the Almighty's saying: **And if you were to obey them, indeed, you would be associators [of others with Him]**.

]. and Domiaty.

Al-Nahhas said directing the two readings: ((The recitation with the fa' is clear because it is a condition and its answer. The reading without the fa' in it has three sayings: one of them: that "what" means "what" does not need an answer with a fa', and this is the doctrine of Abu Ishaq. And the second saying: that what is For the condition and the fa' is omitted, as he said:

Whoever does good deeds, God will thank them...and evil with God is two examples

This is the saying of Abu al-Hasan Ali bin Suleiman al-Akhfash, and he claimed that this indicates that omitting the fa' in the condition is permissible and good for the glory of those who recite it. And the third saying: that "what" is here for the condition except that it is permissible to omit the fa' because it does not work in the pronunciation at all, but rather occurred on the past, and this is the first of the correct sayings. As for it being "what" in the sense of that which is distant because it occurs specifically for the past, and as for this to be likened to the verse that we mentioned, it is also remote because deleting the fa' with the future verb is not permissible according to Sibawayh except in the necessity of poetry, and it does not carry the Book of God Almighty except for the most famous." ..

Al-Alusi transmitted on the authority of Abu Al-Baqa Al-Akbari his saying in which he sees that ((deleting the fa' from the answer is good if the condition is in the past tense and more good is known from it.

Whereas Al-Baq'i sees that proving the fa' is an increase in the clarification of causation, so they read "So what" to include the subject of the condition, that is, it is with what.

Conclusion

After this scientific journey in the field of Quranic readings contained in the chosen book in the meanings of the readings of the people of the cities, the research came out with a set of results that can be stated as follows:

1 - The selected book includes a large number of grammatical issues on which Ibn Idris stood as an analysis and justification of his problems, which indicates his extensive knowledge and knowledge.

2- Ibn Idris had his own opinion in directing most of the readings that came in his book, and he was not just a transmitter, so I found him in most of his directions preferring and choosing the reading that he deems correct with mentioning his grammatical reasoning for the reading he chooses and the arguments he adopted in choosing the reading

In most cases, Ibn Idris was keen to accept the correct reading and not to oppose it, as long as it did not contradict the Arabic syllogisms, and in this way he follows the scholars who preceded him.

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