

PalArch's Journal of Archaeology of Egypt / Egyptology

ALSIRAFI'S VIEWS THAT ABU BURKANALANBARI ADOPTED IN HIS BOOKS 'EQUITY' AND 'ARABIC LANGUAGE SECRETS

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Dr. Omar Thabit Yousuf Majeed Al-Jubouri, Alsirafi's Views that Abu BurkanAlanbari adopted in his Books 'Equity' and 'Arabic Language Secrets-Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(7), ISSN 1567-214x

Introduction:

Praise be to God, Lord of the worlds, and blessings and peace be upon our master Muhammad, his family and companions, and a great deal of peace. And after

There is no doubt that the subject of Arabic grammar is the basis for the study of the Arabic language, and when I found the effect of the seraphic clear in my book Al-Insaf and Asrar Al-Arabi by Abi Al-Barakat Al-Anbari, I realized the importance of the Seraphic to Abi Al-Barakat, and from here I was reassured of the existence of sufficient material for my research, which I called (Al-Serafi's opinions which It was influenced by Abu Al-Barakat Al-Anbari in his books Al-Insaf and Asrar Al-Arabia.(

My methodology in the research was that I took the texts out of my book Al-Insaf and Asrar Al-Arabi, then I presented them to the text of Al-Serafi and I explain the effect of Al-Serafi in the texts of Abi Al-Barakat. The difficulty of this is not hidden for the one who is familiar with the explanation of Al-Serafi, the fairness, and the secrets of Arabic, and in spite of that I am determined to complete this search; To make it clear to the reader the effect of Al-Sirafi on Abu Al-Barakat Al-Anbari.

I divided the research into two requirements, making the first highlights on the grammarians, of the issues, and then concluded the research with the

most important findings that it had reached, and confirmed the sources and references.

I have worked hard to find the right thing in my work, what was right in it from God, and what was wrong in it is from myself. And our last prayer is praise be to God, Lord of the worlds, and may God's prayers and peace be upon our master Muhammad and his family and companions.

First: Highlights on grammarians:

1 -Abu Saeed Al-Serafi:

A- His name, surname and nickname:

Abu Saeed Al-Hassan bin Abdullah bin Al-Marzban⁽¹⁾And it was said: Ibn Al-Fayrouzan⁽²⁾He was called Aba Saeed, and he was called the Seraphic, the breaking of the Seine and the Sukun al-Ya, in reference to the city of Seraph from the land of Persia⁽³⁾His father was a Magi, his name (Behzad), and he converted to Islam, so he named him his son, Abu Sa'id Abdullah⁽⁴⁾.

B- His birth:

The biography books differed greatly with regard to his birth, and Ibn al-Nadim said: His birth was before the ninetieth and two hundred⁽⁵⁾.

C- His death:

The books of translations were unanimously agreed that his death was on Monday, the second of Rajab, in the year sixty-eight and three hundred in Baghdad under the Caliphate of Al-Taei, and he was buried in the Al-Bamboo cemetery⁽⁶⁾.

D- His books:

Al-Serafi is a group of books, some of which have not reached us, some of which have reached us, and the most important of which are:

⁽¹⁾Tuhfat al-Adeeb: 1/434, and see: Narrators' attention: 1/348.

⁽²⁾See: the end goal in the layers of readers: 1/218.

⁽³⁾See: Glossary of the Countries: 3/294.

⁽⁴⁾See: The narrators' attention: 1/349, and the writer's masterpiece: 1/435.

⁽⁵⁾Seen: Index: 68.

⁽⁶⁾See: The same source: the same site, the date of Baghdad: 7/342, and the narrators' attention: 1/349.

Explanation of the book of Sibawayh, the news of the visual grammarians, and the missed book of Sibawayh from the structures of the words of the Arabs, persuasion in grammar, and the compositions of the pieces and the connection, the explanation of the compartment of IbnDuraïd, the entrance to the book of Sibawayh, the endowment and the beginning⁽⁷⁾.

E- His professors:

Al-Serafi called in (Askar) and (Baghdad) the elders of his time and scholars, and took them from them. Among the most famous of them are:

Muhammad bin Omar al-Sumairi⁽⁸⁾And Ibn Al-Sarraj, Abu Bakr Muhammad Ibn Al-Sirri⁽⁹⁾Wimberman, Muhammad bin Ali⁽¹⁰⁾And IbnDuraïd, Abu Bakr Muhammad Ibn Al-Hussein Al-Azdi, Al-Serafi read the language to him, and he read it as it is⁽¹¹⁾.And IbnMujahid, Abu Bakr Ahmad Ibn Musa Ibn Al-Abbas, Al-Sirafi recited the Qur'an to him, and he read it as it is⁽¹²⁾.

