Effect of Motivation and Competence on the Performance of Junior High School Science Teachers with Organizational Culture as Moderation Variables

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"Al-Kufia Opinions on Verbs in the Book of Gharr Al-Durar Al Wasitia by Ibn Anqa '(d. 1053 AH)"- Grammatical study

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Abstract

The research deals with collecting the Al-Kufiaopinions that Ibn Anqa said ascribing them to Al-Kufiiynin his book "Gharr Al-Durar Al Wasitia" and studying and discussing those opinions, and the correctness of attributing them to them or not.The research includes six issues that are preceded by an introduction and followed by a conclusion with the most important findings that we have reached.In the first issue we dealt with naming as (invades/Yagzoo/), and in the second: the passive verb form of the unknown between its origin and its branches,And in the third: Constructing the passive voice ,And in the fourth: the worker in two workers (kāna wa-axawātuha),And in the fifth: the object of the accusative to it,And in the sixth: (I bewitch, blew, and show /Asahar, Wa'afjar, Wa'azhira/) incomplete verbs.

Introduction

In the name of Allah the Merciful

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Praise be to God, Lord of the worlds, and blessings and peace be upon our master and beloved Muhammad, his family, companions and those calling for his call to the Day of Judgment. As for the following:

The key to understanding the Book of God Almighty is to learn the Arabic language, and grammar is the main part of this language. Arab scholars have laid down the rules for this language and constructed its pillars. We have settled in ourselves with a desire to study a grammatical topic. Syntactic doctrine was our topic,There were concerted reasons that prompted us to choose this topic, including that the Kufic grammar did not receive much attention, such as the visual grammar, in addition to that, Ibn Anqa lived in the eleventh century AH, which means that he benefited from the knowledge of the advanced and collected many of their grammatical and morphological views, as well as Ibn Anqa. Of Yemeni origin,His book "Gharar Al-Durar Al-Wasitia" is considered the most important commentary on the al-Ajrmyah system. There is no doubt that this explanation gives a picture of the grammatical and morphological lesson in Yemen. That is why we chose this topic.

After this, we can disclose the contents of this research. The methodology of the research necessitated dividing it into six issues, preceded by an introduction, followed by a conclusion with the most important results that we have reached, the first issue we dealt with naming as (invades/Yagzoo/), and in the second: the passive verb form of the unknown between its origin and its branches,And in the third: Constructing the passive voice ,And in the fourth: the worker in two workers (kāna wa-axawātuha),And in the fifth: the object of the accusative to it,And in the sixth: (I bewitch, blew, and show /Asahar, Wa'afjar, Wa'azhira/) incomplete verbs.

At the end of this introduction, we ask God Almighty for sincerity and success, on Him we trust, and in Him we derive help and satisfaction, and there is no strength or power except by God, the Most High, the Great, and our last prayer is that praise be to God, Lord of the worlds.

-The first issue we dealt with naming as (Invades/ Yagzoo/).

The one who follows the sayings of the grammarians in naming the other defective verb with the letter /waw/ finds the difference in their opinions according to the necessity of inverting the letter /waw/ verb into a letter / Ya / and inversion (Dam-ma[1] with kasra[1]) or by remaining in its form:Ibn Anqa

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[1] Dam-ma: A little lopped symbol like a small waw always placed over the Arabic letter.

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said in naming this: ((If it is called by means: (he invades, and calls,) it must be turned (Dam-mato kasra), and a letter /waw/ to letter /ya/ so it becomes like the forbidden minus.

Then says: He came to invade, and I passed Bugs, by intending Al-Awad and deleting the letter / Ya /, and I saw him invading, yes Ibn Al-Tarawah[2] according to Al-Kufiiyn went to keep him in his condition, and she says: He came to invade, and I saw that he invaded, and I passed by the conquest, and he was weak)[3].

Al-Kufiiyn doctrine of naming that is to keep what it was before naming, so they did not turn (/waw/ to /ya/), nor the (/dam-ma/ to/kasra/). Rather, they kept it in its condition and form, so it says to them: It came to invade, and I saw it invaded, and I passed by it invading, /Sukun/[4] in the case of raising, and /Fatha/[5] in the cases of accusative and traction[6], and Ibn Al-Tarawa[7] followed them in that.

As for the Basrians, with the exception of Yunus, their doctrine is the heart of (/waw/ to /ya/) and /dam-ma/ to /kasra/, and they treated it like the imperfect noun that is forbidden from exchange, so they replace the omitted yah in the cases of raising and tugging instead of it. He came to wail, and I passed by Bugs, and I saw him he was invading, so they made him a neighborhood and gouache[8].

Sibawayh said, asking al-Khalil about that: ((I asked him about a man called "Yagzoo," and he said: I have seen it Yagzoo before, and this Yagzoo, and this Yagzoo Zaid)[9], and on this Al-Mbrd[1], Ibn Al-Sarraj[2], and Al-Serafi[3].

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[1] Kasra: A short diagonal strike under the Arabic letter. It is a closed vowel that is similar to the reduction of lips witnessed in other foreign language.

[2] Ibn Al-Tarawah : Abo Al-Hasan Suleiman bin Muhammad bin Abdullah Al-Sabai al-Maliki, known as Ibn Al-Tarawa, from the people of Malaga, "a city in Andalusia", a grammarian, poet and writer, and he is a student of al-Alam al-Shantamari. from his books: Al-Itarshih inGrammar, Introductions to Kitab Sibawayh, Al'Iifsah on Al'Iidah", and "Article on Name and Title", died in the year 528 AH. See: Al-Takhilal: 4 / 92.91, Al-Balaghah: 149, Bughyat Al-Waeat:1/602, Kashf Al-Zunuwn: 1/399, and Al'aelam: 3/132.

[3] Seen: Gharar Al-Durar Al-Wasitia: 1/240.

[4] /Sukun/ : It is the action of cutting or elision, Very silent at the end of the verb, Always written above the letter And Arabic word never begins with a Quiescence.

[5] /fatha/: A short diagonal strike over the Arabic Letter. It is an open vowel that is used in the situation of openness when placed over the last letter of a word.

[6] See Madhhab Al-Kufiiyn in: Artishaf Al-Darb: 1 / 290,282,2 / 848,847, And Al-Masaed: 4/139, and I did not find their opinion on this issue in their books.

