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THE GRAMMATICAL INTERPRETATION OF IMAM SALAH BIN ALI (D: 849 AH) IN HIS BOOK (AL-NAJM AL-THAQIB, SHARAH KAFIYAT IBN AL HAJIB)

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ABSTRACT
This research intended to identify the grammatical interpretation of Imam Salah bin Ali in his book (Al-Najm Al-Thaqib). Grammatical interpretation is one of the important topics in Arabic grammar, as it demonstrates the instruments of analysis by which it arrives at the functional meaning that lies in the context of structures, the expressions contained in the Qur'an verses and the words of the Arabs in poetry and prose. Imam Salah bin Ali follows a clear scientific approach represented in issues of omission, appreciation, superfluous, anastrophe and Correlation of meaning.

INTRODUCTION
Praise to Allah, Lord of the Worlds And prayers and peace be upon our Prophet Muhammad and all his family and companions, and after:

This research is based on the study of the grammatical interpretation of Imam Salah bin Ali, the deceased (849 AH) in his book (Al-Najm Al-Thaqib) and the Qur'anic verses and poetic and prose texts it included, in an endeavour to reveal the possibility of Imam Salah in dealing with problematic texts, or which appear to be problematic. We have divided his means of interpretation into four requirements and preceded by a Preface: The first requirement: omission and appreciation, The second requirement: addition, The third requirement: anastrophe, And the fourth requirement: Correlation of meaning, then a conclusion in which we clarified the most important results of the research.

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PREFACE

Interpretive Guidance

Interpretation in language: Reference and fate, and it is taken from Al Ya'ul[1] to such and such, i.e.: it comes to him. And have given to i.e: his fate to him[2]. Al-Jawhari sees that interpretation: the interpretation of what a thing leads to, and I have given it an interpretation, it was interpreted[3], and it is the saying of Al-Asha,

the meaning of the poetic verse: **[He wants by this that her love for her was small in his heart, so it devolved from the smallest to the great, and it continues to grow until it becomes old, like a small camel that was still growing until it became as big as its mother.]**[4].

The interpretation idiomatically: It is to clarify the meaning of the similar, and the similar: it is what is not interrupted by its content without uncertainty in it, and it is the text[5]. Al-Ragheb said: Interpretation is the return of a thing to its intended purpose, in word or act. And in "Jame Al-Jawamie": it is to carry the apparent on the likely and the popular, so if it is carried for evidence, then it is correct, or for what is believed to be evidence, then it is corrupt, or not for something, then it is a play without interpretation[6].

The scholars' definitions of interpretation idiomatically are almost converging with their differences in some words, and the restriction and release in their definitions. Imam Al-Gazaliy defined it: It is an expression of a possibility supported by evidence, with which it becomes more credible than the meaning indicated by the apparent[7], Ibn Al-Atheer made it: "Transfer the apparent meaning of the word from its original condition to something that needs evidence. Without it, the apparent expression would not have been left the pronunciation[8]. And Ibn Rushd defined it: "It is to take the meaning of the word out from the real signification to the figurative signification, without prejudice to the custom of the tongue of the Arabs in naming something similar to or because of it[9].

Al-Amidiy has a definition that combines the correct interpretation and its opposite. It included the definition of Imam Al-Gazaliy, in which he was limited only to the correct interpretation, and included the opposite of this and he emphasized in his definition of the correct acceptable interpretation and

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[1] Al Ya'ul: it came, have given to.
[2] Seen: Lisan Al Arab: 11/34, and Tashnif Al-Masma bi Jami Al-Jawamie : 2/420.
[3] Lisan Al Arab: 11/34.
[4] The poetic verse of Al-Asha in his poetry collection: 1.
[eala annha kant tawwal hbbaha   tawwul rbey alssaqabi, fa'asbaha]
[5] Tāju Alʿurūsi: 28/33.
[6] Al-Mufradāti fī Garībi Al-Qirāni: 99.
[7] Al-Mustashfa: 196.
[8] Al-Nahāyihi fi Garībi Al-Hadith wa Al'athr: 1/80.
[9] Fasl Al-Maqalu by Ibn Rushd: 32.

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mentioning that: carrying the pronunciation to a meaning other than its apparent meaning, with the possibility of it with evidence supporting it[10].

The Grammatical Interpretation Methods:

Most grammarians resort to interpretation when texts - whatever they are - disobey the rules of grammar, depending on the rules that regulate the relationship between the text and the rule[11], There are many means that the grammarian's resort to reconcile between the texts and the rule, and these means are what we will present in this research represented by its requirements.