And Abu Bakr, Muhammad bin Zaid bin Abi Al-Azhar Al-Khuzai, and Abdullah bin Muhammad bin Ziyad Al-Nisaburi, Al-Khatib said: He is one of those whom Al-Sirafi spoke about in Baghdad⁽¹³⁾.

And - his disciples:

Among the most famous of them are Abu Hayyan al-Tawhidi, Ali ibn Muhammad ibn al-Abbas (), and "Abu Abdullah al-Husaynibn Ahmad ibnKhalawiyyah al-Nahawi⁽¹⁴⁾.Abu Muhammad Yusef bin AbiSa'id Al-Serafi: He read to his father and succeeded him in all of his sciences, and completed books on which he was prescribed, including: Al-Iqna'a, and he died in the year eighty-five and three hundred⁽¹⁵⁾.And Ibn al-Nadim: the author of the book (al-Fihrist), which is full of quotation on the authority of Al-Serafi, which he often publishes by saying: Our Sheikh Abu Saeed -

⁽⁷⁾See: Al-Fihrist: 68, Key to Happiness: 1/163, and the Literary Dictionary: 8/149.

⁽⁸⁾See: The Approach of Abu Saeed Al-Siraafi: 21.

⁽⁹⁾Seen: The writer's masterpiece: 1/434.

⁽¹⁰⁾See: the same source: 2/735.

⁽¹¹⁾Seen: The writer's masterpiece: 1/436.

⁽¹²⁾See: the same source: the same positions, and with the aim of the one who raised it: 1/507.

⁽¹³⁾History of Baghdad: 1/242.

⁽¹⁴⁾Same source: 530-529 / 1.

⁽¹⁵⁾The same source: 2/355.

may God have mercy on him - said:⁽¹⁶⁾ And the essence: Abu Nasr Ismail bin Hammad: the owner of the Sahih, he was one of the miracles of time, intelligence, intelligence and knowledge⁽¹⁷⁾.

2 :Abu Al-Barakat Al-Anbari:

A- His name, surname and nickname:

He is Abu al-BarakatAbd al-Rahman bin Abi al-Fida Muhammad bin Ubayd Allah bin AbiSaeed al-Anbari, nicknamed Kamal al-Din⁽¹⁸⁾.His title may be an expression of what he enjoyed in terms of generosity of creation, integrity of conduct, and tendency to perfection in his deeds and actions⁽¹⁹⁾.

B- His birth:

He was born in the month of Rabi` al-Akhir, in the year of thirteen and five hundred⁽²⁰⁾.This is in terms of time. As for the place, historians have differed between being born in Anbar, to which he belongs, or being born in Baghdad. Al-Qafati states that he lived in Baghdad from his youth until he died⁽²¹⁾.

C- His death:

Abu Al-Barakat Al-Anbari died on the night of Friday the ninth of Shaban in the year of seventy-five hundred in Baghdad, and was buried in a prominent gate in the soil of Sheikh AbiIshaq Al-Shirazi⁽²²⁾

D- His books:

:Abu Al-Barakat wrote many books, the most important of which are

Fairness in matters of disagreement between the visual and Kufian grammarians, the secrets of Arabic, the strangeness in the argument of syntax, the gloss of evidence in the origins of grammar, the language in the

⁽¹⁶⁾ Approach of AbiSaeed Al-Serafi: 27.

⁽¹⁷⁾ See: The Literature Dictionary: 6/151 and thereafter, and for the sake of the Wa'a: 1 / 446-447.

⁽¹⁸⁾ See: to the attention of the narrators: 2/169, and for the sake of the Wa'a: 2/86

⁽¹⁹⁾ See: Abu Al-Barakat Al-Anbari and his grammatical efforts: 53.

⁽²⁰⁾ Notable deaths: 3/139.

⁽²¹⁾ See: Narrators' attention: 2/169.

⁽²²⁾ See: Deaths of dignitaries 3/139.

difference between the masculine and the feminine, and the statement in the strange Qur'an.

E- His professors:

Abu Al-Barakat studied from a group of sheikhs, and from them⁽²³⁾

Abu Mansur Al-Jawaliqi, Sharif Abu Al-SaadatIbn Al-Shajari, Caliph bin Mahfouz Al-Madeb, Abu Mansour Muhammad bin Khairun, Abdul-Wahhab bin Al-Mubarak Al-Anmati, and Muhammad bin Abdullah bin Habib Al-Ameri.

Second: Issues:

The first issue: a constructive bug now:

Now from the names based on the conquest⁽²⁴⁾The grammarians differed in the reason for its construction. So the fur from the Kufians went to. That it was installed before the thousand and the lam entered it, then it brought them in and did not change it, and the origin now was (time) from which I deleted the thousand and changed Wawa to the thousand, as they said at the end: the wind ... You can do it, you entered the thousand and the lam, then left it on the doctrine of verb and the accusation came to it from the accusative verb. And it is a good face, as they said: The Messenger of God (may God bless him and grant him peace) forbade what was said and said, and the many questions, so they were like the two names, they are fixed. Even if they are reduced⁽²⁵⁾.This is what was quoted from him⁽²⁶⁾.