[7] Seen: Artishaf Al-Darb: 2/290.

[8] See: The Book: 3/317, Al-Maqtadb 1/190, and Al'Usul in grammar: 2/109.

[9] Seen: The Book: 3/317.

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The problem of turning the letter / waw / to / ya / and (dam-ma into kasra) is that there is nothing in the Arabized able nouns what is the end / waw / before it /ya/ except the necessity of the heart / waw / to /ya/ and /dam-ma/ to /kasra/, Does not fall /waw/ before it /dam-ma/ in the last Arabic nouns[4],And that ((because they wanted to assign the verb to something that does not exist in the noun, as they singled out the noun with something that is not present in the verb, and because if it had led to a meeting that was heavy in proportion and addition, then he refused. As for "samando", it is a foreign noun, and "he" is constructed As for the six names, the letter /waw/ is like a movement))[5].

Sibwayh asked Al-Khalil about that: ((Persistence / Waw / False, because there is no in the nouns / Waw / before it is a combined letter, but this is a construction in which the verbs are singled out, do you not see that you say: the man's cypress and do not see in the names a verb on this construction? He said: I indicate when he was a verb, then he said: I indicate when he made it a namealso says about it: ((Because the names are not the last adMabr-,Al[6])) name of them / Wawa / vowel before it and this occurs in the filler of the name in the example: (Anfawan and w'uqhuan) and so on where it occurred second, third, or fourth after it is not a party)[7].

As for Yunus, his doctrine is to turn the letter / waw / al / ya / and prove it /Sukun/ and /Kasra/ what came before it, and it says to him: This is meaningful, and I passed by /Byigzzi/, so do not intend for him Because it makes it as the correct one if it is called by the one who does not intend towards: "to give thanks"[8].

And Al-Khalil referred to Yunus's opinion when Sibawayh asked him about that ((and he said: He should not be in Yunus's saying, but he does not /yaghazy/))[9].

In his advanced text, Ibn Anqa agreed with Al-Basri in turning the letter /waw/ into / ya / and /kasra/ before it and making it like the incomplete noun that is forbidden from exchange, and this is apparent in his explicit text, in which the opinion of Al-Kufiiyn on this issue is weakened.

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[1] Seen: Al-Maqtadb: 1/190.
[2] Seen: Al'Usul in grammar: 2/109.
[3] See: Explanation of the book by Al-Sirafi: 4/77.
[4] See: The book: 3/317, and Al-Maqtadb: 1/190.
[5] Al'Ashbah and Al-Nazayir in the grammar of al-Suyuti: 2/63.
[6] Seen: The Book: 3/317.
[7] Seen: Al-Maqtadb: 1/190.
[8] See: Explanation of the book by Al-Sirafi: 4/77, and the commentary on the book of Sibawayh: 3/128.
[9] Seen: The Book:: 3/317.

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It appears to us that the grammatical opinions presented on this issue are all correct, with the preponderance of the opinion of the visual audience about it. And that is because of most advanced and late grammarians[1].

-The second issue: the passive voice form of the unknown between its origin and its branches.

The opinions of grammarians differed about the passive verb form - to be done - between its originality and its subordination, some of them argued that it is not authentic and that it is altered and deviated from the original form which is the active verb. And some of them went to its authenticity, such as the authenticity of the voice of the voice, and that both formulas put an adjective, and as follows, their opinions are explained:

Ibn Anqaa said in his hadith about the difference between the form of the active verb and The passive voice:((So a difference between them was by keeping the worker on the basis of his position with the perpetrator, and by changing him from him with his deputy, in contrast to those who claim such as (Al-Kufiiyn, Al-Mbrd, and Ibn Al-Tarawa[2]), and his attribution to Sibawayh - that his action was put like this and not changed))[3].

The Kufians went on to state that the passive verb form is not altered from the passive verb, but rather it was placed as the form of the passive verb, as they are original on their own, and followed by Al-Mbrd and Ibn Al-Tarawa in that[4].

Al-Mbrdsays: ((When the verb does not have from the subject, and you have deleted it here, you set the object in its place, so that the verb is valid with what has taken the place of its subject))[5].

They inferred that it is not a changer, that there may be a verb passive for the unknown that was not constructed in the position of the subject, (towards: "junna" w "ghumma,") and it is not said: "/ God made zaid" /, nor /

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[1] See: Al-Badi` in Arabic science by Ibn Al-Atheer: 1/715, Explanation of Al-Taerif Bidrurii Al-Tasrif of conjugation by Ibn Ayaz: 159, Artishaf Al-Darb: 2/290, Al-Maqasid Al-Shifa ': 5/682, Haashiyat al-Sabban: 3/400, and Haashiyat al-Khudari: 3/43

[2] Ibn Al-Tarawah : Abo Al-Hasan Suleiman bin Muhammad bin Abdullah Al-Sabai al-Maliki, known as Ibn Al-Tarawa, from the people of Malaga, "a city in Andalusia", a grammarian, poet and writer, and he is a student of al-Alam al-Shantamari. from his books: Al-Itarshih in Grammar, Introductions to Kitab Sibawayh, Al'Iifsah on Al'Iidah", and "Article on Name and Title", died in the year 528 AH. See: Al-Takhilal: 4 / 92.91, Al-Balaghah: 149, Bughyat Al-Waeat:1/602, Kashf Al-Zunuwn: 1/399, and Al'aelam: 3/132.

[3] Seen: Gharar Al-Durar Al-Wasitia:1/421.

[4] See Madhhab Al-Kufiiyn in: Artishaf Al-Darb: 3/1340, And Humaa Al-Hawam'a: 3/312, and I did not find their opinion on this issue in their books.

[5] Al-Maqtadb: 4/50.

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"God is the moon of the crescent" / as well as about : / "Zhi" and "Ani" / for their obligation, and a subject did not utter them to them. If it was a branch of necessity, it would only be found where the original is, this is an inference that it is not altered from the form of the verb that is based on the known. /junna/and/ghumma/ changed from it[1].

As for the majority of the Basrian's - except for Al-Mbrd they went that the form of the passive verb is changed from the original verb form of the active knowledge itself, so it is not an original, but rather a branch on it, and the passive voice has its precursor when the subject is deleted, and its movements changed to indicate the deletion of the subject[2].Regarding this, Al-Serafi says: ((However, grammarians call this verb: verb object by it, because it had a subjunctive deletion and the verb pronouncement was changed by movements, and the action in it is one))[3].

