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### **linguistic studies in Al-Mesbah Journal (predication on (the external and meaning) of the Qur 'anic texts by the Kufic grammarians as a model)**

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#### **Abstract:**

The topic chosen above is a research paper drawn from my (PhD) thesis entitled: (Linguistic Research in Al-Mesbah Journal: An Analytical Study), a quarterly scientific journal, issued by the General Secretariat of the Holy Hasina shrine. It is concerned with Quranic studies in general, including (linguistic studies), as it included a huge sum of these studies that varied between phonetic, morphological, grammatical, linguistic, and Oriental studies, and all of them were specialized (in the Quranic text) alone. This research is only a model of what was available on the publication of this Quranic Journal ; and I chose it to indicate an aspect of the contributions of modern scholars to the identification of (the Quranic text) grammatically; and what they revealed of expressive diachronic and values in the Holy Text; and then the branching of what resulted from them in the contents of the functional language levels, and the research began with a preface that talks about bi-predication in linguistic studies, and then talk about predication on the evident , and predication on the meaning of the Quranic texts, and then a statement of a number of scientific results that I concluded after an analysis and investigation of the studies I addressed.

#### **Keywords**

types of linguistic predication, predication on pronunciation and meaning, grammatical interpretation, grammatical Suppositions, grammatical diachronic

## **Preamble**

The duality of predication on the word and meaning is the basis on which the system of linguistic communication was built, and this duality is based on the interrelationships between the two dimensions pronounced and content; as two sides of the same coin. Not only did those working in linguistic studies indicate the role of the two dimensions in the linguistic communication system, but their achievements varied in clarifying which of them represents the basis for the fabric of the communicative system <sup>(1)</sup>, in addition to taking two deliberative means to justify the use patterns after finding the terminological framework expressed in the form of predication (on the evident ) and (predication on the meaning), it was a manifestation of the interpretation of stylistic paradoxes and attracting them to the horizon of inductive reception measured on it.

And if the apparent carrier of multiple moral values, and a pillar of the system of linguistic communication in its physical existence <sup>(2)</sup>, the meaning is the core of the word and its purpose for which it exists, as language is only voices by which voters express their purposes <sup>(3)</sup>. Hence, each of them revolves in the orbit of the other, in fulfillment of the purposes of communication, and establishing its forms as justification and justification. Many modern scholars have dealt with the phenomenon of predication , and the angles of their dealings with it have varied and ranged between adopting the material verbal value as an analytical path to bring about compatibility between the different synthetic form and the imitated normative base, on the basis of the hermeneutic dimensions diagnosed with the parsing sign and the syntactic subscription, and between relying on moral values on both sides of the union and the contradiction in bringing about this compatibility. Predication is also a profound structural transformation. It explains the anomalies of uses <sup>(4)</sup>. This has become a well-established hermeneutic dimension in linguistic and religious research and analysis approaches. The following is a pause on the most prominent axes of the phenomenon of predication addressed by the modern learners:

### **First: Predication on the evident**

It is as close as possible to taking the phenomenon and relying on it, without restrictions for this phenomenon or controls in terms of quantity or quality, especially among the Kufis, because they see that the analogy is based on what was heard from the Arabs, and it is true that it is a language, whether it is few or many; because the analogy was derived from their words; and this has led them to take care of everything that was heard from the Arabs only; as it makes it easy for the Kufic to pounce on one of its origins, and it does not make it easy for them to use what was mentioned about the Arabs according to what was spoken about them; and then there is no harm to the saying if they tell any use, the rules are not born, which is the same language, and this is the opposite, without trying to make it easy for the people to use what was mentioned about

the Arabs according to what was raised about them.

As for the Basrawis, because they settled the words of the Arabs and knew its conditions, they put their rules on the most common of these conditions, if they are scattered here and there are a few texts that are not covered by their rules, they followed them - after investigating the validity of their transfer from the Arabs who invoked their words - one of two ways<sup>(6)</sup>:

Either they interpret it so that the rule applies to them.

- Or that they neglect it for its few, so that they keep it and do not measure it; so that the assets are not disturbed and mixed, as Ibn al-Sarraj says(D 316AH): ((If we take a little rare, the branches will mix with the assets))<sup>(7)</sup>.