Al-Serafiy did not accept the second reason and rejected it, as he said: What the furs said is wrong ...; Because a thousand and a lam, even if they are to define, is like their entry into (the man) then it is not because he who is an active verb, and if they are in the meaning of (who) it is not permissible to enter it except in a necessity, such as crazing and cleavage ... As for what he likened to it in his prohibition (peace be upon him) from what was said and said. , So it is not likened to it; Because it is a story and stories that are entered by the factors and tell, and do not enter the thousand and the blameless, do you not see that you say: I passed through evil and lightning we slaughtered, and do not say: This self-control is evil Rather, it was narrated: It was said and said to me, before that in them a conscience was established in the place of the subject and when and the

⁽²³⁾See: Al-Wafi with deaths: 18/148.

⁽²⁴⁾See: Expose the problem as: 176.

⁽²⁵⁾Meanings of the Qur'an: 468.

⁽²⁶⁾See: Explanation of Al-Siraafi: 1/101.

reaction and with him the subject, it was narrated only, as we mentioned in the dealing with evil and lightning that we slaughter⁽²⁷⁾

Abu Al-Barakat Al-Anbari narrated this from Al-Serafi and built upon him a controversial issue of fairness issues, and he was not satisfied with that, but attributed this saying to the common Kufic, when he said: The Kufists went until (now) is built Because the alpha and the lam entered into a past verb from their saying: (To yawn) that is, to come, and the verb remained on its opening⁽²⁸⁾

And Abu Al-Barakat said: The Kufis cited that by saying: We only said that because a thousand and a lam in it is the meaning of what, do you not see that if you said:“ Now it was such-and-such ”the meaning was: the time when it was such-and-such, and the thousand and the lam were established which is for many Use as a request for relief.

It is noticeable that the fur did not infer that the alef and the lam are in the meaning of what, and it is also noticeable that Al-Serafi did not make this evidence that the Coffins said, rather he said: These are the thousand and the lam (although they are in the sense of what is not permissible to enter except in the necessity of poetry, while we note that Aba al-Barakat made What Al-Serafi said is evidence that the Kufists went to, then he responded by saying: “As for the answer to the words of the Kufists: As for their saying: (The thousand and the lam are in the meaning of what) we said: This is corrupt, because the alef and the lam are only included in the act and they are in the sense of what is in the necessity of poetry as they sang it From the verses, not in choosing to speak, so it is not an argument.

As for what they likened to him in his prohibition (peace and blessings be upon him) from what was said and said, it is not similar to him. Because it is a story, and stories are included in the factors, and they are told, and do not enter the thousand and the blameless, because the factors do not change the meanings of what they enter into, such as changing the thousand and the blameless. Do you not see that you say: (Gold binds evil, and scattered love, and lightning slaughtered it, and you saw it abolished evil, and scattered love, and lightning We slaughter it, and you passed through the restraint of evil, scattered love, and lightning we slaughter, and do not say: This bonding is evil, nor the offspring of love, and lightning we slaughter, and the like⁽²⁹⁾.

⁽²⁷⁾See: Same source: 1 / 101-102.

⁽²⁸⁾Equity: Issue 70.

⁽²⁹⁾Equity: Issue 71.

Ibn Yaish responded to the words of the first fur⁽³⁰⁾.

The file went on to the fact that what required building it was that it occurred in its first state with a thousand and a lam, and the ruling on names is that they are a common denominator in sex, then what is known to them of addition or a thousand and lam enters upon them, so it contradicted (now) all of her sisters from the names, that knowledge occurred in its first state And I committed one place, so I built that sense⁽³¹⁾ And Zamakhshari followed him⁽³²⁾ He replied that if that was a reason for its construction, then it would have been necessary to build the great crowd, lattes and the like, which occurred in its first conditions with a thousand and a lam⁽³³⁾

And it seemed to me that it meant that its departure from its peers necessitated a judgment of its own. Also, when it departed from its counterparts by adding - which is an adverbial place - to the camel, it was built to contradict its sisters. Abu Ishaq al-Zujaj went to the fact that (now) is defined by the sign, and that it was built when there was a thousand and a lam in an earlier era, because you say: (Now I did) and there was no mention of the present time⁽³⁴⁾. Abu Ishaq al-Zujaj went that now it was built because we find the thousand and the lam in many names that are not covenanted, even though the names are Arabized, and those names are your saying: (O man, and I looked at this boy⁽³⁵⁾).