The First Requirement: Omission and Appreciation

From that is the interpretation of the entry of (the negating /lā/)[12] into the definite Noun and its work, and the affirmation of the predicate[13], Since the original in (/lā/) is that it should be two denials, it does not act in the definite Noun, and what is mentioned in the words of the Arabs is interpreted[14].

And what is mentioned in this matter, Jarir said:

the meaning of the poetic verse: **[To the empty homes after their owners left, as we do not want a replacement for them, we do not want a home other than theirs, nor neighbours other than their neighbourhood and proximity, so here I am standing in front of these homes saluting them and remembering the friendliness that refreshed my heart from them, and I do not want another, regardless of the reasons and circumstances.][15]**
Imam Salah interpreted the poetic verse on the accusative case (house), and (neighbours) to omit a verb that worked in them, and not on there is a noun (la), Where he said in his interpretation: "Poetry may be interpreted as deleting a verb, so when the verb was deleted, the pronoun separated and emerged. Neither the house I know is my home, nor the neighbours I know them as our neighbour's[16].

Likewise, the Imam reached with other poetic evidence and interpreted them based on omission and appreciation, such as his interpretation of the saying of Al-Nabigha Al-Jaadi:

the meaning of the poetic verse: **[His beloved has made the blackness of the heart permissible, that is, she made hatred permissible, and he does not**

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[10] Al-Iāḥkāmi fī Uṣūli Al-Iāḥikāmi by Al-Amidiy: 3/53.

[11] Seen: Usulu Al-Ttafkiri Al-Nḥwiyyu: 285-286.

[12] The negative particle (la) is typically used to negate verbal sentences in the present tense. In this way, it is used before the present tense verb to negate it.

[13] Seen: Al-Najm Al-Thaqib: 1/243.

[14] Seen: Artishāfu Al-Ddarbi: 3/1209, and Sharah Shuthūri Al-Thahabi by Al-Jujri: 1/309.

[15].The poetic verse of Jarir in his poetry collection: 657.

[hay almanazil 'idh la nabtaghy badalaan   bialdar daraan, wala aljiran jirana]

[16] Seen: Al-Najm Al-Thaqib: 1/243.

desire another woman, that is, he does not want a beloved other than her, and he does not slacken from her love][17].

The Imam interpreted the accusative case (aggressor) by deleting a verb, i.e. (I do not see aggressor), so he omitted the verb, and made 'aggressor' as evidence for it[18].

And with his interpretation of this, he refutes several grammarians who permit the work of (the negating /lā/) as the work of (/laysa/ 'not')[19] in the definite noun, Like Ibn Jinni[20], Ibn Al-Shajari[21], and Ibn Malik[22], inferred from it by analogy with what was mentioned in Al-Mutanabbi's poetry:

the meaning of the poetic verse**: [Saying: If generosity does not get rid of reminders of generosity, which is what is meant by harm, then praise will not occur and there will be no money left. Because money is taken away by generosity and harm, i.e. reminders of generosity nullify praise]**[23].

Where the negative (la) did the work of (laysa) in the two places (no praise), and (nor money), although the noun in both of them is a definite noun accompanied by (Al)[24], So the imam blamed it on perversion and forbade analogy with it[25].

The researchers believe that the imam is right in prohibiting analogy with the poetic verse of Al-Mutanabbi, as he is outside the time frame of the protest.

Among the imam's interpretations of omission and appreciation is a contradiction between the specificity of praise and slander and the subject, It is the right of the particular to homogenize the subject singular, dual, plural, masculine and feminine[26], If what appears to be contrary to conformity occurs, it is interpreted, as stated in the saying of God Almighty: **{ Wretched is the example of the people who deny the signs of Allāh}**[27]. Imam Salah interpreted it with two interpretations: One of them: that he has to omit a singular additive to estimate it: (Wretched is the example of the people who deny), And the second: that (who) is an attribute of the people, and the specific is omitted in its appreciation: (of them)[28].

