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The Adverbs according to Abu Ishaq Al-Zajjaj in the book of the meanings of the Quran

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ABSTRACT

The research deals with the adverb according to Abu Ishaq al-Zajjaj, with a discussion of the types of Adverbs s and their subdivisions, and their conditions in terms of syntax and construction, the effect of Al-Zajjaj by Qur'anic readings in its syntactic orientation of the adverb, and the effect of the syntactic structure of the sentence in its grammatical orientation, as well as the expansion of the adverb and the factor in the Adverbs with the presentation of results and recommendations, And references that the researcher committed to in his research.

Conclusion: It included the findings inferred from the research, and mentioned recommendations and proposals in the field of rhetorical studies.

INTRODUCTION

The book (The Meanings of the Qur'an and Its Translation) by Abu Ishaq al-Zajjaj is one of the references that is distinguished by its comprehensiveness and abundance of scholarly material, which makes it among the most important sources that dealt with the language.

The study of grammatical issues in the book was related to what is not directly related to grammar, from semantics, Qur'anic readings, and structures, in a manner that deserves attention, and studying the multidirectional issues in it.

The importance of the topic and the reasons for choosing it

It was previously presented the main reason for the researcher's tendency to study these multiple issues, and since the book is a great linguistic wealth, the researcher has preferred to choose one of the grammar topics to study it carefully. Because of the adverb characteristic of the adverb of the meaning of inclusion of the verb, and its semantic orientation towards what is related to time or place

Aims of the study

The study aims to deal with the grammatical aspects related to the Adverbs , which were mentioned by the Al-Zajjaj in the book in question, while dealing with the examples of envelope issues mentioned by the Al-Zajjaj in the book, and monitoring the opinions of those who agree with him and those who contradict him in what he went to.

The problem of the study

The problematic of the study stems from several questions, namely:

- What are the points of agreement and difference between the Al-Zajjaj and Sibawayh in matters of Adverbs ?
- What is the concept of expansion in the envelope? How did the ancients consider the issue?
- What is the factor in the envelope?
- How did the Al-Zajjaj deal with issues related to envelope expansion? What is his position on Sibawayh?
- What is the effect of Quranic readings on the syntactic direction of the Adverbs ? What is the position of the Al-Zajjaj on that?
- What is the effect of the syntactic structure of the sentence on the inflectional directive of the adverb? What is the position of the Al-Zajjaj on that?

LITERATURE AND REVIEW

The researcher has had access to several studies, of which he has benefited greatly in relation to the subject under study, including:

- (Methodology of Zajjaj in his choices of interpretation through his book: The Meaning of the Qur'an and its Interpretation), an introduction to the Master's degree by researcher / Adel bin Muhammad bin Omar al-Omari, Imam Muhammad bin Saud Islamic University, College of Fundamentals of Religion in Riyadh, Department of the Qur'an and its Sciences.

In it, the researcher discussed the perceptions of al-Zajjaj and his scholarly discussions of the commentators, in terms of apprehension to the commentators of some of the aspects of interpretation that they had missed, his comprehension and discussions with the readers, in addition to his approach to

the grammatical choices in the book, and the foundations on which he built those choices.

- (The meanings of the Qur'an and its translation by Abu Ishaq, Ibrahim bin Al-Sirri bin Sahl, known as Zajjaj), a thesis submitted for a doctorate degree in the field of interpretation and the sciences of the Qur'an, by the researcher / Naima bint Abdul Aziz Hijazi Muhammad, Umm Al-Qura University, College of Fundamentals of Religion, Division: Interpretation and Sciences The Quran.

In it the researcher dealt with the methodology of Al-Zajjaj in his book, the sources from which he drew the material of the book, and studying the manuscript of the book with the verified text being included.

- (The object in it in the Noble Qur'an: a statistical grammatical study), by the researcher: Muhammad Waked Ali al-Daqa, a thesis to complete the requirements for obtaining a master's degree in Arabic language and literature, University of Jordan, College of Graduate Studies.

In it the researcher dealt with its effect on grammarians, the adverbs of time and place and their divisions, with attention to the statistical aspect of the Adverbs s mentioned in the Holy Quran.