Al-Sirafi has three sayings about the reason for its construction: that its necessity in this position in the names has attached it to the semi-letter, and that the letters are necessary for their positions in which they fell in their primacy, not fleeing from them, nor from them, and they chose the opening because it is the lightest of the movements, and I form it by the thousand, and they followed the thousand that Before it, they also followed the vault of the devil, which has been in (since) the enclosure of the meme, even if the right of the humiliator is to be broken to meet the inhabitants.

⁽³⁰⁾ See: Detailed explanation: 3/132.

⁽³¹⁾ See: his opinion on the explanation of Al-Siraafi: 1 / 100-101, and the explanation of the joint: 3/131.

⁽³²⁾ Seen: Joint: 160.

⁽³³⁾ See: Explanation of Facilitation: 2/147.

⁽³⁴⁾ See: his opinion on the explanation of the joint: 3/132.

⁽³⁵⁾ Detailed explanation: 3/132.

And it is permissible that they followed the slot of the noon, the slit of the hamza, and they did not observe the thousand, just as they did not observe the nun that is between the meme and the insult in: since.

It is permissible to open it in another aspect ... from the matter of the conditions that are due to build its end on a movement to meet the inhabitants, such as Ayin and Ayan, which were built on the conquest, and one of them is from the conditions of time, and the other from the circumstances of the place, and I shared with them (now) in the circumstance and the last one deserves to move to meet the inhabitants He opened an analogy to them. The meaning of (now) is for the time in which the speaker's speech occurred, and it is the time that is the last of what has passed and the first of the times that come like the nine and now and the⁽³⁶⁾.

Abu Ali Al-Farsi went on to say that (now) was built: because the thousand and the lam were removed from it, and the name implied their meaning, and the other thousand and lam were added to it⁽³⁷⁾.And he followed him on that Ibn al-Hajib⁽³⁸⁾.And IbnNazim⁽³⁹⁾Mouradi⁽⁴⁰⁾.

This view was mentioned by Ibn Malik, when he said: The weakness of this view is evident. Because the inclusion of a noun meaning an abbreviation contradicts the addition of what is not significant, this is despite the fact that its meaning is not included in more, so how if⁽⁴¹⁾.

What Ibn Malik meant by this response is that if he had now included another meaning, he would not have added another letter in it. Because the inclusion means the abbreviation and the increase is contrary to it, and from here I see that Ibn Malik makes the thousand and the lam in it original and not extra.

As for his saying: (This is despite being more that does not have its meaning, then how if it is it) means that the condition for abbreviation is if more is a name other than the name that included its meaning. How if more is the same included.

⁽³⁶⁾ Al-Serafi's explanation: 1/101.

⁽³⁷⁾ Consider: His opinion on equity: Issue 71.

⁽³⁸⁾ See: the explanation in the detailed explanation: 1/494.

⁽³⁹⁾ Ibn al-Nazim's explanation: 70.

⁽⁴⁰⁾ Millennium explanation: 1/173.

⁽⁴¹⁾ Explanation of facilitation: 1/147.

Ibn Malik went on to say that it was built in order to include the meaning of the sign. The meaning of your saying “do now” is: do at this time, and it is permissible to say Bani because it is similar to the letters in conjunction with one pronouncement, because it does not combine, bend, or reduce⁽⁴²⁾This is what Khaled Al-Azhari went to⁽⁴³⁾.

What is more likely to me from these sayings is that (now) was built because it is a circumstance and the circumstances are its right to .construct, and this is what Al-Serafi said

Or that the reason for its construction is that when I refer to a present time, it was built to include the meaning of the sign.

The second issue: Building is not if it means except:

A change of an explicit and vague name is used to express what happens to the name mentioned after (except) in the affirmative and negative, and the second is obligated to add it to it in any case. She says: No one came to me but Zaid⁽⁴⁴⁾

And the fur of the Kufians went to the fact that it is permissible to build not at all if it means (except), and this was narrated from the Arabs, when he said: “Some of the sons of a lion and an otter if it is (not) in the meaning of (except) they set it up, the words were made before it or not, and they say: No one else came to me, and no one came to me besides you. He said: And my favorite sang:

It was not forbidden to drink from it except that a dove chanted from crushing itself or said⁽⁴⁵⁾

This is an accusative and has the verb and the speech is deficient. The other said:

There is no blemish in her other than the eyes of her eyes, like that of the birds freeing her eyes⁽⁴⁶⁾

This is a monument, and the words are perfect before it⁽⁴⁷⁾

⁽⁴²⁾Same source: 1/147.

⁽⁴³⁾See: Explanation of the statement on the clarification: 1/183.

⁽⁴⁴⁾Al-Murtajil, by Ibn Al-Khashab: 190, and see: Al-Jokt by Al-Suyuti: 1/423, and Al-Manhal as-Safi: 1/431

⁽⁴⁵⁾Al-Bayt by Abu Qaisibn Al-Asalt in his Divan: 85

⁽⁴⁶⁾I didn't find who said it. It is found in the meanings of the Qur'an: 1/383.