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[17] The poetic verse: by Al-Nabigha Al-Jaadi in his poetry collection: Dhul-Rama: 3/1429, Sharah Shawahid Al-Mughni: 2/613.
[whllat sawad alqalb la 'ana baghian siwaha wala fi hbbiha mutarakhia]
[18] Seen: Sharah Al-Tashil: 1/325, and Al-Najm Al-Thaqib: 1/242.
[19] Laysa: is for negation As a rule, they are placed at the start of a sentence. In this case, their form remains the same except for gender agreement.
[20] Seen: Al-jina Al-Ddani: 293.
[21] Seen: Al-Maqasidi Al-Naḥwiyati: 2/667.
[22] Seen: Al-Tathyil wa Al-Ttakmil: 4/286
[23] The poetic verse of Al-Mutanabbi in his poetry collection: 1/439.
['idha aljud lam yarzuq khlasaan min al'adhaa fala alhmd mkswban wala almal baqyaan].
[24] Seen: Al-Ashbāhi wa Al-Nnazāiri: 4/207.
[25] Seen: Al-Najm Al-Thaqib: 1/243.
[26] See: Sharah Al-Mofasal by Ibn Yaish: 4/403.
[27] Surah Al-Jumu'ah: Verse 5.
[28] Seen: Al-Najm Al-Thaqib: 1/435.

Ibn Malik necessitates the interpretation in this place, as he says: "If you omit (Wretched) and tell (those) about (the example of the people), it is not permissible, so the interpretation is necessary, Either he makes (who) in the position of the preposition an epithet for the people and makes the specific omitted, Or by making (who) is the species according to the estimation: (the example of who), then deleting the genitive and establishing the genitive in its place in the nominative at first, As it should be specific (the coming) on the original[29].

Among the interpretation by Omission and appreciation is the imam's interpretation of deleting and appreciating the sentence of the statement of the saying[30], as in the poet's saying:

the meaning of the poetic verse**: [Milk mixed with water, likening it to a wolf because of their matching colour. Because it has dust and dirt. The meaning: The Rajiz[31] describes a people with whom he stayed as a guest, as scarcity and miserliness, so they waited for him for a long time until the night came in darkness, then they brought milk mixed with water that resembled a wolf in colour; Because of his turbidity and dust, they want the water they mixed with him to be a lot]**[32].

Since the original sentence is to be declarative if it is an adjective for an indefinite one, and in the poetic verse there is an imperative sentence, The imam interpreted it, so his saying: (Have you ever seen a wolf?) is an imperative construction sentence that does not bear truth and lies. Its appearance is similar to being an adjective for (milk mixed with water), which is not the case, so there must be an interpretation of that, so it is estimated: (They brought a taste that, upon seeing it, was said: Have you ever seen a wolf), or as it came in the estimation of some: (They brought a taste similar in colour to the colour of a wolf)[33].

This is the doctrine of the grammarians' group in preventing the advent of the description sentence as imperative or definite, and everything that is mentioned in the words of the Arabs - poetry or prose - and the Qur'anic texts is interpreted, Neither Al-Zimkshariy sees the permissibility of describing in structural sentences that do not include truth and lies, arguing with the previous poetic verse without interpretation[34], And Ibn Malik Al-Taiy forbids the description in imperative sentences, but he does not interpret it by deletion and estimation, but rather makes it an anomaly[35].

The grammarians' interpretations differed according to their different explanations for the adjective coming in this form, Ibn Malik sees in his

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[29] Sharah Al-Tashil: 3/19.
[30] Seen: Al-Najm Al-Thaqib: 2/6.
[31] Rajiz: It is one of the types of Arabic poetry
[32] The poetic verse: Amali Ibn Al-Shjari: 2/407, and Al-Ansaf: 2/702.
[hatta 'iidha jn alzalam wakhtalat jawuu bimadhq hal ra'ayt aldiaib qat].
[33] Seen: Al-Najm Al-Thaqib: 2/5.
[34] Seen: Al-Mufsili: 150.
[35] Seen: Sharah Al-Kafihi Al-Shafih: 3/1159.

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interpretation: (It was said when he was present: Have you ever seen a wolf). Then he supported it with the interpretation of another witness, which is the saying of Abu Al-Darda, may God be pleased with him: "I found the people to be persons of whom it is said thus"[36], He narrated by saying the reality of the second object for (found)[37], Naziru Al-Jayshi Ibn Malik continued in his interpretation[38], Abu Hayyan interprets it by omitting his estimate: (Milk mixed with water of a dusty colour)[39], interpretations by Atheer Al-Din Al-Andalus (with milk mixed with water this saying is said); Because it has the colour of blue, which is the meaning of wolf[40], And Al-Ashmouni Al-Shafi'i interpreted it as (they brought milk mixed with water, and it was said in it upon seeing this speech)[41]. Its interpretation came by deleting the verb and appreciating it by deleting a verb based on its interpretation that the description of the verbal sentence is stronger than the nominal sentence[42].