Study plan

The topic of the research required that the plan fall into a preface and two topics. The preface included a brief definition of the importance of the book under study, from an explanation of its sections, and the approach of its author in dealing with its issues, in a concise manner that suits the definition of the book.

The first topic entitled (the envelope between Al-Zajjaj and sibaway) includes two requirements: the first: deals with the envelope between the Al-Zajjaj and the sibaway, and the most prominent differences and similarities between them, by studying the views of both of them on issues related to the Adverbs , and the second: dealing with the issue of expansion in the envelope, and the most prominent points of agreement and disagreement Between Al-Zajjaj and sebue; By studying issues related to the expansion of the envelope.

The second requirement deals with the construction of the adverb and its implementation, in terms of dealing with the underlying conditions, and studying the factor related to it.

The second topic entitled (The Envelope at the Glaze) includes two requirements: The first: What is directed by the Qur'anic readings and the interpretation of the meaning, as it deals with the effect of the Qur'anic readings on the syntactic direction of the envelope at the Al-Zajjaj, with examples of his views contained in that, and monitoring the opinions of those who agree with him and those who disagree. for him.

The second requirement deals with what is related to the structural construction of the sentence, and its effect on the syntactic directives of the envelope at the glazing, with examples of his views contained in this, and monitoring the opinions of those who agree with him and those who violate him.

Perhaps from what is known that the difference between people is a natural matter, as they differ in form, language and color, so they differ in ways of thinking, comprehension and deduction, so they differ in what comes from them of linguistic and non-linguistic sciences, including grammar. He had a large share of the difference between the Basrians and the Kufians, which was imposed by the methodology that each of them took in the grammatical lesson.

The grammarians have left for us an extravagant legacy of disagreement, which indicates the tight Arab mind that has been examining issues with insightful consideration, deep contemplation and tight deduction. ()

Among these outstanding scholars, Sibawayh, Sheikh of the Grammarians, and Abu Ishaq Ibrahim bin Al-Sirri bin Sahl, known as Zajjaj.

First: Adverb in language and convention:

- Language: The origin of the word goes back to the linguistic root (adverb), and “the adverb: the vessel of everything, even the jug is an adverb of what it contains” (), and it is said: “The adverb is derived from the adverb, which is the vessel, as if he made the Adverbs a vessel for literature and good morals.” ()

- Idiomatically: It is “every noun of the time or place has a meaning in it and not in its pronunciation” (), and “the object is called in it, because the time in which the event is performed” ().

Second: Building the envelope: -

There are conditions inherent to the building, and they are as follows:

First: the time conditions inherent in the building, which are:

1- (As): It is an adverb based on sukoon, Ibn Jani (d. 392 AH) says: “Abu al-Hasan himself said in some comments about him in the footnote of the book: after (km), and (then) from the one who is able to express it never entered it. This is a statement from him to build an as, which is more appropriate to him and similar to his belief ”().

2- (If): It is an adverb based on the sukoon, for it is “for the future implicit in the meaning of the condition most often ... and then it is not determined in capacity, unlike those who are permissible with little or with (what) it does not indicate repetition or general in the correct in both and are never added to the sentence of its chest He did, even if it was predestined, before a name, followed by the lighter nut, to the nominative part of the two parts, and the fur required that it be given to it in the past is a conditional, and others said it is the most dominant. Then the majority said that the answer was not the condition.

3- (Now): It is an adverb indicating the present from the moment, as it is “a noun in the origin of its position and use as evidence for entering the preposition on it, and its composition is overturned from (Waw), and it was said about (ha), and its origin was said (time) turned the waw into a thousand and then deleted To meet the inhabitants and it was said: I deleted the alif, and changed the waw to the alif, as they said: relief, and souls used it once as a verb, and once on an effective as time ”().

4- (Dawn): “From the established conditions in some cases, (Don) which is for the place, it says: Zaid sits without Amr, that is: in a place lower than a place, and it is forbidden to act according to Sibawayh and the public of Basrien. Little, and came out to it: {And without that} (), so he said: (without) a beginner, and it was built to add it to a building ”().