From this discrepancy between the two approaches, it was found that many of the four things that failed to measure the two visually according to the requirements, from interpretation, anomaly, compulsion, and denial, decreased among the Kufis; because of their complete pride in hearing; and their tendency to follow far-reaching interpretations that are contrary to the apparent<sup>(8)</sup>.

However, the Kufis also have situations in which they carried the text in an apparent way, but it seems few compared to those of the Basrians: ((The Kufis do not tend to interpret it unless they have to...))<sup>(9)</sup>.

Among the studies that were concerned with the research of the phenomenon of (predication on the evident ) among the Kufis, is what the researcher Muhammad Yassin Shukri addressed in his research marked with: (The effect of predication on the phenomenon in the Kufic grammar in the interpretation of the Quran), defining it by saying: (The meaning of the word is not disposable in the text by increase or deletion or otherwise, from the change of the meaning of the word from the meaning that was placed in the origin of the language except by a presumption, that is, there are rules that can not be exceeded, The text carries its appearance, and is represented by: Not to increase the word on the text, not to tire a word in the text, not to change the meaning of the word in the text, and not to change the meaning of the word in the text from the meaning that was placed in the origin of the language <sup>(10)</sup>).

Among the places where the Kufis carried the pronunciation on the evident , which was mentioned by the researcher, are the following<sup>(11)</sup>:

### **Using demonstrative pronoun in the sense of the Relative pronoun**

**(\*)**

The researcher Mohammed Yassin confirms in his research the permissibility of the use of demonstrative pronoun in the sense of the name delivered, as he said: ((The interpreters almost agree through a careful follow-up of their interpretation on the permissibility of the use of demonstrative pronoun in the sense of the name delivered, (This is a Kufic doctrine) )<sup>12)</sup> <sup>(1)</sup>. If we go to Al-Tabari(T310 AH) in his interpretation(Al-Bayan Mosque), we find him following the Kufi on this issue, and that is about directing him to say: (And what you have

in your right hand, O Moses ) (Taha/ Verse 17), when he said: ((So the pa in his saying - By your right- of the link of those, and the Arabs arrive (those) and these are as you arrive (that) ))(13). As well as Sheikh Tusi (T460AH) in his interpretation (clarification in the interpretation of the Qur 'an) as it is available in a place other than his interpretation, and to the like of the gold also Samarkand (T536AH), and the monist (T468AH) in doubling their interpretation (14).

It seems that the Kufic's going to this permissibility did not come from nothing ; it came as a result of their expansion in the novel, and taking them from all the Arab tribes (15), and a number of modernists in their studies also followed what the Kufic went to in the permissibility of Demonstrative Pronoun connected, without any indication from those studies that this grammatical rule for the Kufic ( ), The German Orientalist (Braggstraster16), in the ( Demonstrative Pronouns) section of his book, says: (And we add to it the name connected, it is originally from Demonstrative Pronoun also, and the name (Z) In the sense of a friend, it is close to Demonstrative Pronoun )(17).

The researcher pointed out that what Al-Faraa went to from (this) in the sense of (what), carries a clear reference to the originality of grammatical thinking among the Kufis since then, and it indicates the intellectual dimension and depth of linguistic thinking of Al-Faraa in particular, and the Kufis in general(18).

As for the Basra people, most of them do not, as Demonstrative Pronoun are not connected to them, and they prevented saying that on his divorce, God forbid Isaac Za (T 311 AH), he agreed with the Kufic by saying: ((That is an vague name that runs the course of which, and delivers as it reaches))(19).

Makki bin Abi Talib al-Qaisi (437 AH) attributed a statement to Qutrib (206 AH ), to the effect that: (( Ibn Abbas (may Allah be pleased with them) said: This is the meaning of this. Abu al-Abbas prevented the pr (d 285 AH) to say al-Kufiyyin, as it is not permissible for him to deliver vague names, and he believes that this is a mistake))(20).