From the foregoing, it becomes clear that the discrepancy between interpretations is due to the discrepancy between the interpretation of omission and appreciating a nominal or verbal sentence, Whoever interprets what has been omitted and evaluates it with a verb that describes it in the verbal sentence, and whoever appreciates it by a name describes it in the nominal sentence, but as we have clarified that the imam has given it a priority on deleting and appreciating a nominal sentence with the possibility of estimating the verbal sentence, i.e. the interpretation by deleting the noun takes precedence for him.

The Second Requirement: The Interpretation of Superfluous Structures.

The grammarians use another complimentary term for omission and appreciation, which is the term of addition, and the linguistic text included superfluous structures forms[43]. And the Imam used use of extra in the interpretation of texts in which he sees a problem, the Imam mentioned examples of the extra, In his talk about the work of (Negative Mā)[44], which is similar to (laysa)[45], He sees that the (/In/ if)[46] is neglected, and what has been mentioned of this is interpreted by increasing it[47], as the poet said:

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[36] Seen: Garibi Al-Hadith by Ibn Qutaybah: 2/596, Al-faiqi: 2/183, Al-Kafihi: 2/ 102, and Majmu Al-Amṯhali: 2/287.

[37] Seen: Sharah Al-Tashil: 3/311.

[38] Seen: Tamhidu Al-Qawaidi: 7/3332.

[39] Seen: Artishāfu Al-Ddarbi: 5/2447.

[40] Seen: Al-Bahr Al-Moheet: 5/304.

[41] Seen: Sharah Al-Ashmouni: 2/322.

[42] Seen: Sharah Al-Ashmouni: 2/322.

[43] Seen: Asulu Al-Ttafkiri Al-Naḥwiyyu: 284.

[44] Negative Mā: This (ma), too, is negative. The difference is that this one enters upon a nominal sentence, not a past tense verb. It acts like (laysa) in both meanings as well as in the fact that it leaves the subject of the sentence nominative and it renders the predicate accusative.

Although this (ma) is relatively scarce, the accusative predicate can be used as a clue to determine that it is this (ma).

[45] Laysa: is for negation As a rule, they are placed at the start of a sentence. In this case, their form remains the same except for gender agreement.

The meaning of the poetic verse: [**The poet satirizes progeny of Ghadana "A neighbourhood of the Yarboa clan" and describes them as ignoble, and that they are neither the noblest of people nor the masters of people, and that they are neither Gold nor pottery]**[48].

This (Negative Mā) has occurred after it (/In/ if), and this (/In/ if) is likely to be an excess that does not indicate anything other than an affirmation. And he has another interpretation, which is: that (/In/ if) negates the action, and (Ma) is extra[49].

The analogy is the nullification of the action of (ma) if its guardian is (/In/ if) and vice versa, where Al-Basriyyuna went to nullify the action if it comes after (ma) with (/In/ if), and that it prevents the accusative case with it[50], The imam interpreted it according to the opinion of Al-Basriyyuna with the addition, and this interpretation contradicts the opinion of Al-kufiya, where Al-kufiya went to the permissibility of the accusative case with (if) and narrated the poet's saying: (You are neither Gold nor pottery) in the accusative case[51].

Likewise in his talk about (afʿal at-tafḍīl)[52] when it is added, as he sees that the original in it if it is added, is not connected to (min)[53] and what was mentioned from it is interpreted in the appendix[54], and He mentioned a poetic verse for Al-Asha:

The meaning of the poetic verse: **[The poet satirizes Alqamah in it and praises Amer bin Tufail, in the rebellion that occurred between them, and he says, "You are not the most among them in the number of helpers and supporters, but rather the strength is in the number of people]**[55].

The Imam stated his interpretation of the verse, saying: "It may be interpreted as (al) is an extra "[56]. The Imam limited the interpretation to the addition in the poetic verse to the entry of the abstained plural by an analogy between (al) and (/Min/) to the added (afʿal at-tafḍīl), As for the grammarians, they have more

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[46] /ʾin/:The most common usage of /ʾin/ is as subordinating conjunction in a conditional sentence. It begins with the subordinate clause, which comes at the start of the complex sentence, as in the examples below. As you can see from the examples, /ʾin/ means if.

[47] Seen: Al-Najm Al-Thaqib: 1/465.

[48] The poetic verse: Al-Jana Al-Dani: 328, and Tamhidu Al-Qawaidi: 3/1198.
[buni ghadanata, ma 'in antm dhhbaan wala sryfaan, walakin 'antum alkhazaf].