5- (Awad): It was “built to resemble the letter in his thumb, because it falls on everything that is late in time, and its construction is either on annexation as before and after, or on the conquest as a request for lightness, or on the fracture on the basis of the meeting of the inhabitants. : I do not do that instead of those who return to life, that is: forever and forever, or adding to it. ”()

6- (Qat): It is "a constructive name and its origin is the emphasis transferred from the cat, which is the cutting to the adverb, and it is based on a movement, which is the collision, and it indicates what has been previously mentioned in the past."

7- (Ladin): It is “for the first purpose of a time or place, and it is seldom used except with it (who). It is built except in the language of Qais” (), as well as when “adding it to the sentence absolutely prepares for time” ().

Third: Realization of the Adverb: -

There are many locations of the Adverbs between being a factor or being applicable, as follows:

1 - The occurrence of the envelope valid: the envelope is valid in the following places:

- To have an object in it: If the name indicates that it implies and the estimation of the neighbor and the traitor (in it) is correct, it is based on the Adverbs , so if it is said: “Fasting a day, it becomes ambiguous. Dawn rises to sunset, towards: the silence of today or on Thursday ”()), so it is permissible to estimate (in it) that the day is a Adverbs .

- That the envelope falls as news: and “if the initiator was a corpse and the envelope signed a report about him, that Adverbs was only from the Adverbs s of the place, she says: Zaid behind you ... And if I said: It was added on Friday or so, it is not permissible because the Adverbs s of the time are not news About the corpses ... and if the initiator was an event, it is permissible for each of the two Adverbs s to fall into a report about him saying that you are behind

Zaid and you sit on Friday, and the appreciation is that you are behind Zaid and you sit on Friday. Or place is permissible if the initiator is a juvenile.

- The envelope acting on behalf of the perpetrator: the envelope will represent the perpetrator, and the envelope shall be blocked by conditions:

The first: for him to be a specialist, so it is not permissible: time runs, and no sitting place.

The second: for him to act, then it is not permissible: to sit with you, provided that (when you have) an effective deputy.

The third: to be pronounced "().

2- The occurrence of the envelope as a factor: The adverb is a factor in the following positions:

- Acting adverb The action of the verb: as the Almighty said: "He who has knowledge from the book said, I bring it to you before your side turns back to you" ().

The adverb (he has) is related to the connected, as if the meaning is: He who knows the book said.

Some grammarians have conducted the adverb in the course of the verb in raising the subject on the appreciation of the existence of a verb whose judgment is omitted (dissolved). This is the doctrine of the Kufians. ()

This issue is known as the intrusiveness of adverb and preconception, and Ibn Hisham mentioned them when doing the action of the verb, so he said:

"Adverb and traverse are approved, and their work is stable work" ()

So stipulate in them - when working - dependence. When is it presented to the envelope or the neighbor and the embarrassed, denial, interrogation, described, connected, or status, towards "What is in the house a man" and "In the house Zaid?" And "I passed by a man with a falcon," "He who is in the house came his father," "Zaid with you is his brother," and "I passed by Zaid with a jabah." There are three sayings that follow the marfoo ':

The first: that it is a beginner, that it is informed of the Adverbs and the tragic, and it is permissible to raise the effect. ()

The second: that it is an actor, and it is permissible to raise it to initiation, which is the choice of Ibn Malik (), and it is apparent from the words of Ibn Hisham. ()

The third: He must be active, quoted from the majority of scholars ()

Al-Suhaili, who died in the year 581 A.H., enjoined elementary school.

Is the action for them intrusive to the verb, or is the action for an excused verb or the name of the subject?

On the issue a dispute:

Some of them believe that the action is due to Adverbs and precarious, because they are close to the act by adopting them, and because they are representative of "settled".

Others say that it is treated by the omitted verb.

The first team inferred two things:

The first: Refraining from presenting the case in the manner of "Zaid is sitting in the house," even if the actual factor is permissible.

The second: The saying of Jamil Buthaina. ()

If my body is in the land of other than you, then my heart is with you all forever

He raised "all", which is an affirmation of the conscience hidden in the adverb, and the conscience is only hidden in its factor, and its assertion of a deleted pronoun with stability is not allowed, in order to avoid asserting and deleting, and his assertion of the name "the" in his place refrains from raising at the beginning, because the student for the place is removed by the presence of the copyist.)