And accordingly, Al-Zamakhshari said, speaking on the authority of the passive for the unknown: ((It is what dispensed with its subject, so he established the object in its place and assigned it to it, changing the form of verb to verb, and it is called a verb that does not name its subject))[4].

They responded to those who said with its authenticity that the Arabs often use the branch and neglect the original, by using the verb instead of the noun towards: "Zaid almost rises," you do not see that "rises" in a "standing" position except that the Arabs did not come by name except in necessity towards saying Around evil: its meaning {So I refused to understand, and I almost did not blame and how much like it left it whilst whistling /f'ubt 'iilaa fahm wama kidt aybana wkm mithliha faraqtuha wahy tasfir/}[5].And if it were not for necessity, it would have been: I would not have been /awwbu/, and that there were masses without a single word, such as "midhakayra" and the like, which are undoubtedly seconds from the vocabulary[6].

As for the opinion of Ibn Anqa, the Basrien agreed on this matter. And that is through his previous text, in which he explained his contradiction with

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[1] See: Explanation of Al-Jamal by Ibn Asfour: 1 / 567,568, and Humaa Al-Hawam'a: 3/312.
[2] See: Explanation of the Book by Al-Sirafi: 1/261, Artishaf Al-Darb: 3/1340, and Humaa Al-Hawam'a: 3/312
[3] Seen: Explanation of the Book by Al-Sirafi: 1/261.
[4] Al-Mafasil : 343.
[5] The poetic verse of Bahr al-Tawil, for Thabit bin Jaber, who is known for his mischief in his poetry: 16, and the two options for Akhfash Al-Asghar: 1/296, Al-Aghani: 10/152, and Khazana al-Adab: 7/503.
[6]See: Explanation of the Camel by Ibn Asfour: 1 / 567,568, and Humaa Al-Hawam'a: 3/312.

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those who said the authenticity of the passive voice.And most grammarians agreed with the general public that it was offshoot of the active voice[1].

And after clarifying the opinions of the grammarians on this issue, it seems to us that what the majority of Basrien's have said is more likely than others. This is due to the proven evidence they quoted and what they responded with, as well as due to the approval of most grammarians, and God knows best.

-The third issue: Constructing the passive voice.

The grammatical disagreement in constructing a deficient verb (as "was" / kāna/) for the unknown is based on two disagreements, a disagreement about its permissibility to prevent it, and a disagreement about its representative when it is permissible to construct it for the unknown, as follows:

Ibn Anqaa said in his hadith about building (as "was"/kāna/)for the unknown: ((Sibawayh, Al-Kufuyoun and the group building what these actions were used for the unknown, and attributed to the majority of the Basrians ....

Al-Kasaei said in Zaid was standing up: Kane is raised, and there are two vice pronouns in them, and furs: there is no conscience in them. And Hisham Kin is raised or held, and in them there are two consciences, one of which does not refer to the other[2].

The grammarians differed regarding the permissibility of Constructing the passive voice on two schools of thought:

The first doctrine: Sibawayh[3], the Kufians[4], and the Serafi[5], followed by Ibn Kharouf[6], Ibn Asfour[7], and the head of the army Constructing the passive voice[8].So she says: "Kin" in "Kan" and "component" in "Being", and in that Sibawayh says: ((He is a being and a component, as she says: striking and

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[1] See: Al-Mafasil 343, and Explanation of Al-Mafasil by Ibn Yaish: 4/306, Explanation of by Ibn Asfour: 1/568, Hama al-Hawa`a: 3/312, and the great commentary of Baharraq: 156, and Haashiyat al-Sabban: 2/82.
[2] Gharar Al-Durar Al-Wasitia:1 / 484,485.
[3] See: Artishaf Al-Darb: 1/1325, and Al-Tadhyil w Al-Takmil: 6/254.
[4] See: Artishaf Al-Darb: 1/1325, Al-Tadhyil w Al-Takmil: 6/254, Tamhid Al-Qawaed: 4/1639, and Al-Mufi in Al-Kufian grammar: 562,563.
[5] See: Explanation of the book by Al-Sirafi: 1/301.
[6] See: Artishaf Al-Darb: 1/1326, and Humaa Al-Hawam'a: 1/589.
[7] Seen: Explanation of Al-Jamal: 2/13.
[8] Seen: Tamhid Al-Qawaed: 4/1639.

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multiplied))[1],Al-Serafi explains to us the saying of Sibawayh, when he says: (((As for "mkuna", it is when he did not name the one who did it))[2],And in the desorption: ((Al-Nahas said[3]: And the visionaries permit: a standing /kin/, provided that it wants: /kin/ of a standing man))[4].

The second school of thought: Ibn al-Sarraj[5], Abu Ali al-Farisi[6] , followed by Ibn al-Hajib[7], Abu Hayyan[8] and al-Shatibi[9] prohibited the construction of the missing verb of the unknown, and that it is the majority of the Basrien[10], and Al-Simeari[11] mentioned The Basrien doctrine is that they forbade that, so he said:((As for "Zaid was your brother," it is not permissible according to the Basrians to return it to what the subject did not rise above))[12].In this, Ibn al-Sarraj says: ((This is not permissible in my view from before that "it was" an unreal verb, but rather enters into (Subject Phraseand Predicates), so the subject in it is not the subject of the truth, and the object is not the object of validity, so there is no object in it that takes the place of the subject)[13],Abu Ali Al-Farsi also says: (Among the verbs that are not constructed for the object are verbs that indicate time alone, towards "was")[14].

The reason for the prohibition they have: They said: The origin of the speech is the beginning and Predicates, and that your saying: "Be righteous", or "Be your brother" ("kin qaymun", aw"kin 'akhuk")is useless, and what is useless does not speak to the Arabs, and because hearing is lacking in the matter, and it is the mayor in saying that it is permissible If the analogy is not heard, the corner of the analogy is reduced, and there is no excuse for the one who relates to Sibawayh's saying: (He is a being and a component /fhu kayin wamkwn/). Because his intention is another matter behind what appears from it to the beginning of the opinion, and that Abu Ali Al-Farsi contemplated the intention of Sibawayh, and he wanted in it to show that this act is acting, so

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[1] The Book: 1/46.