It is noticeable that the fur permits a building other than if it has a meaning except whether it was added to the able or not, in the first verse it was added to the unskilled, which is the letter (that), and in the second verse it was added to the master. And it was permitted to build it in both houses.

Al-Serafi generalized the attribution of that to the Kufians, saying: The people of Kufa claimed that it is permissible to place it in every place in which it is better (except) whether it is added to a name that is able or not, so they permitted: (No one came to me but Zaid) and (I did not gain anything other than if I rose). They did not separate them, and they did not allow (only Zaid came to me) because its location is not located (except)⁽⁴⁸⁾

And it was reported by Abu Al-Barakat Al-Anbari⁽⁴⁹⁾

Al-Serafi did not accept the words of the Kufic, and argued that he said: If it is permissible, then it is permissible for you to say: (Zaid is like Amr) because we say: (Zaid is like Amr), so he adopted (like) because he was located in the Kef site⁽⁵⁰⁾.

Abu Al-Barakat Al-Anbari narrated Al-Serafi's response, and protested against the Kufists, saying: As for the answer to the words of the Kufists: As for their saying: (It has no meaning, it should be adopted) We said: This is corrupt This is because if it is permissible to say that, then it is permissible to say: (Zaid is like Amr), and a parable is based on the conquest because he takes the place of Kef, because your saying: (Zaid is like Amr) in the meaning of (Zaid is like Omar) and when unanimity occurred otherwise indicated the corruption of what you claimed⁽⁵¹⁾.

That he said: That (other than) this is added to the one who is not able, and this is what necessitated him to build⁽⁵²⁾.

The adverb was based on the conquest when it was added to an unfamiliar noun, and the poet said:

While I reproached the graying of youth and said, "Can't it be correct, and gray hair is scared⁽⁵³⁾.

⁽⁴⁷⁾ Meanings of the Qur'an: 1 / 382-383.

⁽⁴⁸⁾ Al-Serafi's commentary: 1/125.

⁽⁴⁹⁾ See: Equity: Issue 38.

⁽⁵⁰⁾ Al-Serafi's commentary: 1/125.

⁽⁵¹⁾ Equity: Issue 38.

⁽⁵²⁾ Surat Al-Dhariyat, from verse 23.

The adverb was built when added to an incapable verb, and so was changed in thisThe house⁽⁵⁴⁾. Thus, Abu Al-Barakat Al-Anbari directed this house and responded to the Kufic's protest against it⁽⁵⁵⁾

Abu al-Buqa 'al-Akbari attributed to the Kufians that they argued that they said: "Other than here" signed a site (except) and (except) a letter, and the letter is constructed, so if the name falls on the location of the building it must be built, then how if the location of the letter falls?⁽⁵⁶⁾

Abu al-Stay replied the saying of the Kufists⁽⁵⁷⁾

One of them: It is permissible to add to the one who is not able to build it, and it does not mean (except) as God Almighty said: They are the ones who panicked that day⁽⁵⁸⁾

The same applies to the last verse, so the reasoning is invalidated by its
.(occurrence (except

The second: The occurrence of the name in place of the letter does not necessitate construction, do you not see that your saying: I took some money? Moarab, and if I said: I took from the money, the meaning is correct, and I have moved some place from, and says: Zaid is like Omar, so it is raised with the permissibility of being in the position of Kef.

In my opinion, the most correct view of the Basrians is that it is not permissible to build (other than) when adding it to the one who is able, and what came from it is constructed, and it is added to the one who is able, can be carried on the abnormal. Except, nor is it a meaning except, and it is more likely for me that it was not built in this house. Because it was added to not capable.

The third issue: the accusative factor with him:

The object with him is a noun placed after the Waw meaning (with), towards: Siri and the path, meaning: with the path⁽⁵⁹⁾

⁽⁵³⁾The House for the Truthful in His Divan: 32.

⁽⁵⁴⁾See: Explanation of Al-Siraafi: 1 / 123-124-125.

⁽⁵⁵⁾See: Equity: Issue 38.

⁽⁵⁶⁾Clarification: 417-418.

⁽⁵⁷⁾Clarification: 417-418.

⁽⁵⁸⁾Surah An-Naml, from verse 89.

And grammarians are at odds with the accusative factor in the accusative with him, so Sibawayh went to the fact that it is affixed to the verb that was before it by the mediation of the waw, so he said: Because it is an object with him and an object in it, as he stood up for himself in your saying: an order and himself. This is your saying: You did not make your father, even if the camel and its legacy were left for her infants. Rather, you want: you did not do with your father, even if you left the camel with its family. The faction is an object that I wanted with him, the father as well, and Waw did not change the meaning, but it works in the name before it⁽⁶⁰⁾.