As for the second party, it is because the principle is in the action, the verb, and the weighted ones are equal.

The disagreement on the deleted factor:

The grammarians differed in estimating the omitted factor, is it the name of a subject from the absolute universe, on the meaning of "being"? Al-Akhfash stipulated it, and Sebwayh referred to it according to what Ibn Malik mentioned, and on the issue Sebwayh says:

This is because if you said: "There is more in it," it is as if you said: "Zaid settled in it," and if you did not really mention it ()

and say:

It is as if you said "Abdullah is a starting point," so your saying "in it" is like your saying: "Abdullah settled." Then I wanted to inform you of whatever state he settled, so I said: "standing," then "standing" is a stable state in it. ()

He does the verb, even if he is not mentioned.

The Farsi appreciates “settled” or “settled” () and the factor is the actions shown or appreciated by Ibn Jinni in the manner of “I sat with you,” “I walked in front of you,” “Zaid Donk” and “Muhammad Hayyak” ()

The difference in estimating the verb or the name of the subject goes back to the original in the predicate of the subject, and it is related to the adverb and the neighbor and the accusative ()

And he raised the adverb and the apparent accusative upon dependence to strengthen him with it, as the names of the subject, the object, and the likeable adjective. ()

Sentence type with adverb and superscript after them:

The noun after the adverb and the preconceived adverb is permissible in its parsing of two sides: that it is a recent beginning, and the adverb and the accusative is a prior report, or the raised noun is effective for the adverb and the preconceived. On the first is the noun sentence, and on the second the verbal sentence, and from that is the words of the Almighty: (And God has good reward)) It was said to him that the good reward is a beginning and a report, and the sentence is a report about the beginning, and it is better for “good” to rise to the effectiveness, as the Adverbs has been based on its occurrence as a news, so the estimation: God is stable, or the good reward has settled with him

And his saying, Blessed and Exalted be He, (God grant you an innate doubt in the heavens and the earth) () It was said “doubt” is a subject or initiator, and the first should be specified, because in the second it is necessary to separate the adjective from the one described by a foreigner, and he is the subject, unlike the first, because the subject () is not a foreigner.

And the adverb and adverb raises the noun after them on the subject according to the grammarians because it takes the place of a verb, but the basic principle in the adverb is not to act.

And here there is a question that seems to the public and who refuses to present itself, which is whether the action of the Adverbs and the inconvenient intrusive into the actions, and they sought to rely as the name of the subject, and the meaning of the action in them, on what is in the work of a departure from the original and contrary to it, or is the action in it by an action or a name Actor destined for the original?

And the answer

That the factor in them is the verb or the name of the subject who are assessed - on the disagreement between the grammarians in them - and that is that the adverb and the accusative must be related originally, and that the erect after them is destined for an accusative verb, and that the scent of the verbs is inherent to them from the meaning of the stability they include, so working in

them by means of It is not estimated by themselves, but they are based on not working.

As for dependence, the researcher considers that it is a condition if the subject's name is estimated. If the verb is estimated, then there is no need to stipulate dependence.

The difference in action between adverb and accusative, subject and participle noun:

“The adverb is rigid and the verb does not meet in its composition the encounter of the subject's name, the object, the likeable adjective, and its source.” () This strengthens what I went to that the action is for the estimator, so it is neither the verb pronouncement nor its meaning, as for the actual meaning in it, it is "stability Actually, or an effective noun.

The action of the adverb is the action of the letter: they are the conditions that accompany the addition, meaning the one that follows it is added to it, whether temporal or spatial, and that is to say that the additive is the factor in the additive ().

The view of al-Zajjaj and Sibawayh was distinguished by the convergence of several issues mentioned in the Book of the Meanings of the Qur'an), including what was mentioned by the Al-Zajjaj, in the course of dealing with the Almighty's saying: “Now through it you have been in a hurry” ().

He said: (Now) on Sibawayh () is based on Al-Fath. Toward: We are now going to you. ”It opens because a thousand and a lam enter into a covenant. It opened to meet the two inhabitants, namely the Alpha and the Lam ().