[2] Explanation of the Book: 1/301.

[3] I could not find the saying from his books.

[4]Artishaf Al-Darb: 3/1327, and see: Al-Tadhyil w Al-Takmil: 6/258.

[5] Seen: Al'usul fi Al-Nahow: 1/81.

[6] Seen: Al-Masayil Al-Basriat: 1/232.

[7] See: Al-Amali: 2 / 722,723.

[8] Seen: Artishaf Al-Darb: 3/1325.

[9] See: Al-Maqasid Al-Shaafiy: 3/7.

[10] See: Artishaf Al-Darb: 3/1326, and Al-Masaed: 1/400, and Al-Maqasid Al-Shaafiy: 3/7, and Humaa Al-Hawam'a: 1/589.

[11] He is: Abu Muhammed Abdullah bin Ali bin Ishaq al-Sumari, the grammatical one who wrote: "Al-Tabasrah and Al-Thakira" in grammar, who died in the year 541 AH. See: Al-Balaghah: 172, and Bughyat Al-Wa'a: 2/49, and the authors' dictionary: 6/87.

[12] Al-Tabsirat and Al-Tadhakira: 125.

[13] Al'usul fi Al-Nahow: 1/81.

[14] Al-Masayil Al-Basriat: 1/232.

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the "component"(mikun) was not prevented in terms of not acting, but rather was refraining from another matter[1].

Abu Ali Al-Farsi explains the reason for the prohibition when he said: ((He did not stand with it with the subject of the subject, because the origin of the speech about it is (Subject Phrase and Predicates) ... Do you not see that the verb here is indicative of time alone? the event, and if you said: It was your affair to fight, so you build the verb to the effect, also, the "was of fighting" is not permissible to diminish it from the effect of the fight))[2].

The grammarians who permitted the construction of the missing verb in the unknown differed regarding the excuse of Constructing the passive voicein the unknown, and they are of the following schools of thought.

1. Al-Kasaei went on to say that the deputy in "Kan Yaqam" is the conscience of two unknown deputies, and the original: Zaid used to stand (kan zayd yaqum.[3])

2. Al-Far`a went on to say that the representative is Predicates according to the analogy, so she says: (/Ken/ your brother" in "Zaid was your brother"). The object is also used in the place of the subject by analogy with ("Amer was struck"), because the subject is raised as the subject and the accusative in this chapter is like the accusative , So the verb in this chapter is treated standard[4].

3. Hisham[5] went to the fact that the representative in (/Kan/is held") and ("was held"), if you wish, obliged the first to do what the second needed, and made them all unknown, and not one of the unknowns would refer to its owner, and if you wish you left the first As is[6].

4. Al-Serafi went, followed by Ibn Kharouf, to the fact that the representative is a source (kan-kwn) representing the name and Predicates after their omission. "Kane" passes for the unknown, and "kan alkawn zaid mntlq" sentence is the interpretation of (alikun)[7].

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[1] See: Al-Tadhyil w Al-Takmil: 6/256, Tamhid Al-Qawaed: 4/1640, and Al-Maqasid Al-Shaafiy: 3/7.

[2] Al-Masayil Al-Basriat: 1 / 232,233.

[3] See: Explanation of Al-Tasheel by Ibn Malik: 2/130, and Artishaf Al-Darb: 3/1326, Al-Musaed: 1/400, and Al-Maqasid Al-Shaafiy: 3/8.

[4] See: Explanation of the book by Al-Sirafi: 1/302, Ibn Asfour: 2/13, 3 / 230,231, and Al-Tasrih: 1/428.

[5] e is: Abu Abdullah Hisham bin Muawiya Al-Dharier, a Kufic grammarian, who took grammar on the authority of Al-Kasaei, and was famous for his companions, from his books: "Al-Muqtasah", "Al-Qiyas" and "Al-Hudud", all of which are in grammar. He died in the year 209 AH. See: Al-Fihrist: 95, Nuzhat Al-Aba ': 129,130, and Maejam Al'Adba: 6/2782, and Wafayat Al'Aeyan: 6/85.

[6] See: Artishaf Al-Darb: 3/1326, and Al-Tadhyil w Al-Takmil: 6/258.

[7] See the Explanation of the Book: 1 / 301,302, Artishaf Al-Darb: 3/1326, and Al-Tadhyil w Al-Takmil: 6/255

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5. Ibn Asfour went to the fact that the deputy was a circumstance or an excuse if they were in speech, then one of them takes the place of the omitted. She says: He was in the house, and the original: "Zaid was standing in the house"[1].

As for the opinion of Ibn Anqaa, the banners agreed to constructing the passive voiceon this issue. And that is through his previous text in which he indicated his reluctance to build it.

-The fourth issue: the worker in two workers ("was' kāna wa-axawātuha).

"kāna wa-axawātuha"[2] intervene on (Subject Phrase and Predicates), so she raises the first name for her, and the second "Predicates" for her, and some of the grammarians conveyed that there is a disagreement between the Basrian and Al-Kufiiyn about the one who raises the first and the accuser for the second, and what follows is an explanation of that.

Ibn Anqa said in his speech about "kāna" the copier: ("Zaid was a visionary." It was "an incomplete past tense that raises the name and accuses Predicates and" Zaid "her name is raised with it, not with what was raised before it entered it, contrary to more Al-Kufiiyn, nor likeness to the subject, unlike for Al-fura' and "kāna" in the sense of the author of Predicates is indicated by the analogy to the object with him, not on the analogy to the case in contrast to Al-fura' /, nor in the case unlike the rest of Al-Kufiiyn))3.

A group of grammarians, including Ibn Anqa, attributed to Al-Kufiiyn doctrine that they went on to the fact that the first name after "kāna" the copier remains on the elevation that it had before entering it, so "kāna" did not affect it, as it is raised by what it was in the beginning[4], And it was said: It is effective for them[5].

And some of them attributed the fact that the fur went to that "kāna " worked in the first name, and it rose; likeneditby the actor[6].