Sibuyeh (the) in the sense of (what) in (what) and (who ) the two questions, and did not say to launch it(21), and mentioned Ibn Hisham al-Ansari (D761 AH) three conditions for the conductivity of (the ), one of which is: not to be for reference, and the second is that: not to be canceled, and the third: to be questioned by -(what) a b a T or B (m N) on the right ( ). 22

And the argument of the Kufi Yen that Suppositions: And what is in your right hand is related to those; because these and these are connected as the one who, in the poetic witness, reached, when the poet said:

Lentils glistening is showing on you \* \* Amen, and this is you are carrying a loose

He wants: What you carry is free\*, as it was not reported that this is portable; and because the deletion of the return already set up is weak in the comment door, and (this) is not an effect to bear you; because then there is no link to (free), and it has no meaning (23).

As for the documentation of Abu al-Barakat al-Anbari (c 577 AH) in his book (Equity), it is weak; because he went to the sentence: You carry, a link to a deliverer whose estimate is deleted: This is what you carry<sup>(24)</sup>, and this is what Abu al-Barakat said does not say by my sight; because he does not see any of them delete the nominal deliverer and keep his connection.

And documentation of Al Ansari on the case is good, and there is no need to say that it is originally an adjective, when he was blood became a case; because that is what is in the individual cases not in the case, such as: For what I was, said the obese Halabiyah (D756 AH): ((And the worker immediately estimated Demonstrative Pronoun))<sup>(25)</sup>.

One of the modernists who responded to the words of the Kufis and it was exiled by, Dr. Fakhrudin Qabwa said: ( (And the name of the sign is not acceptable, but (so) may be connected after (Ma) The comprehensiveness)) ( ), that is, the Kufi people agrees with their opinion, while Dr. Mahdi Al-Makhzoumi went to that going with this, and this, and their sisters, the doctrine of conductors is acceptable ( ); Because the names connected to him also have the names of a signal, and this is the saying of the Kufi Yen on the above mentioned above, and from here it is clear to us that the Kufis do not require the Suppositions of (Maa) or (N) questioning, and the Umm Al-Basri. 26 27

Among the verses that the Kufis protested against the coming of Demonstrative Pronoun in the sense of the Relative pronoun, which the researcher neglected to mention, what they decided in the saying of the Almighty: (Then you are those who kill yourselves) (Al-Baqarah/ verse 85), Suppositions with them: Then you are the ones who kill yourselves, you are: Beginner, and these are: His experience, and you kill: The connection of these<sup>(28)</sup>, and he responded to the guidance of the Kufis with other directives, and as follows<sup>(29)</sup>:

The first: That (these) remain on its origin, who is a noun sign, and not in the sense of : (The), and be in a position to monument to the jurisdiction, and Suppositions in it: I mean these, as the lam said to him : ((, and the comment of (You) is a sentence: You kill. They are the ones who kill you, and they are the ones who kill you. And then you kill, and you kill: it is the comment, and then delete the letter of the disease, as the Almighty says: (Yusuf I turn away from this) (Yusuf/The 29th verse), and the Almighty says: (Yusuf I sadaq) (Yusuf /The 46th verse), and delete the letter of the disease a lot in their words<sup>(30)</sup>. After the circumambulation of the Qur 'an and the opinions of the Arabs, they are a record of the following waqf:

The Demonstrative Pronouns and the Relative pronoun They share that they are vague nouns, and Sibawayh declared this in the chapter: (The declension of vague nouns whose endings are sick), when he said: ((And those are the nouns that, ta, that, and that))<sup>(31)</sup> Likewise, many grammarians made them after him, such as al-Mubarrad (d. 285 AH), al-Zamakhshari (d. 538 AH), Ibn al-Khashab (d. 567 AH), and Ibn Ya'ish (d. 643 AH) ( ). 32

For these nouns, share the same function that, so it is not surprising that one of them performs the function of the other, and performs in the language what he performs, in them the reference to one faction, and often what the eager, the functions, the domain of the Qur'an, as we previously stated and as the Busra people interpret it and those who followed them in these verses we find what the Kufis say is true – (this in recompense for their wilful disobedience)Al anaam/ Verse 146), as it is permissible - in other than the Qur'an - who prescribes it, and the Almighty also says: Behold, you are called Al-Aajt (38). And God knows best - you are the ones to pray.do." (Muhammad's verse 38).