The previous paragraph refers to the agreement of the Al-Zajjaj with Sibawayh in the fact that (the) is in (now) for the era and time; Considering that what is happening now was not known before this time, then entered (A) to signify it, so the opening is a constructive sign; To meet the dwellers, and the meaning will be: Safety of this time, you should hurry with such-and-such, then (AL) indicates the beginning of a time, informing a covenant, and indicating it.

Al-Zajjaj followed Sibawayh as the Basrians went, which is a phonological explanation that relied on flicking by opening as a building sign. In order to avoid two inhabitants meeting.

While the Kufians went on to say that (now) "is based on, because the alpha and the lam entered into a past verb from their saying: to yawn, meaning: to come, and the verb remained on its opening" ().

What the Kofis said, in the previous paragraph, leads to the entry of (a) into the verb, which is only due to the necessity of poetry or lack of use, and then, (al) “is mentioned in conjunction with the verb Arabic, which is the present tense, because it is similar to the subject's noun This is a little "(), so it cannot be in

the sense of" the rest of who "() in the verse under study, in addition to its entry into the past tense (Ann), as it is a distant interpretation, and it is not from acceptance of a place.

Likewise, what was mentioned by the Al-Zajjaj, while dealing with the Almighty's saying: "I promise you that when you die and you are dust and great, you will be brought out" (). On the meaning of I promise you that if you die, and the place (that) the second among a people as the place of the first, but it is mentioned with confirmation.

Meaning is this to say: Oadkm you go out if you are dead, and when after between the first and second by saying: "If you die, and you are dust and bones," (re-stated that) as the Almighty said: "Did not know that for those who oppose Allah and His Messenger, is the fire of hell ". Meaning: He has the fire of Hell.

This is according to the Sibawayh doctrine (), and it contains two other sayings, the best of which is that it is the second, and what you have done in it, in a position of raising, and the meaning is: He promises you that you will expel you if you are dead. So (that you are directors) in the meaning of (your expulsion), as if it was said: I promise you that you will be expelled at the time of your death and after your death, and the factor will be in (then) your removal, provided that (if) is a Adverbs , and the meaning: that you will be expelled if you die.

The third: That the person working there is (died), so the meaning is: When you die, your expulsion will take place, so it will be reported that it is closed, and the first two sayings are good.

It is permissible: He promises you that if he is dead, that you are expelled, and he did not read through it, then do not recite it. And the meaning is in (promises you) he says to you, but it is not permissible to read. Because reciting is a Sunnah ().

There are Adverbs s that accompany the addition to the actual sentence without cutting it, as (if) the addition to the actual sentence is attached, and it is not disconnected from it, as well as (when), and a deleted verb is appreciated when the noun comes after (if), which is the doctrine of the Basrien (), and Ibn Jinni disagreed with them ().

As for the issue under study, there was a difference regarding whether to the worker; Different from the syntactic directive of the verse.

Al-Zajjaj agreed with Sibawayh regarding the substitution of the second sentence from the first: The fact that repetition deals with the same meaning, so he did not weaken what he went to, and if he sees that the second sentence is an affirmation of the first, which is what the file went to, from your saying: "You know that if he comes to you, he will honor you. Attack will honor you. I

repeated the second for sure, and you only want what you wanted with the first "().

Based on the above, the factor in the Adverbs (if) the act (promises you), and the answer to the condition will be indicated by the affirming sentence.

As for the authoritative source (that you are directors) to be in a raised position, such as a news of (that you are), then he refers the worker in the Adverbs (if) to the authoritative source; Because he restricted the exit at a certain time, so he set it on the timing, and he "made the Adverbs which is if, then it is not permissible to break in (if) the second, just as it is not permissible on Friday that you are going, because it means you go" ()

The researcher agrees with the assertion that Al-Zajjaj reported in the second sentence of the first, which does not contradict Sebawayh's opinion. The fact that the verb (promises you) includes the meaning of the saying, which requires breaking (that) the second being the saying of the saying; For her coming at the beginning of the speech, as for her remaining open to the Hamza, to indicate the emphasis of the second sentence of the first, as the Al-Zajjaj went.