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[1] Seen: Explanation of Al-Jamal: 2/13, 2 / 230,231.
[2]kāna wa-axawātuha: If you put any of these words in a sentence, it will change the predicate from the nominative case to the accusative case .
[3]Gharar Al-Durar Al-Wasitia: 1 / 477,476.
[4] See: Al-Bayan fi Sharh al-Lama ': 139, Explanation of Al-Jamal by Ibn Asfour: 1/410, Artishaf Al-Darb: 3/1146, and Al-Tadhyil w Al-Takmil: 4/115, Tawdih Al-Maqasd: 1/492, and Al-Masaed: 1/248, And Explanation of Al-Ashmouni's: 1/219, Al-Tasrih: 1/233, Hama Al-Hawam'a: 1/408, and Haashiyat al-Sabban: 1/332.
[5] Seen: Al-Mufi in Al-nahow Al-Kufi: 560.
[6] See: Artishaf Al-Darb: 3/1146, Al-Tadhyil w Al-Takmil: 4/116, Al-Tasrieh: 1/233, and Hama Al-Hawa'i: 1/409.

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As for her Predicates they attributed to them also that they went to the fact that the second name is affixed to the case[1], and that Al-fura went to it. Similar to the case[2].

In fact, the one who examines the books of the Kufists finds a contradiction in what was quoted from them. Ibn al-Anbari, in his book "Sharh al-Qasayyat," quoted a saying by al-Kusai that he said: "If Predicates kāna"feminine and her name is masculine and her priority is Predicates, then from the Arabs who feminine"kāna" And it is assumed that the noun is feminine if Predicates is feminine))[3]. In this text, which Ibn al-Anbari transmitted from al-Kasaei, there is a statement in the name of "kāna" and its predicates.

Al-Faraa, in his talk about Rounding, stated that "kāna" worked with her clients, so she raised the first and installed the second, and he said:God Almighty says: {**And Allah is Forgiving and Merciful**}[4].If you enter him, "kāna " was raised with it and predicates is expected to be completed, so the speech will be completed for his seclusion))[5].

And he said about the pronouns of the name "Kana": ((Rather, they needed the pronoun of the noun in "kana" with the predicate, because the intention "was" was to have it raised and accented, so they found "kana" bearing a companion that was raised, and they made him unknown))[6].

And he said in another place: ((If you say: The Arabs only make the baptism in thought, because it was erected, and in "it was and not" because they are raised, and in "I and her sisters" because they are erecting))[7].

He also said: ((It may be permissible to transfer with the letter/lam/ and the like between the one who raises and what is raised ... and in raising: Your brother had money))[8].The blame in "your brother" has prevented it between the one who raised it, who was "he," and what was raised, which is "money."

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[1] See: Al-Bayan in Sharh al-Lama ': 139, And al'iinsaf fi masayil alkhilaf: 2/676, And Al-tabyin at Madhahib Al-nihwyin: 295, Artishaf Al-Darb: 3/1146, Al-Tadhyil w Al-Takmil: 4/115, The healing purposes: 2/137, The Nasra Al-Tasrieh: 121, Aitilaf Al-nsra: 1/233, Hama al-Hawa`i: 1/409, and Haashiyat al-Sabban: 1 / 332,333.

[2] See: Artishaf Al-Darb: 3/1146, Al-Tadhyil w Al-Takmil: 4/116, Al-Tasrih: 1/233, Hama Al-Hawa'a: 1/409, and Haashiya al-Sabban: 1/332.

[3] Explanation of the seven lengthy poems Jahiliyyat: 551, and Ibn al-Anbari also conveyed to him a saying similar to this saying, see: Al-Mudhakir and Al-Muanith by Ibn al-Anbari: 2/203.

[4] Surat Al-Baqarah, from verse 218.

[5] Meanings of the Qur'an for Al-Faraa: 1/13.

[6] Same source: 1/186.

[7] Meanings of the Qur'an for Al-Faraa: 1/218.

[8] Same source: 1/196.

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He also said that "Kana and Zanna" were erected while they were deficiencies: ((And every position in which ""Kana and Zanna"" is correct, it is permissible to impose knowledge from it and deny it as ""Kana and Zanna","" because they are deficient in meaning, even if you think they are complete)).

He said of God Almighty:{**And their declaration**}[1].((The case: in the place of an accusative for "was", and it is raised "was" saying: "unless they say," then "that" is in the place of raising))[2].

In the Almighty saying:{**Have the people been amazed that We revealed [revelation]**}[3].((it set "a wonder" for "Kana", and raised it "that he revealed to us"))[4].

In the Almighty saying: {**And their words were not but that they said,**}.[5]((You put it as saying "was", and put "that" in a raised position))[6].

And he said in the Almighty saying: {**[And Luqmān said], "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard**}[7].((It is permissible to erect the weight and raise it, so whoever raises it with "be" and the denial may not have a verb in "was and not its sisters," and whoever imposes it makes "takun" an anonymous noun))[8].

And he said in the Almighty saying: {**Then the end of those who did evil was the worst**}[9].((The consequence is fixed with "was", and it is raised "was" in the "worst"))[10].

Ibn Al-Anbari quoted Al-Faraa as saying: ((And Al-Fara said: It has always been and still is, and it has continued to be like what it used to be, raising names and fixing Predicates))[11].

And this Ibn Saadan in his book ("was' kāna wa-axawātuha)declares the work of "Kana and her brothers" in her name and her news, as he said: (And know that: He was and was not, not, and became and has become and

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[1] Surat Al-A'raf, from verse: 5.
[2] Meanings of the Qur'an for Al-Faraa: 1/372.
[3] Surah Yunus, from verse: 2.
[4] Meanings of the Qur'an for Al-Faraa: 1/457.
[5] Surat Al Imran, from verse: 147.
[6] Meanings of the Qur'an for Al-Faraa: 1/237.
[7] Surat Luqman, from verse 16.
[8] Meanings of the Qur'an for Al-Faraa: 2/328.
[9] Surat Al-Rum, from verse 10.
[10] Meanings of the Qur'an for Al-Faraa: 2/322.
[11] Explanation of the Seven Long Poems, Jahiliyyat: 315.

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did not become and did not remain and did not shade and is and is still and is and is and has become and has become and what has become and has become and what has become And he did not appear, and he did not go and was still, and what was derived from these were to raise names and their epithets and set up news. She says: Abdullah Al-Zarif was standing.))[1].