And the reason for my likelihood of the foregoing: It is that the implication of the Mosul has been approved<sup>33</sup> by the Afs and the Kufis (34) and the Baghdadiites ( ) in the capacity, and the opticians have authorized it in necessity (35), and it was one of their documentations for the witnesses of the Kufis, as approved by senior grammarians as the son of Malik (T672 AH), and Al-Radhi (T686 AH)(36). And directed by Al-Zamakhshari (T538 AH)(37) Verses from the Holy Quran, of which Muhammad Abdul Khaliq counted Azima in his book (Studies of the style of the Holy Quran) Nine verses(38), and the bearing of previous evidence on it is the first; because of the existence of dignified verses in which the name appeared after demonstrative pronoun and before the sentence, so the name of the connected sentence, so there was a break between demonstrative pronoun and the sentence, and the composition is as follows: Demonstrative pronoun , followed by the name of the connected, followed by a sentence or the like, as Allah Almighty says: The first of you when you lose your soul and the name of the person who is the one who is the one who is the one who is (21).

### **The work of (this – this – these) the verb kaan group (\*):**

Researcher Muhammad YasinShakti mentioned what the Kufis decided in this matter, as he said: ((The Arabs, if they come to the name of a place that has been described as (this, these, or these), differentiate between (Ha) and (this), so they made the place between them, and that is in the point of approximation, not in others)) ( ), that is, rounding: The term Kufic refers to making these words from (kaan verb group) at work, as they see that the riser after demonstrative pronoun is told about it by the appointed one, and even if demonstrative pronoun is dropped, the meaning has not changed. 39

It seems that the purpose of this is to carry the text on the evident to seek facilitation, and Al-Tabari went in his interpretation of the saying of the Almighty: (Here are those youlove and do not love you) (Al-Imran/Verse 119), and so too(40).

It is taken from the researcher here that it was not so that the implementation of demonstrative pronoun (was andasisters) is conditional upon the Kufic J terms, which are as follows:

- 1- The name after demonstrative pronoun should not have a second, such as the sun, the moon and the like.

- 2- The entry of the demonstrative pronoun should be as its exit, so that the sentence is a complete toxicity with the next raised and appointed, such as: What was the happy a This is y a naughty, and it is asyou say: The n a naughty, so delete "This", and it means.
- 3- The approximation noun shall not precede the demonstrative pronoun , so it should not be said: This is the approximation noun.
- 4- The comment shall not be precedent on demonstrative pronoun , so it is not possible to say: naughty This is because of the return , and Jizon progress is if it is not permissible to advancethe situation on its worker if the owner has a clear name.This is one of the issues of disagreement mentioned by ABand Al-Barakat Al-Anbarari (T577AH41).

And for the Kufin the term (set to approximation), and it is intended: The implementation of Demonstrative Pronoun in the nominal sentences was a work, so what was beginning to be a name for approximation rises, and the comment is set to be comment for him, towards: This sun is a looker, and they also made it say the Almighty: (She said, O child, I am born old and I am old and I am old and I am old) (Hud/verse 72), as the audience reads by erecting a sheikh on the comment letter for demonstrative pronoun (42).

Al-Suyuti (T911 AH) said: ((And the Kufis went to that (this and this) if they were to be rounded up, they were sisters who needed a name raised, and comment erected, about: How do I fear injustice and this caliph coming, and how do I fear the cold and this sun rising, as well as everything that had the name after the Demonstrative Pronouns has no second in existence, about: (This is the son of a hunter of the people's nieces), about this, and the name of rounding up, and the comment of rounding up; because the meaning is about telling about the caliph coming, and about the sun rising; And I was given the name of the sign almost to come and the vanguard, do not you see that you did not refer to them while they were present? Also, the caliph and the sun are known; they do not need to be indicated by reference to them, and it turns out that the riser after demonstrative pronoun tells the correct one, because if you drop demonstrative pronoun , the meaning is not disturbed, as if you dropped (it) from: (Zaid was standing( ))(43).

From this text, it is clear to us what the Kufis want in approximation and the conditions for their implementation, as what is intended for them is: the implementation of demonstrative pronoun is an action that was and its sisters, so this situation needs a name raised and comment erected, as are these incomplete acts, but on conditions, as mentioned soon.