[49] Seen: Al-Najm Al-Thaqib: 1/466.

[50] Seen: Al-Tathyil wa Al-Ttakmil: 4/258.

[51] Seen: hama'a Al-Hawa'i: 1/450.

[52] afʿal at-tafḍīl: The style of preference (comparison). The forms of (afʿal) of preference.

[53] Min: The Arabic preposition (/min/ from, since) is used to indicate: the beginning of extent or commencement of the limit in space or time or simply the commencement of the limit.

[54] Seen: Al-Najm Al-Thaqib: 1/277.

[55] The poetic verse of Al-Asha in his poetry collection: 104.
[walast bialakthar minhum hsaan wa'innma aleizat lilkathir].

[56] Al-Najm Al-Thaqib: 1/278.

than one interpretation of this, which was mentioned by Ibn Al-Nazim in his explanation of Alfiya Ibn Malik[57]:

The first: that (Min) in it is not for the beginning of the purpose, but for the clarification of the gender, as it is in the form: (You are among them the knight and the brave), that is: from among them.
The second: is related to an omission that was indicated by the aforementioned.
The third: Alif and Al-Lam[58] are superfluous, so they did not prevent the existence of (Min).

Many grammarians interpreted it in these three ways, including Abu Al-Barakat Al-Anbari, who said in it: (Min) that enters into the preferred only appends the (afˁal at-tafḍīl) if it is an indefinite noun. it says: "Zayd is more honourable than you in lineage," and "a face is brighter than you." If you add (al) to (afˁal) the preference or add it, we do not bring (min) with the preferred one, it says: (Zayd is the most honourable in lineage), (the lightest face), (Zayd is the most honourable of people in lineage), and (the lightest of people in the face). It does not come with (min), Do not say: (Zayd is the most honourable of you in lineage and the brightest of you in the face), and (Zayd is the most honourable of people in your face), and (Zayd is the most honourable of people in your face)"[59], and Ibn Hisham[60], and Al-Ashmouni Al-Shafi'i[61].

As for what was mentioned in the imam's interpretation of the audible, it is limited to the interpretation of the addition, and thus it is distinct from what was stated in the interpretations of his predecessors.

The Third Requirement: Interpretation by Anastrophe and Separating.

The claim of anastrophe and separating in the forms of linguistic structure is the most common and widespread method in grammatical research, and the claim of anastrophe and separating is very easy in the eyes of grammarians, and it reveals its presence in abundance in linguistic research particles in general[62], and its objective is to regulate the relationship between ranks, order and sequence[63].

The imam employed this method in the interpretation of what was formed from the texts, and from the formulas that the imam gave anastrophe and separating or the transfer of the grammarians' interpretation of it: his interpretation of it by anastrophe and separating, in his talk about coming instead of error without (but)[64], as the poet said:

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[57] Seen: Sharah Ibn Al-Nazim: 343.
[58] Alif and Al-Lam: From the letters of the Arabic language
[59] Al-Ansaf: 2/429.
[60] Seen: Awḍaḥa Al-Masaliki: 3/263
[61] Seen: Sharah Al-Ashmouni: 2/304.
[62] Seen: Asulu Al-Ttafkiri Al-Naḥwiyyu: 235.
[63] Seen: Asulu Al-Ttafkiri Al-Naḥwiyyu: 285.
[64] Seen: Al-Najm Al-Thaqib: 2/31.

The meaning of the poetic verse: **[so it became after her joyful line As if in the wilderness his drawings were pens. The poet describes the homes as emptiness, the journey of people, and the departure of landmarks]**[65]. The Imam interpreted it and said: "That is, after her joy, she became jumping as if a pen had written her drawings"[66], following the opinion of his predecessors of grammarians in this interpretation, Ibn Jinni explained the poetic verse, by saying: "He wanted: (So after its joy, it became a desert, as if a pen had written its drawings). So he separated between the genitive which is (after) and the genitive which is (her joy) by the verb which is (line), He also separated (a line) between (become), and predicate which is (desert), Separate between (as if) and its name, which is (pen), with two sides: one: (desert), and the other: (its drawings). Do you not see that its drawings have object edto (line), which is the predicate (as if) and you do not allow: (As if zaydan ate bread)[67].

Al-Anbari explained it by separating the genitive and the genitive and said: "The estimation: after her joy, so he separated the genitive that is (after) and the genitive that is (its joy) by the verb that is (line) and the estimation of the poetic verse: [It became desolate after her joy. As if a pen drew her drawings][68].