Expansion of the envelope

The enlargement of the adverb is a chapter that depends on the meaning, including the rhetorical and semantic aspect that interferes with the grammatical aspect. We say: "The Sabbath day on it, and you only say its graduation on the expansion in the adverb that makes it effective" ().

Likewise, "one of the forms of metaphor is to expand the setting of the adverb that acts in the place of the subject of the event occurring in it and the object of the object in which the event is placed. The first is as the words of the Almighty:" The wind gripped him in a stormy day "(), and the Almighty said:" We fear our Lord. " () "().

Based on the foregoing, the expansion of the adverb is its parsing as a noun according to its position in the sentence, and therefore, it does not indicate a time or place.

The sources have reported an expanded adverb on the adverb of adverb, including what was reported by Ibn Malik: "And if the reporter was an acted Adverbs , it came with the pronoun that he left with (in), such as your saying informing about (on Friday) such as: Silence on Friday: on which you fasted on a day Friday: If the envelope progresses and makes its object on the metaphor, it is brought behind it without (in), and if the informant was complemented by a connection or an adjective or added to it or otherwise, then he must have the complement mentioned after it "().

The previous paragraph enumerated the rules for expanding the adverb, such that it is permissible to apply it to the subject, object, or other different syntactic ranks.

The researcher believes it is imperative for her to clarify the meaning of expansion in the adverb, since the judgment on the thing is a branch of its perception, and then the expansion means: “flexibility in pronunciation and taking into account the requirements of the context in the composition and syntactic relations” ()

This is because "a thing may have an origin and then expand in it; that is, its departure from this original" ()

The grammarians believe that "the expansion is a kind of deletion, but the difference between them is that you do not evaluate the enlarged one in the place of the omitted and express it by translating it, and in the deletion you delete the worker in it and leave what he worked in as he is in the parsing, and the working amplitude in it in his condition, but in it the place of the additive is evaluated in the place of the added , Or the adverb in place of the noun:

The first is about: The Almighty’s saying: القرية Ask the village in which we were ([Yusef: 82], the meaning is: the people of the village, and the second is about: a hunting for two days, and the meaning: a beast was hunted in two days.

The grammarians emphasize the vastness of the Arabs, for “the breadth in their speech is more than surrounding it.” () The grammarians were interested in this phenomenon among the Arabs. () It is stipulated that “the broadening will come on the breadth of speech and the brevity of the knowledge of the addressee in the meaning” () that is: “The addressee must understand the meaning, and the addressee does not understand that unless this permissibility or more choice is from the linguistic norm; that is: from the genius of the speaker and the listener Together with the linguistic adequacy of each, and this is the creative side of the language. " ()

Regarding the breadth, Ibn Jinni says: “Likewise, the words of the Glory be to Him: Ask the village in which we were It has three meanings: As for breadth, because he used the term question with what was not really correct to ask, and this is about: What has passed before you did not see you saying: How many villages are responsible And the villages say, and they ask you like your saying: You are your own, and this and the like is an expansion. ()

The bottom line:

That "when the testimony is found, there can be tolerance, permission, or linguistic breadth" ()

What has been decided by grammarians and stipulated by many of them is that the expansion is more than being surrounded by the words of the Arabs, so the Arabs have paths and methods in expressing their purposes, so they concise, shorten and expand their words a lot.

(1) The phonemic level: Our ancient scientists dealt with many phonological phenomena and dealt with them under the concept of amplitude in expression and expansion of speech, and expansion in the system of language and its scattered, and we will talk in our study to expand on the phonological and morphological levels on some of Sibawayh's phonological investigations ().

(2) Morphological level: Some important morphological problems included under this level, such as synonyms, common verbal, contrast and derivation. The existence of such phenomena in our Arabic language is something that cannot be denied or proven not, given the morphological transformations these phenomena carry that are one of the most important factors of linguistic growth ().

(3) The grammatical level: Perhaps the broadest thing that falls under this level is the expansion of the Adverbs s. Al-Suyuti held a separate chapter in the like and the analogues with the title of expansion in which he elaborated on the adverb ().