### **It is permissible to add the thing to itself if the two words differ**

The Kufic companions continued to add the thing to themselves if the word differed, that is: (Adding the munut to its adjective, and vice versa), that is towards the saying of the Almighty: (And the evil plot does not apply except to its family) (Fatir/Verse 43), when he said: ( (The evil plot), which is Shirk. And the

deception was added to the deception, and the deception is one of the deception, as it was said: ( This is the right of certainty) (fact/ verse 95)It was said: This is in the reading of Abdullah: ( And a bad deception), and in this is the fulfillment of the saying that we said that the deception is in the meaning of the deception, and it was read that the deception is not the deception, and Hamzah with a low-motivated deed, and it was read the deception and Hamzah with a hamzah and the sedation of Hamzah; the impairment of both of them is that the movements are not in that, then the deception, and it is the deception of the deception of the deception, and it is the deception of the deception of the deception , and it is not the deception of the fathers (103) )<sup>(44)</sup>.

And what went to him and others are subject to the consideration of the researcher, as he went to (the evil) is not (the deception); so the deception is of two types: a deception that is praiseworthy as in the Qur 'anic text , and a deception that is bad, and it is what is stated in the saying of the Almighty: (Nor does the deception of the evil deception come to the people) (Al-Fatir). He also said in the article of the Kufu 'in in the interpretation of the saying of the Almighty : (We have established gardens and loved the harvest) (Q/Verse 9), when he pointed out that: (Love is the harvest, but added it to himself, as they said: (The truth of certainty<sup>45</sup>), and as they said: Mosque of the mosque, and so on) ( ), and in the interpretation of the Almighty saying: (The evil is the bad, and the bad is the evil), so he added to himself to the difference of the word <sup>(46)</sup>, and the gold of the Madi, as well as <sup>(47)</sup>.

The researcher believes that these additions in the Kufic are intended (dilution), and it is noted that the leave of the Kufic to add the muntah to its own adjective, is that it is made by analogy to the appearance of the Quranic text, and what came in the words of the Arabs, without clinging to interpretation, and this is a stylistic appearance that came a lot of overflow in the Quranic use, from it is saying : (And they are arguing in God and it is the severity of the right language confirmed by the Holy Quran, and perhaps this use is recommended to expand; (Thunder/Verse 13), so (the call of truth) from the addition of the described to his adjective, and Suppositions : To God is the right call, and therefore the addition of the prohibition to his adjective is the use of correct language confirmed by the Holy Quran, and it is recommended to be used; In addition to certain names, it is forbidden to be used. 48

This use is certainly and manifestly, and the evidence for this is the words of the Almighty: ( And wait for you circles on the circle of evil and God is Hearing and Knowing) (Repentance/Verse 98), Adding Ma 'ut: (Circle) To the epithet: (Bad), but it is on the face of the statement and affirmation, as if we said: Sun of the day, if the bad is not mentioned to know the meaning of the word of the circle<sup>(49)</sup>.

This usage may also be intended to signify (jurisdiction), as in the saying of the Almighty: (( They think that Allah is not right in thinking of ignorance)) (Al-Imran/Verse 154). (Thinking ignorance): From adding the described to the source



of the attribute, as in our saying: Hatem al-Joud, on the meaning: Hatem, who specialized in describing Jood, and it may be intended to indicate (praise), because if the Arabs praise something, they often add the described to the source of the attribute (50). "And say: 'My Lord has brought me into the entrance of Siddiq and brought me out of the exit of Siddiq.'"

Hence, we can say: The addition of the apostle to his adjective is a Qur'anic method comes for a semantic purpose: such as affirmation and statement; or for the purpose of jurisdiction, including the meaning of affirmation; or for the purpose of praise intended to affirmation, which is a likely apparent method, and in its interpretation is arbitrary and complex for the grammatical lesson.