Al-Serafi said, explaining the previous saying of Sibawayh: And his doctrine is that if you say: You did not make and your father, that the father was appointed by you, and the original (what you did with your father) and the meaning of (with) and (waw) are close, because the meaning of (with) meeting and joining, and waw combine what Before it with what comes after it and adding it to it, they established the waw as the maqam (with), because it is lighter in pronunciation, and the waw is a letter that does not fall into the verb and does not work in its place, so they made the expression that was in (with) from the accusative in the name after the waw⁽⁶¹⁾Sibawayh continued, not a small part of the grammarians⁽⁶²⁾Al-Akhfash was reported to have erected the envelope⁽⁶³⁾This is what was attributed to some of the Kufians⁽⁶⁴⁾

They argued for that by saying: The waw is a standing station for (with), and if you said: (I got up and added) it is as if you said: (I got up with Zaid) and when you deleted (with) and it is placed on the side, then you set the waw in its place, then (Zaid) stands after it on The boundary of the erection of (with) the event waw is its location, and it was (with) erected with the same (I) without mediation, so the erection of (zaid) after the waw is in progress in the course of the erection of the conditions, and the circumstances are covered by the verbs without mediation⁽⁶⁵⁾.

⁽⁵⁹⁾See: Sharh al-Alfiyah (by al-Muradi): 1/329, and Tahrir al-Khasasa fi Tayseer al-Khalasah 156

⁽⁶⁰⁾Book: 1/297.

⁽⁶¹⁾See: Explanation of Al-Siraafi: 2/195.

⁽⁶²⁾See: the assets as: 1/209, omission: 1 / 247-248, commentary by al-lama 'by al-Baquli: 202, and detailed commentary: 1/439.

⁽⁶³⁾See: His opinion on Al-Insaaf: Issue 38, Al-Tabiyyin: 379, and Commentary on Chapter 1/440.

⁽⁶⁴⁾See: Al-Manhal Al-Safi: 1/382.

⁽⁶⁵⁾See: Al-Tabiyyin: 381, and Detailed Explanation: 1/440.

In response to this, it was said: It is weak to have an erection (with); Because (with) an adverb, and the object is with it in the manner: (the water and the wood are leveled, and the response came and the pile) is not an adverb, and it is not permissible to place it focused on the envelope⁽⁶⁶⁾

And the glass went to the fact that it was erect in a tense verb, when it was reported that he said: Indeed, if we said: What you did and your father, I will erect in a hunch, as if he said: I did not make it, not your father⁽⁶⁷⁾Claiming that this is because the verb does not work in the object and the waw between them⁽⁶⁸⁾

Al-Serafi did not accept the words of al-Zujaj, and he responded by saying: This is a corrupt saying. Because the verb works in the object in the way that the accusative is related, and if he does not need a mediator in his work in it, then there is no sense in entering a letter between them, and if he needs an intermediary in his work in it, he worked with the mediation of the mean and his presence, do you not see me saying: you hit Zaid and Omar? So you set up Umar by striking, as you set Zaid by striking: Because the meaning that necessitates the partnership between Amr and Zaid in Darbat is waw, so I came with it and it did not prevent it from happening.⁽⁶⁹⁾

It seems that Al-Serafi wanted to nullify the argument of glass, insisting that the verb may reach the noun and work in it with the presence of an intermediary, and he inferred that the emotion waw connects what comes before it to what comes after.

Abu Al-Barakat Al-Anbari narrated the saying of Al-Serafi, and relied on him to return what the glass went to, so he said: As for the saying of glass, it is not correct. Because the verb acts in the object in the manner to which the object is related, and if the verb does not lack a reinforcement, it transcends the object itself, and if it lacks a reinforcement with a preposition or something else, then act with its mediation. Do you not see that you say: I honored Zaid and Omar, so you set it with (I honor) as you put (Zaid) on it, and did not prevent the Waw from falling (honored) after it? So too here⁽⁷⁰⁾This was also reported by Ibn Yaish⁽⁷¹⁾And Ibn Malik⁽⁷²⁾

⁽⁶⁶⁾Equity: Issue 30, and see: Detailed Explanation: 1/441.

⁽⁶⁷⁾Commentary by Al-Serafi: 2/196, and see: Asrar al-Arabiya: 171.

⁽⁶⁸⁾The same source: the same position, see: Detailed explanation: 1/440.

⁽⁶⁹⁾Al-Serafi's commentary: 2/196.

⁽⁷⁰⁾.Asrar Al-Arabiya: 171, and see: Al-Insaf: Issue 30.

It was also stated that the erection of the name, if it can be carried on the face, does not bear the implicit⁽⁷³⁾ IbnIyaz classed it weak, as he said: It is weak in two ways⁽⁷⁴⁾

The first: It is his claim to delete the verb when dispensed with it.

The second: That this estimated act did not appear in any of their words.