A - The occurrence of the source in a Adverbs : such as their saying, the advance of the pilgrim, the fading of the star, the succession of so-and-so, and the Asr prayer.

B- Assigning the envelope is applied to it, like their saying: O thief tonight, the people of the house.

The completion of the meaning must be brought after the Adverbs if it is told about the connection, such as our saying: The day on which I came to you is rainy, it has completed the connection with the connected meaning, or our saying: A happy day is better than another miserable, as the adjective (happy) lacks full meaning, and then, it came (Good) as news for the beginner (day) in which he expanded upon the Adverbs . However, there are those who have argued that (this expansion is specific to poetry) (), which is a small number that many grammarians did not take into account, as we mentioned above.

The grammarians enumerated the adverbs in which they expand, so they clarified where the adverb is applied, i.e., it is expressed according to its position in the sentence, and then, the adverb is applied in the following places:

- To have an object in it: If the name indicates that it implies and the estimation of the neighbor and the traitor (in it) is correct, it is based on the Adverbs , so if it is said: "Fasting a day, it becomes ambiguous. Dawn rises to sunset, towards: the silence of today or on Thursday ")(), so it is permissible to estimate (in it) that the day is a Adverbs .

- That the envelope is a news: and "if the initiator was a corpse and the envelope signed a report about him, that Adverbs was only from the Adverbs s of the place, she says: Zaid behind you ... And if I said: It was added on Friday or so, it is not permissible because the Adverbs s of the time are not news

About the corpses ... if the beginning was a juvenile, it is permissible for each of the bodies to fall.

RESULTS

After dealing with the topics mentioned in the research, the researcher's convictions were directed to the following results:

Al-Zajjaj was interested in citing Sebawaih's opinions related to the Adverbs in his book (The Meanings of the Qur'an and Its Translation).

- The methodology of al-Zajjaj differed in dealing with circumstantial matters for Sibawayh, as Sibawayh used to direct the witness to one direction in most of the Adverbs matters, while al-Zajjaj listed the views of Sebwayh among the opinions that were said on the issue, with a weighting of them.

Sibawayh relied on the words of the Arabs, and the poetic witness, in directing grammatical issues in a large way, and he was influenced - in that - by his discipleship from Hebron, and as for the Al-Zajjaj, he was interested in listing the opinions of the grammarians on the issue, while clearly relying on the readings contained in the verse in question.

- Stopping the Al-Zajjaj from the Qur'anic recitations in a middle position, taking into account the recited Qur'anic reading, while listing all the grammatical aspects.

- The views of Al-Zajjaj were overwhelmingly influenced by the visual school, in line with the opinions of many grammarians, and he was not influenced in matters of Adverbs by the kufic school in any of the places.

- The syntactic structure of the sentence was an important factor in guiding the grammatical expression of the adverb, which is what all grammarians have taken to, and none of them has an opinion that contradicts the possible syntactic aspects of the verse, which is not an exception to the Al-Zajjaj.

The Al-Zajjaj concerned with the two witnesses: the poetic and the Qur'an in his book in general, and the matters of Adverbs in particular, which enriched the scientific study of the Adverbs and other issues of the book.

- The researcher tended to the Al-Zajjaj views mentioned in the book in question, and if he saw the lack of grammatical reasoning at the inference of the Al-Zajjaj, then the book prevailed without following the methods of grammarians in reasoning, such as furs and others, who wrote in the meanings of the Qur'an and its interpretation.

- The study of adverbs issues in the book under study lacked an indication of the semantic grammatical function of the adverb. The author did not discuss the semantic effect of adverb on the contextual meaning of the verse, which

was distinguished by many, such as Al-Zamakhshari, Ibn Ashour, and other grammarians and commentators.

CONCLUSION

The researcher dealt with the Adverbs according to Abu Ishaq the Al-Zajjaj in his book (The Meaning of the Qur'an and its translation), from the definition of the adverb, the grammarians' treatment of it, its types, its divisions, its construction and the factor in it, while listing the opinions of the grammarians in the different parts of the research.

We discussed examples of his grammatical opinions in the adverb, which is related to the Qur'anic readings, or the structural construction of the sentence.

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