It is also taken that the researcher did not mention in his research that the apparent predication is not limited to just standing on the appearance of the word, or just inferring the appearance of the text in deciding the grammatical judgments and weighting them, but the manifestations of predication on the appearance appear deeper than that, including but not limited to the following:

1-The distance from what is costing or arbitrariness in interpretation, Suppositions, expressions, or otherwise, Al-Shatibi said (T 790 AH): ((And the predication on the evident is an origin to which it is referred to by the cost of interpretation unnecessarily))(51). Especially with regard to the guidance of the Quranic recitations, which apparently violated some of the grammatical provisions of a team of grammarians, such as the documentation of some grammarians reading Hamza (and wombs) – by dragging - (52) that the wow of the oath, and that it is dragged by the oath(53); but they went to such documentation to escape from kindness to the dragged conscience without returning the neighbor; and also going that in the oath it is a warning of its relevance; And that it is from God in a place(54).

This is a saying that worships the rhythm of speech, as Ibn Attiyah says (55), as the interpretation of this reading is not sympathetic to conscience, which brings out the speech from its eloquence, so it is not turned to him, as Abu Hayhan says (56).

And the predication on the apparent is first as understood from the words of the young man (T1206AH): (As for what was said: The wow of the oath is not kindness, so it is not apparent, although if the oath of the request is in his saying: Fear Allah, and the answer to him is that the oath of the question is only with the pestilence, as said by Al-Radhi and others, and if the oath of comment is deleted, his estimation: And the wombs are aware of what you do, as said, it was an increase in fatigue))(57).

-2 Respecting the audible, and presenting it to other grammatical assets; because hearing – in predication on the evident – is preceded by other evidence, but other grammatical evidence is based only on hearing, and if the hearing is not, the analogy corner (58) is paved; because the analogy is derived from the hearing itself(59).

Therefore, if it is true to hear – as was quoted from Ibn Aldaiee(T680 AH)

- it is not turned to analogy , so there is no meaning to analogy except to know the words of the Arabs, so if the word is proven, then any meaning of analogy (60).

Also, analogy is not considered except where it is not opposed to hearing, and if it is opposed, follow the hearing, and leave the analogy , and this is a fundamental rule (61).

3-Expanding on the people of the language, facilitating them, and alerting them to the flexibility of the language, because in the approval of such compositions - a predication on the apparent without cost of interpretation, and with certain controls - enrichment allows the speaker to choose the compositions he wants, away from the suspicion of making a mistake.

4- Taking care of what is measured and chased, the meaning of predication on the evident is not neglecting the principles followed in the analogy , and not following the principles of the Arabs and the doctrines of the Arabs, in terms of analogy on the chaser without the anomaly, and carrying at most, and resorting to grammatical standards, the measure is not what the Arabs said, but the scale is the criterion extracted from following the words of the Arabs as many chased often, there are external evidence 62contrary to the grammatical standard, such as the assertion of (Lane) (), and the erection of (Lam) () (), and entering the preposition on the act (), and other evidence that if needed, it would cause some kind of disruption and contradiction between grammatical standards, not appearing it, but rather it should be resolved from the criteria, and the meaning of the conflict, which is necessary to say (), and this is far from the meaning of the conflict ().63 6465

### **Second: The predication of the meaning:**

It is defined as: expression in the meaning of another word, so it carries on that meaning, or that the single word has a meaning that contradicts its word, so it holds the word on the meaning without the word (66).

Although Sibuyeh presented this phenomenon in a section: (The feminine, which falls on the feminine and the masculine, and its origin is feminine), but he did not declare the word predication , as he said: ((If you come with the names that indicate the number, you make the section feminine in the triangulation to nineteen, and that is your saying: He has three male sheep, and he has three shahs, so you do it on the original; because the shah has feminine origin, even if it falls on the masculine))(67). Ibn Jinni said (d392 AH): (Know that this explanation is a gore from the Arab world far away, and a doctrine in which the Qur 'an and the eloquent speech are scattered and systematized, such as the feminization of the masculine, the masculine noun of the feminine, and the perception of the meaning of one in the group, and the group in one, and in carrying the second on a word that may be the first, originally that was the word or branch))(68).

This phenomenon is not beyond the reach of modernists as well, as some

of them considered one of the most important methods of interpretation, which discusses the structural violation of the rules of quantitative and qualitative conformity<sup>(69)</sup>, and that it is a treatment for every violation between the phenomenon of pronunciation and Suppositions , or between the spoken phrase and the rules <sup>(70)</sup>.