It was attributed to Al-Jarjani that he installed it in the waw itself, and perhaps Ibn Malik was the first to attribute that to him, when he said in the explanation of the facilitation: Al-Jarjani claimed that the waw is the nassba itself⁽⁷⁵⁾.Some grammarians followed this percentage⁽⁷⁶⁾ Ibn Malik responded, and said: His doctrine is invalid in three ways⁽⁷⁷⁾

One of them: If the waw was the noun, then it is not stipulated in its existence that there is a verb before it or the meaning of a verb, just as it is not required in other nounsab.

The second: that this is a rule of something unparalleled, since there is no letter in speech that accentuates the noun except and it resembles the verb as if and its sisters, or it resembles the verb as (not) the likeness that, and the synonymous waw with (with) does not resemble the verb, nor what is like the verb, so it is not correct to make it Placeholder for the name.

The third: that if it was a noun, the conscience must be connected to it, as (if) and yours

In the third opinion, Ibn Malik means that if the waw was the operative in the noun after it, then the pronoun must be continuous if it has an object with it. Because if the operative letters fall after the pronouns, they are connected as (that) and the neighboring lam.

And Al-Jarjani said in the camel: It is not erect only when it is seven: the first is in the waw, meaning (with), towards your saying: the water and the wood were leveled, and the cold and the clay came, and if the camel and

⁽⁷¹⁾See: detailed explanation: 1/441.

⁽⁷²⁾See: Explanation of Facilitation: 2/174.

⁽⁷³⁾Explanation of luminosity, by al-Bagoli: 202.

⁽⁷⁴⁾See: The summary in the explanation of the chapters: 1/521.

⁽⁷⁵⁾Explanation of facilitation: 2/174.

⁽⁷⁶⁾See: Al-Jana Al-proi: 155, Tahreer Al-Khassa: 156, and Al-Manhal Al-Safi: 1/382.

⁽⁷⁷⁾See: Explanation of Facilitation: 2/382, and Editing of Al-Khassa: 156.

its part were left for their infants, and you and more are like the two brothers and do not erect the waw meaning (with) except and before it an act Towards: (Istawa) from your saying: (Istawa water and wood)⁽⁷⁸⁾This confirms the attribution of this saying to him, as he believes that the waw is the noun, provided that it is preceded by a verb⁽⁷⁹⁾

It is clear that he disagreed with grammarians in this opinion. While I found him in al-Muqtasad, he agreed with the opinion of Sibawayh and those who followed him, when he said: Know that when you said: What you made and Zaid, then Zaid stands up for an act that was made with the mediation of the Waw. When you came to the waw, it became an intermediate between them, and it connected the verb to the noun, so I said: What did you do with your father?⁽⁸⁰⁾

The Kufians went on to say that the object with him is focused on the disagreement, and they protested for that by saying: Rather, we said: It is focused on the disagreement, because if he said: (The water and the wood are leveled) it is not good to repeat the verb then it is said: The water is equal and the wood is covered. Because the tree was not crooked, so it straightened, so when he did not repeat the action well as it does in (Zaid and Amru came), he disagreed with the second one, so he focused on the disagreement⁽⁸¹⁾

Abu Al-Barakat Al-Anbari replied their saying, so he said: This saying is invalid with sympathy that contradicts between the two meanings, towards: (Zaid did not rise but Amru) and what comes after (but) contradicts what preceded it, and is not set forth. . If it was as you claimed, it must have been the after (but) devoted to the first violation⁽⁸²⁾He also responded that the disagreement is a meaning, and the abstract meanings were not proven by the monument⁽⁸³⁾

In my opinion, the most correct view is Sibawayh, as nothing else is proven from these sayings, in addition to that it is a statement free of pretense.

⁽⁷⁸⁾Sentences: 20.

⁽⁷⁹⁾See: Explanation of Sentences in Grammar, by Al-Jarjani: 185.

⁽⁸⁰⁾See: Al-Muqtasid in the explanation of the explanation: 1 / 659-660.

⁽⁸¹⁾Equity: Issue 30, see: Detailed Explanation: 1/440, and Grammar's Memorandum: 431.

⁽⁸²⁾See: The same source: 1/166.

⁽⁸³⁾Proximal Genie: 155.

The fourth issue: introducing the exception letter at the beginning of the speech:

The Basrians forbade presenting the letter exception at the beginning of the speech, so do not say: Except for your food, you will not eat more⁽⁸⁴⁾. And they used things for that, which are the following:

First: The introduction of an exception at the beginning of the speech did not have evidence for it in hearing, nor for analogy⁽⁸⁵⁾Second: The exception is equivalent to the allowance, do you not see that you say: No one came to me except for an increase, otherwise an increase, and the meaning is one. When the exception was made, the allowance refused to offer it just as it is not allowed to offer the allowance to the one from it⁽⁸⁶⁾.