And this Ibn al-Anbari also declares the name "Kana" and its news in his book the masculine and the feminine he said: ((Know that the name "was" if it was masculine and Predicates was feminine before it, you would have two aspects: the reminder and the feminine. Yesterday it happened to us, and it was mercy.[2]And he also said complementing his saying: ((If you deny femininity in the first two issues is an objection, then protest against it by saying God Almighty**:{ Then there will be no [excuse upon] examination except they will say**}[3].The people of Medina, Asim, and Abu Amer read the feminine "Tekken," which is because "Wan" is masculine; Because Predicates of "had" preceded her name, which is feminine, it was estimated by feminine Predicates that the name is feminine))[4].

And he said in the Almighty saying:{**And Allāh is ever Forgiving and Merciful.**}[5].((The endowment on "was" is ugly, because "God Almighty" is high in it, and the endowment on "God" because "He is Forgiving" predicates "He was"))[6].

And he said in the Almighty saying: {**They are not [all] the same; among the People of the Scripture is a community standing [in obedience]**}[7],((The endowment on "they are not" is ugly, because "it is" reported by it, and its name is implicit in it from the mention of immoral people))[8].

After reviewing the sayings of the Kufic doctrine, it becomes clear to us that there is no dispute between them and Al-Basrien doctrine.

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[1] Mukhtasir Al-nahow: 64.

[2] Al-Mudhakir And Al-Mawnth: 2/202.

[3] Surat Al-An'am, from verse 23.

[4] Al-Mudhakir And Al-Mawnth: 2/202.

[5] Surat An-Nisa ', from verse: 96.

[6] 'Iidah A-lwaqf Walabtida': 1/126.

[7] Surat Al Imran, from verse: 113.

[8] 'Iidah A-lwaqf Walabtida': 1/127.

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Al-Basrien doctrine is that "Kana and her sisters" enter the subject and the predicate, and they are the workers in the first and second names, so they raise the first as a name for them and make the second a report for them[1].

Sharif Omar Al-Kufi mentioned in his book "Al-Bayan fi Sharh al-Lama", Al-Basrien doctrine of "Kana and its Sisters": ((And when these actions are included in the subject and the predicate, the subject then rises in the analogy to the subject in that it is an action after a verb, and if it is not a subject in reality, it is similar to the subject. " , And the report stands for analogy with the object with it, even if it is not a verb, in that it comes after a verb and a noun, such as your saying: Zaid struck a life, this is the doctrine of Al-Basrien))[2].

Al-Basrians and Al-Kufian agree to make "Kana and her sisters" working in the two names together, raising the first name for them and making the second their news.

It is worth noting that this fact was reached by our distinguished professor, the scholar Fadel al-Samarrai in his book "Grammatical Investigations"[3], and the researcher Dr. Omar Thabit al-Jubouri in his thesis "The grammatical opinions erroneously attributed to the Kufin"[4].

-The Fifth: the object in the accusative case.

The saying about the accusative has a difference in it among grammarians. Some of them said that the accusative in it is the verb that he accepted after removing the letter "lam" from it, so the verb relates to it and its accusative, and some of them claimed that it is accusative. Because it is an absolute object, it is in their view of the moral source and its constituent is the aforementioned verb itself, so they did not translate this term for it, but rather made it from the source section, and some of them have multiple opinions about it into two opinions, so it is based on him either on the appreciation of the letter "lam" omitted. Or it is indicated that it is an absolute object, and its accusative is a verb derived from it and omitted. The following is an explanation of their opinions:

Ibn Anqaa said: ((The correct view is that what is written in the sentence is a verb or its likeness: as "I mean love for you," and "I am visiting

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[1] See: the book: 1/45, Al-kutab: 3/189, and the commentary of the book by Al-Sirrafi: 1/296,
[2] Al-Bayan fi Sharh al-Lama: 139.
[3] Seen: Tahqiqat Nihawia: 65--75.
[4] Seen: The grammatical opinions ascribed to the Kufians, erroneously, studied and documented: 84-91.

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you, seeking your benefit." ... and Al-kufywn: a moral source by including its factor its meaning, as if he said: You want me to seek righteousness))[1].

The doctrine of Al-Kufian did not translate this term with the object for it, nor did they single out a chapter for it, but rather made it a chapter on the sources, and it is as if they have a form of the moral source, so it is inscribed as an absolute object of verb, which the preceding verb has placed on it Because it satisfies him in the meaning, and if he disagrees with it in the derivation, such as: "I sat sitting down" and not on dropping the preposition, so if you said: I hit an extra as a discipline, it is as if you said: I punished him as a discipline.[2]

Al-Faraa says about that, commenting on the Almighty saying:**{They put their fingers in their ears against the thunderclaps in dread of death.}**[3]((So the accusation "dread " without an act upon him, it did not want: make her cautious, rather it is like your saying: I gave you fear and a difference, you do not give him fear, but rather give it for fear, so his focus on the interpretation is not an act.As God Almighty says:{**And supplicate Us in hope and fear**}[4], As God Almighty says:{**Call upon your Lord in humility and privately; indeed**}[5],Knowledge and disbelief are explained in this position, and its focus is not on the subtraction of "from," which is what the educated beginner may infer. "[6] And Ibn al-Anbari says in this position himself: ((And the endowment on:" their ears "is imperfect, because" death warns " It is focused on the interpretation and it is related to "making"))[7].

As for the majority of Al-Basri, they went that the accusative in the accusative is the verb that preceded it, and the original was traceable to the preposition, so when the preposition was dropped from it, the verb connected to it, and he worked on it, so he wrote it, so "I struck Zaid to discipline him." So the "lam" was deleted, and the verb acted in it[8].

And in that, Sibawayh says: ((And I did that for such-and-such, and this is all erect, because it is his effect, as if he was told: Why did you do such-and-such and he said: This and that, but when he asked / lam / did what

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[1] Gharar Al-Durar Al-Wasitia: 2/819/818.
[2] See: Madhhab Al-kufiiyn: Asrar al-Arabia: 149, And Artishaf Al-Darb: 3/1384, Tamhid Al-Qawaed: 4/1888, Sharah Al-Tasrieh: 1/514, Hama Al-Hawam'a: 2/133, and Haashiyat al-Sabban: 2/179.
[3] Surat Al-Baqara, from verse 19.
[4] Surah Al-Anbiya ', from verse: 90.
[5] Surat Al-A'raf, from verse: 55.
[6] The meanings of the Qur'an for Al-Faraa: 1/17, and it has a second saying, like it, see: 2/5.
[7] Iidah Al-waqf and Al-Abtidaa: 1/501.
[8] See: Explanation of the book by Al-Sirafi: 2/256, Al-Muqadama Al-Jazwalia:261, Artishaf Al-Darb: 3/1383,1384, Al-Masaed: 1 / 484,485.