Among the interpretations mentioned by the imam on anastrophe is the saying of Jarir bin Abdullah Al-Bajali:

[Oh Aqra bin Habis, Oh Aqra, If your brother is killed, you will be killed.][69]

The verb of the penalty here (killed) is mentioned in the nominative case, and the original is in its grammatical ruling as mentioned by Serafi: "If you come in the condition with a definite verb, it is not appropriate to come in the answer with a verb in the nominative case, and you estimate it in advance of the condition as it is done if the condition is a past tense"[70].

And the imam conveyed Sibawayh interpretation to the poetic verse by making (kill) in the case of the nominative case, according to an estimate of its precedence over the conditional (if), so it is outside the condition[71]. This is also Al-Siyrafi interpretation. He said: "You estimate it before the condition, as it is done if the condition is a past tenseiation is in the So the apprec .[72]"

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[65] The poetic verse in Al-khasaisi: 1/330, and Artishāfu Al-Ddarbi: 5/2434.
[fa'asbahat baed khatt bahjatiha kann qafran rusumaha qalaman]
[66] Al-Najm Al-Thaqib: 2/32.
[67] Al-khasaisi: 2/393.
[68] Al-Ansaf: 2/352.
[69] the poetic verse: Al-Kitab: 3/67, and Amali Ibn Al-Shjari: 1/125.
[ya aqre bn habs ya aqre 'innk 'in yusrae 'akhuk tusrae]
[70] Sharah Abyat Sibawayh: 2/127.
[71] Seen: Al-Kitab: 3/67, Al-Najm Al-Thaqib: 1/349.
[72] Sharah Abyat Sibawayh: 2/127, and seen: Sharah Kitab Sibawayh by Al-Serafi: 1/219.

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poetic verse - as mentioned by Ibn Al-Nazim[73]: [You would kill if your brother was killed].

The Fourth Requirement: Correlation of Meaning.

Correlation of meaning "is that a thing is given a ruling that resembles it in its meaning or pronunciation or both of them"[74]. Or "it is to Correlation the utterance to the meaning of another utterance, or synthesis to another meaning, due to the similarity between the two words and the two pronunciations in the figurative meaning, So they take their grammatical judgment with the necessity of having a pronunciation or moral presumption that indicates the observation of the other utterance or structure and secures confusion with them[75].

Ibn Jinni has detailed the phenomenon (Correlation of meaning) without conjugating it with the correlation of pronunciation, and he mentioned it in the chapter (Shajaeat Al-Arabiy) and said: Know that Correlation of meaning is one of many branches, and the depth of Arabic is far, and it is a vast doctrine in which the Qur'an has been mentioned, and eloquent speech is scattered and organized;

Such as the masculine-feminine, the feminine masculine, and the representation of the meaning of the one in the group, and the group in the one, In Correlation of meaning the second on pronunciation that the first may have originally was that pronunciation or a branch "[76], Having completed the examples of these sections, he described it by saying: the chapter of Correlation of meaning is a sea that does not bleed, its water does not end, its depth is not reached, it is not cut off from its abundance, it is not neglected (i.e: it does not drain or decrease).

And there is a section of this language that is broad and cute, which is the connection of the verb with a letter that is not transitive; Because it has the meaning of a transitive verb[77].

The Imam used the correlation of meaning when interpreting the texts, and the interpretations came with the correlation of meaning according to him in several ways, including:

A- correlation negation on the meaning of affirmation: The term negation may be used and is intended to prove, and from what the Imam mentioned as a witness from the Noble Qur'an on this and explained it by correlating the meaning[78]: The Almighty's saying: {**Assuredly, they will have the Fire**}[79].

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[73] Seen: Sharah Ibn Al-Nazim: 218.

[74] Mughni Al-Labib: 2/674.

[75] Al-Haml elaa Al-Maenaa: by Ashraf Mabrouk: 6.

[76] Al-khasaisi: 2/413.

[77] Al-khasaisi: 2/437.

[78] Seen: Al-Najm Al-Thaqib: 1/496.

[79] Surah An-Nahl / 62.