Third: The saying that the presentation is permitted leads to the action after (except) in what preceded it, and this is not permissible, just as the work in (what) the negative or interrogative space in the preceding it is not acquired, so it is not permissible to work after (except) in what kiss her; Because exception is in the pure sense; Because it is the output of some of the sentence, and the negative as well⁽⁸⁷⁾

Fourth: The exclusion letter is given as a link to the verb, and a strengthening of it, so it is not permissible to present it on what connects kawa (with), because if you say: And an extra amount is not permissible⁽⁸⁸⁾.

And Alkovion went to the permissibility of that⁽⁸⁹⁾And glass followed them from the Basrien⁽⁹⁰⁾Al-Serafi was quoted as saying that he permitted

(84) See: Sharh Al-Serafi: 3/101, and Al-Labab: 211.

(85) See: Explanation of Al-Siraafi: 3/101, and Explanation of Al-Radhi on Al-Kafiyyah: 2/84.

(86) See: Equity: Issue 36.

(87) See: Sharh Al-Serafi: 3/101, and Al-Insaf: Issue 36.

(88) Argument: 406.

(89) See: Explanation of Al-Serafi: 3/101, Explanation of Al-Radhi on Al-Kafiyyah: 2/84, and Al-Nusra Coalition: Issue 53, separating letters.

(90) See his opinion: Sharh Al-Serafi: 3/100, and Al-Insaaf: Issue 36.

in some cases the exception letter at the beginning of the speech⁽⁹¹⁾ And they protested for that, the poet said⁽⁹²⁾

Provided that the emancipation of Al-Mata'a is good for it, to it they are Chu⁽⁹³⁾

And Al-Ajaj said:

And a town in which there is neither an evolutionary path nor Heaven within it is humane⁽⁹⁴⁾

Al-Serafi responded to their protest at Abu Zabid's house, saying: This is wrong. Because the poetry of Abu Zabid Al-Taie, it was said: This verse in his poem:

Until they preached and soon lost sight of what they feel

Except that the emancipation of the mountains is good for them, so they are Shus

It became (Khala) after the exception, which is: (What feels sensuous.)

As for the words of Al-Ajaj ... it is an estimation: and there is no human being except the jinn. Because if he says: It is neither evolutionary nor human, then its meaning is: nor is it humanistic, so he makes an exception after something has been advanced in appreciation, and what came before it is indicated by it, so it is interpreted as if he said: What is in it except the jinn is human, and the exception is made in it for necessity⁽⁹⁵⁾

Abu Al-Barakat Al-Anbari did not accept the words of the Kufians, and responded to their protest by saying the aforementioned Al-Serafi. So the first verse that he invoked, and he made it not to present the instrument of exception⁽⁹⁶⁾

(91)See: Explanation of Al-Siraafi: 3/100.

(92)He is Abu Zabid Al-Tai.

(93)House from the Bountiful Sea, in his office: 96.

(94)Al-Bayt from Bahr Al Raz, in his office: 68.

(95)Al-Siraafi Explanation: 3 / 100-101.

(96)See: Explanation of Al-Seraafi: 3/101.

Some grammarians attributed the permissibility of presenting the instrument of exception at the beginning of the speech to Al-Kasaei only⁽⁹⁷⁾.

Al-Radhi preferred the view of the Basrians and argued that he said: The first is the doctrine of the Basrien Because the excluded, he comes out from the excluded in reality, and the director's rank is to be after the excluded from it, so he has the right to be late from the ruling and the excluded from him together⁽⁹⁸⁾

Research conclusion:

In conclusion, I can summarize the most important findings of the research:

- 1 .Much of the article Al-Insaaf and Asrar Al-Arabi is quoted from the text on Sharh Al-Serafi on a book Sibawayh.
- 2 .Al-Serafi is one of the most important figures influenced by Abu Al-Barakat Al-Anbari.
- 3 .Some of the issues of disagreement between the Basrians and the Kufians were caused by the expansion of the Kufists by listening, and building their bases on this audio that the Basaris refuse to do, just as Furs did in the permissibility of building other than when adding it to the enlightened one.
4. The Book of Al-Insaf, despite its capacity, missed many issues of disagreement between the people of the two Basri and Kufian countries. Therefore, it can be said that the book Al-Insaf did not include all issues of disagreement between grammarians.
- 5 .Most of what Abu Al-Barakat Al-Anbari said in Al-Insaaf was repeated in Asrar Al-Arabiya.
- .6Al-Serafi did not, at times, declare or respond to the characters from which he reported.
7. Al-Serafi's explanation of the book is one of the most important grammatical and morphological works that were meant to mention the difference between the two schools of thought, or between the owners of the same sect.

⁽⁹⁷⁾See: Explanation of Al-Serafi: 3/101.

⁽⁹⁸⁾See: Explanation of Al-Radhi on Al-Kafiyah: 2/84.

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