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came before it))[1], And Ibn al-Sarraj also says in that: ((Know that the effect for him is only a source, but the agent in it is a verb that is not derived from it, rather it is mentioned, because it is an excuse for the matter to happen towards your saying: I did that, beware of evil, and you came in fear of so-and-so, "then you" are not derived from "Fear" is not his erection here, the erection of the source by his verb which is derived from him towards "your fear" taken from fear, and your recitation is not taken from fear, since it is not from it the likeness of the object with which there is no lineage between it and the verb))[2].

Abu Barakat Al-Anbari wonders about the person working in it when he says: ((If someone says: What is the factor in the accusative, he has the accusative? You came to greed for your righteousness, and I intended you to seek your kindness, "except that he removed the blame, so contact the act, and he installed it))[3].

As for Al-Zujaj of Al-Basrian, it has a multiplicity of opinion in the factor of its effect to two opinions, and this is not surprising that there is a multiplicity of opinion among the grammarians on the same issue. As he says, commenting on the Almighty saying: {**And of the people is he who sells himself, seeking means to the approval of Allah.**}[4],((And the accusation "seeking pleasures of God" on the meaning of the object for him, the meaning: he refers to it in order to seek pleasure from God))[5],He also says in the Almighty saying:{**And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect**}.[6](("awaiting" is prescribed, because it is an object for him, meaning: If you turn away from them to seek mercy from your Lord))[7],He also says in the Almighty saying: {**And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord**}.[8]((... and the accusative means: We did it out of mercy, as you say: I did that for the sake of good, that is, I did it for the sake of good, for it is his effect))[9] And he also said in the Almighty saying: {**And of His signs is [that] He shows you the lightning [causing] fear**}.[10](("Out of fear and greed" is attached to the object of it, meaning:

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[1] Book: 1/369.
[2] Al'usul in Al-Nahow: 1/206.
[3] Asrar Al-Arabia: 147.
[4] Surah Al-Baqarah, from verse: 207.
[5] Meanings of the Qur'an and 'Iierabeh:: 1/279.
[6] Surah Al-Israa, from verse 28.
[7] The meanings of the Qur'an and 'Iierabeh: 3/235.
[8] Surah Al-Qasas, from verse: 46.
[9] The meanings of the Qur'an and 'Iierabeh: 4/147.
[10] Surat Al-Rum, from verse 24.

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Lightning shows you for fear and greed))[1].In these aforementioned places, he indicated Al-Zjaj his appreciation "lam" in the original and other points on which he commented[2].

As for his second opinion, he went that the object has the erection of the sources, but by a verb derived from it that is omitted and estimated, so he agrees with Al-Kufian from the source side, and he contradicts them on the other hand, which is that the object of it is a verb derived from it is omitted and estimated, so he says Al-Zjaj commenting in the Almighty saying: {**They put their fingers in their ears against the thunderclaps in dread of death.**}[3]((Rather, the text of "warning death", because it is an object for him, and the meaning: they do this to warn death, not the fall of " lam", but rather that it is in the interpretation of the source as if he said: They are careful, because putting their fingers in their ears against the thunderbolts indicates their caution of death))[4],He also says in the Almighty saying:{**And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward**.}[5]((And the designation "seeking the pleasures of God" because it is effective for him, the meaning: He who does that in pursuit of the pleasure of God, and he returns to the interpretation of the source, as if he said: He who desires to seek the pleasure of God))[6], and he also says in the Almighty saying:{**Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration**}[7].((And erection "out of fear and greed," because it is his effect, as she says: I did that to beware of evil, meaning: to beware of evil, and its fact that it is in the position of the source, because "they let their Lord be merciful to them," for he is in this position. In interpretation: They fear and greed))[8].In these cases, he indicated that it is the erection of the source, and that its objection is a verb derived from it, omitted, and is estimated, and not by dropping "lam" accusative.

Then he explains to us Al-Zajaj in another place his previous opinion permissible to place it on the appreciation of the projection of the "lam" as well as on the source, as he says, commenting on the Almighty's saying:{**Have you not considered those who left their homes in many thousands, fearing death**}[9].((He inscribed "warning death" as being his

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[1] The meanings of the Qur'an and 'Iierabeh: 4/182.
[2] The meanings of the Qur'an and 'Iierabeh: 4/274, 5/35, 5/90, and 5/111.
[3] Surat Al-Baqara, from verse 19.
[4] The meanings of the Qur'an and 'Iierabeh: 4/147.
[5] Surat An-Nisa ', from verse: 114.
[6] The meanings of the Qur'an and 'Iierabeh: 2/106.
[7] Surat Al-Sajdah, from verse 16.
[8] The meanings of the Qur'an and 'Iierabeh: 4/207.
[9] Surat Al-Baqarah, from verse 243.

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object, and the meaning is: they went out to warn death, and when the blame fell, it was designated as his object, and it is permissible to place it on the source, because their exit indicates the warning of death with caution))[1].

Most of the advanced and later grammarians followed the majority of Al Basri in its accusative, including Abu Ali Al-Farisi[2], Ibn Jinni[3], Ibn Babshadh[4], Abu Muhammad Al-Hariri[5], Al-Zamakhshari[6], and Ibn Al-Atheer[7], And Al-Akbry[8], and others[9].

Ibn Anqaa also followed Al-Basrien in the object of his object, through his advanced text After clarifying the opinions of the grammarians on this issue, it seems to us that the two visual opinions are preponderant. And that is based on the evidence of the entry of "lame" on it, and likewise it is not permissible for the source to be erect except by a verb of his pronouncement or a synonym for it, which he places on the source, and if it is erecting the source, it is permissible to take the place of the subject[10], and God knows best.in which he declared: ((And the correct one is to be its accuser)).

-The sixth issue: (bewitch, blew, and show /Asahar, Wa'afjar, Wa'azhira/) incomplete verbs.