This issue is one of the issues that has received a lot of attention from the words of the scholars, and the summary is: The speaker mentions a negative word or expression in its verbal form, but in its meaning, there is evidence of affirmation. An example of this is the aforementioned verse, as the Almighty said: (jaram "Assuredly"), and this indicates a negation, except that it is a proven statement that intends the meaning of (a right), Among those who referred to this saying: Al-Khalil, according to what Abu Hayyan narrated from him, saying: "Al-Khalil said: "Assuredly, there is not for them to have Except The Fire," meaning: the right"[80]. This is what Sibawayh declared, explaining the meaning of the verse, where he said: "Its meaning is: It is true that they will have the Fire, and He has deserved the Fire for them"[81], as Al-Akhfash referred to it, saying: "It is not a crime for them to have the Fire: it is a right that they will have the Fire"[82].Which is what most of the grammarians and commentators have held[83]. The imam interprets it on the meaning of proof based on the context; Since in (Assuredly) the meaning of swearing, as it is one of the verbs of parts that share the infinitive, such as (must), (not to swear), and (impossible), This type of structure suggests to the listener the meaning of affirmative[84], which is what Abu Ali Al-Farisi said: The position of /In/ open hamza is after (jaram); because it is subject, Appreciation: (The fact that fire is right for them), and (la) is an addition[85] as its increase in God's saying :{ **So that the people of the Scripture (Jews and Christians) may know that**}[86], And { **And not equal are the good deed and the bad.**}[87].

The researchers believe that the imam's interpretation is correct and that it is based on the context of the verse; As the evidence that the context of the noble verse indicates affirmation, not negation: the Almighty's saying: **{and they will be [therein] neglected.}**[88] and the meaning of the verse {and they will be [therein] neglected}: They exaggerate the abuse. Therefore, they must be entitled to the Fire[89].

B- the correlation meaning of the duality[90] to the word plural: the Imam included texts of eloquent speech in which he placed the plural in the place of the dual, and he interpreted it by carrying the meaning of the dual, and among these texts:

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[80] Al-Bahr Al-Moheet: 4/155.

[81] Al-Kitab: 3/138.

[82] Maeani Al-Qur'an for Al-Akhfash: 1/271.

[83] Seen: Al-muḥarrari Al-Wajizi: 2/148, and Al-Tathyil wa Al-Ttakmil: 5/90.

[84] Seen: Al-Najm Al-Thaqib: 1/496.

[85] Seen: Talīqati alā kitābi Sibawayh by Al-Farsi: 2/250.

[86] Surah Al-Hadid: 29.

[87] Surah Fussilat: 34.

[88] Surah An-Nahl: 62.

[89] Seen: Maeani Al-Qur'an for Al-Nahas: 4/80.

[90] The Arabic language has a distinct way of referring to two things or people, as opposed to just singular and plural. It is called the "dual" or "Al-Muthanna" in Arabic grammar. Basically, dual is used for any two things 2, while the plural is used for three or more 3+. This also affects the way a word is written in Arabic, in each of the three cases: singular, dual, and plural.

God Almighty says: { f you two [wives] repent to Allāh, [it is best], for your hearts have deviated.}[91]. The imam carried the interpretation of what was mentioned from the word "your hearts" on the meaning of the duality[92]. Scholars had justifications for this concept of duality in the noble verse. Sibawayh made for him a chapter which he called (the chapter on what he uttered from what is dual). He was indicted by the same verse, and he explained the reason for his coming in this way by saying: "As he pronounced in the plural, which is that the two things, each one of them, be a part of a separate thing from its companion, and that is your saying: (How beautiful are their heads), Each of them is a separate noun, and neither of them is a part of something, as they said in this, because the duality is a plural. They said as they said: (We did), and Yunus claimed that they say: (Put their backpacks and their boys), but they are two[93]. Al-Fara justified him by saying: "Because everything is unified from the creation of man when it is mentioned, added to two and upwards, it is combined. It was said: (their heads were smashed), and (their backs and bellies were filled with beatings)"[94], He detailed this interpretation, saying in it: "The reality of this chapter is that everything that was in something from it was one, and it was pronounced in the plural because the addition makes it clear, So if you say: (satisfy their stomachs), know that the two have only two stomachs, and the origin of the duality is plural; Because if you bend the one, you have combined one to one, and the original was to say: (Two-man), but (two men) denotes the gender and number of the thing, so the duality needs it to be shortened, so if it is not an abbreviation, the thing is returned to its origin, and its origin is the plural. If you say: (their hearts), then the second in (they) has made you sufficed about the second (heart), so the abbreviation here is to leave the second (heart), and if it is only one thing in something, then that is permissible according to the grammarians[95].

Then the Imam inferred the interpretation of the verse with a verse of poetry:

The meaning of the poetic verse: [**The desert was deserted, far away, wide areas. A man passed by without hair on his eyebrows, and he wanted to describe the desert as devoid of vegetation, small and large, the shield, which is what protects him from the blows of the sword and others.**][96].

The imam said in his interpretation: "(their back) on the original, and the most in the speech of the Arabs is a deviation from the original to the plural, hating the meeting of two dualities in one name because the genitive and the genitive are as one word, and likewise, he said: (like their back of two gears)[97].

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[91] Surah At-Tahrim: 4.

[92] Seen: Al-Najm Al-Thaqib: 1/202.

[93] Al-Kitab: 3/621-122.

[94] Maeani Al-Qur'an for Al-Fara': 1/306.

[95] Maeani Al-Qur'an for Al-zajaji: 2/173.

[96] The poetic verse in Al-Kitab 3/623, and Al-Hilal fi sharah Abiat Al-Jumli: 1/67.

[wamahmahayn qadhafayn martayn zahrahuma mithl zuhur altarsin]

[97] Al-Najm Al-Thaqib: 1/202.

C- Correlation meaning of the feminine on the masculine word: the feminine may be expressed by the masculine word, that is: the word is called masculine and is intended by the feminine, and the imam mentioned this kind of thing a lot. Among them is what God Almighty says: **{ When he saw the sun rising, he said: "This is my lord. This is greater}**[98]. Al-Akhfash said in its interpretation: "As for his saying to the sun (This is my Lord), it may be permissible for (This thing that rises, my Lord)"[99], Al-Shawkani also explains it: "But he said (This is my Lord) even though the sun is feminine because what he wants is this rises"[100]. And Imam Salah explains it by saying: "(This is my Lord) as if he wanted: this person or the light"[101].

D- Correlation meaning of the masculine on the word feminine: Just as the Arabs permitted the expression of the feminine with the masculine, they permitted the expression with the masculine for the feminine, and the imam referred to it by saying: "or by the masculine-feminine"[102], citing the saying of Ruwaished bin Kathir Al-Ta'i:

The meaning of the poetic verse: **[Oh shepherd of these camels, ask them what are these sounds issued there (are they sounds of war and quarrels or sounds of joy and singing?)]**[103].

So he came in the name of the reference to the feminine (this) with the reference to (the sound) being masculine, so Ibn Jinni interpreted it as a female; Because he wanted to seek help, and made it an ugly necessity, meaning: the feminine of the masculine; Because it is a departure from an origin to a branch, and it is mentioned that it is permissible from this to carry the feminine to the masculine; Because the masculine is the origin, with the indication that (the thing) is masculine, and it falls on the masculine and feminine[104]. As for Imam Salah, he interprets it as meaning: the shout and the uproar[105].

CONCLUSION
Praise be to God, by whose grace good works are accomplished, and prayers and peace be upon the Master of the Messengers, Muhammad, and all his family and companions. In the conclusion of the research, we must mention the most prominent results that we have reached, which are:

❖   The Imam has an abundance of knowledge and knowledge that he used to guide the problem texts.

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[98] Surah Al-An'am: 78.

[99] Maeani Al-Qur'an for Al-Akhfash: 1/306.

[100] Fath Al-Qadir: 2/153.

[101] Seen: Al-Najm Al-Thaqib: 1/183.

[102] Seen: Al-Najm Al-Thaqib: 1/184.

[103] The poetic verse in Siri Sinaeat Al-Iierabi: 1/25, and Hama Al-Hawa'i: 3/282.
[ya 'ayuha alraakib almuzji matayatuh sayil bani 'asad ma hadhih alsawt]

[104] Seen: Al-khasaisi: 2/418, and Siri Sinaeat Al-Iierabi: 25.

[105] Seen: Al-Najm Al-Thaqib: 1/184.

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❖   Imam Salah's interest in the meanings of the Qur'an verses. This interest is evident through his interpretations in which he proved that grammar is based on meaning and one cannot be isolated from the other.

❖   The connotations of omission and appreciation are focused on Imam Salah in his understanding of the context, as the appreciation for him is based on what is required by the validity of the meaning and grammatical industry according to the context in which the word is mentioned.

❖   The connotations of omission and appreciation are focused on Imam Salah in his understanding of the context, as the appreciation for him is based on what is required by the validity of the meaning and grammatical industry according to the context in which the word is mentioned.

❖   In his interpretation, Imam Salah relied on several evidence on the subject of Correlation of meaning as evidence of the context. and what was the Correlation of meaning on the word mentioned in the texts?

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