The opinions of the grammarians differed regarding the counting of "bewitch, blew, and show /Asahar, Wa'afjar, Wa'azhira/ " from the (kāna wa-axawātuha)"that were deficient, some of them attached it to the chapter(kāna wa-axawātuha), and some of them did not count them, and in the following clarification of these views:

Ibn anqaa mentioned that it is not from the actions of (kāna wa-axawātuha)(("bewitch, blew, and show /Asahar, Wa'afjar, Wa'azhira/" contrary to Al-Faraa)[11].

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[1] The meanings of the Qur'an and 'Iierabeh: 1/322.
[2] Seen: Al'iidah Al-Eidudy: 197.
[3] See: Al-Lama 'in Arabic: 58.
[4] Explanation of Al-Muqadama Al-Muhsaba : 2/308.
[5] Seen: Mulihat Al'iierab: 36.
[6] Seen: Al-Mafsal: 87.
[7] See: Badi` in the science of Arabic: 1/170.
[8] See: Al-libab in Elal Al-bina' and Al'iierab: 1/277.
[9] Seen: Tawjih Al-lame: 198, And Explanation of the Mussafal: 1/449, and Al-Kafiyyah in the science of grammar: 23, Explanation of Al-Tishil: 2/196, and Al-Kanash: 1/179, And Explanation of Shahdur al-Dhahab: 295, and the Explanation of Ibn Aqeel: 2/186, Al-Eidaa in iierab Al-Eimada: 2/535, Irshad Al-Salik: 1/364, Tamhid Al-Qawaed: 4/1879, Al-Maqasid Al-Shifa ': 3/267, Explanation of al-Makudi: 117, and Hama al-Hawam`: 2/133.
[10] See: Al-Musaed: 1/485, Tamhid Al-Qawaed: 4/1888, and Al-Maqasid Al-Shafia: 3/267.
[11] Gharar Al-Durar Al-Wasitia: 1/483.

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Attached Al-Faraa to (("bewitch, blew, and show /Asahar, Wa'afjar, Wa'azhira/" (kāna wa-axawātuha) that are incomplete, and that they are equal to (to become ,/"aSbaHa, amsa/ [1].Abu Hayyan conveys to us Al-Faraa doctrine of these actions by saying: ((And Al-Faraa: to bewitch, to burst, to appear, and he did not mention a witness to that))[2].

Ibn Sa'dan /"azhara"/nconsidered one of the sisters who was missing in his hadith in the chapter on "Kana," when he said: (And know that: He was and was not, and not, and he became and did not become and did not remain and did not shade and became and is still and is still and has become and has sacrificed and what has become And what came and appeared and did not appear and did not stop and remained, and what is derived from this, they raise the names and their epithets and make up Predicates))[3].

Ibn Saadan in this text, when he considered "Azhar" among the sisters, was "incomplete," and perhaps this supports what was narrated from the fur in them, except that he did not mention "bewitch and blast."

As for the visuals, they did not mention these verbs in the chapters on missing verbs[4].

And the majority of late grammarians followed them, and they did not consider them to be the missing sisters, but rather to complete actions, as Ibn Malik says about them: Charge, blast, and show))[5].

And this is what the grammarians have to do with whom I stood except for Al-Far` and Ibn Sa`adan[6].

Ibn Anqa also followed them in not counting them among the "Kan" sisters who were incomplete, through his advanced text in which he declared his contravention of al-Furra.

Conclusion

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[1] His opinion is to be seen in: Al-Tadhyil w Al-Takmil: 4/167, Al-Musaed: 1/260, , Tamhid Al-Qawaed: 3/1108, Commentary on Al-Faraid: 3/201, and Hama Al-Hamami: 1/408.

[2] Artishaf Al-Darb: 3/1148, and I did not find a doctrine in his book "The Meaning of the Qur'an," and Abu Hayyan and Anazir Al-jaysh recounted: that Al-faraa recounted that in his book "Al-Haduda" / and I did not have this book to read about it.

[3] Mukhtasir Al-nahow: 64.

[4] See: the book: 1/45, Al-Maqtadb: 4 / 97,86, and the commentary of the book by Serafi: 1 / 299,296.

[5] Al-Tishil: 54.

[6] See: Al-Badi 'in Arabic Science: 1/465, Al-Tadhyil w Al-Takmil: 4/167, Al-Musaed: 1/260, Al-Eidaa in iierab Al-Eimada: 2/115, Tamhid Al-Qawaed: 3/1108, Maqasid Al-Shaafiy: 2/149, taeliq alfarayid: 3/201, and Hama Al-Hawa'a: 1/408 and 1/415.

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Praise be to God, Lord of the worlds, and blessings and peace be upon the Master of the Messengers, and upon his family and companions as a whole.

As for the following:

After we finished this research, we reached many results, the most important of which are:

1. The book "Gharr Al Durar Al Wasitah" by Ibn Anqa is considered one of the most important books that dealt with the grammatical dispute, andexplaining the opinions of the grammarians from Al-Basri and Al-Kufi schools. This book contains many controversial issues.
2. The Kufic school is a grammatical doctrine that has its own grammatical principles that depend mostly on hearing, and this is what this research has shown.
3. Ibn Anqa explained the views of Al-Kufiiyn in general, and focused more on the most famous of their two worlds, al-Kasai and al-Fara.
4. Ibn Anqa Basri is the doctrine in grammatical study. He often adopts the views of the Basri and agrees with them. In this research he agreed with them in most issues. And he showed imperfect actions, so he agrees with the Basrians without fanaticism. Because he disagreed with the Basrians in some of these opinions, Sibawayh disagreed with those who agreed on the issue constructingof the passive voice.
5. Ibn Anqa attributed one issue wrongly in this research, which is the issue of the worker in my work (kāna wa-axawātuha), and he and his predecessors made it a controversial issue between the Al-Basriiyn and the Al-kufiiyn, and in fact it is one of the issues agreed upon.
6. The erroneous attribution of grammatical opinions to Al-Kufiiyn is due to the fact that most of the opinions were not produced from the books of the Al-Kufiiyn, and this is due to the lack of books of the Al-kufiiyn as compared to the books of Al-Basrian.

And the last of our prayers is that praise be to God, Lord of the worlds, and may God bless our Prophet Muhammad, his family and companions, and a lot of blessings.

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