In general, the phenomenon of (predication on the meaning) is one of the diachronic that the ability and the Arabic linguistic pedigree are accustomed to, and it has its presence in the minds of Arab scholars and the studies of researchers as well. One of the studies that saved the research of this phenomenon among the Kufis in particular, is what the researcher Rafid Mushar Saidan addressed in his research marked with (predication on the subject in the book (with the meanings of the Quran) for the purpose of (T207 AH)), as Al feraa are among the first linguists who turned to this phenomenon, and many Quranic verses have come out according to it, and this phenomenon is characterized by having several forms and forms; then Al feraa benefited from it in directing a sentence of the Quranic script that did not conform to the grammatical and grammatical rules, and the meaning of what the researcher says in his instructions:

### **The predication of the masculine noun on the feminine noun**

Al-Faraa pointed to this in his interpretation of the saying of the Almighty: The mercy of God is close to the doers of good (Al-A 'raf: verse 56), and the researcher initially stated that in guiding Al-Faraa - on what will be mentioned soon - what indicates a careful analysis in the door of expansion and transgression in speech <sup>(71)</sup>.

Then he explained that the word (close) in other than the Holy Quran must be a word (close), but it was modified from that as a predication on the meaning, noting that mercy came with several meanings, including: Forgiveness, forgiveness and others, which is a masculine noun , and these explanations have appeared among non-one of the linguists, and as follows:

When Al-Farra said: ((If the relative means distance, he is remembered and feminized, and if he is in the sense of descent, he is feminine without difference between them, and it is said: Your home from us is near or near)<sup>(72)</sup>. That is, if the comment , or the description of the feminine, if it is about a masculine noun , then the word (near) is remembered, and it is said: "So-and-so is close to us," and Al-Akhfash mentioned that what is meant by mercy is: rain, because it has provided what it requires, so the masculine noun is loaded on it.<sup>(73)</sup>

Al-Zamakhshari believes that the reason for the masculine noun in the word (mercy) is that the word (near) is an adjective of a descriptor deleted, that is: something close, which is based on the deletion of the adjective and the establishment of the descriptor in its place<sup>(74)</sup>, and the reason may also be that the word (near) on the weight of (Fa 'il) in the sense of the source, and the

source on this weight is obligatory to remind, even if it comes comment for a feminine, and close: a source that uses the use of names; therefore, it is permissible to come a masculine noun despite the fact that it is comment for a feminine, and whatever the meaning of the word, it has been proven that the masculine noun is necessary if it is in the sense of the source or it is in the sense of the effect<sup>(75)</sup>. Perhaps the additive was a feminine, so he gained the masculine noun from the added masculine noun , with the condition that preceded, compassion, a feminine word gained the masculine noun by adding it to Allah Almighty, and if the additive is not correct to delete and dispense with it in addition to it, then it is not feminine, so it is not said: It came out of a boy of India, as it is not said: India came out, and it is understood from him that he came out<sup>(76)</sup>.

### **The feminization of the masculine noun**

This issue is one of the issues of restoring the original to its sections, and from the Quranic texts that Al fraa came out accordingly, saying: It is the one who created you from a single soul and made her marry her to inhabit her (Al-A 'raf/Verse 189), as he said: (((One); because the soul is female, and if it were from (one soul), it would be right, it would go to remind the man))<sup>(77)</sup>. Abu Hayyan also said in the verse: ((He said: (Lisqan), so he remembered after what he feminized in saying: (One), and: (Including her husband); carrying the meaning of the soul; to show that the intended Adam)<sup>(78)</sup>.

The researcher tracked what Al-Faraa mentioned, and he said: ((And what is taken on Al-Faraa saying: (It would have been right); because the Quranic text is correct in every case, and the failure to interpret Al-Faraa; Because the Quran cannot be interpreted grammatical rules that were developed for educational purposes, and God knows when it was amended from one version to another))<sup>(79)</sup>.

### **Expressing the singular word with the word "disobedient":**

from the texts that Al fraa came out according to this type of predication, saying: Cast into Hell every stubborn infidel (Surah Q/verse 24). He said: (The Arabs command one and the people what the two are commanded, so the words of one ran to his companions)<sup>(80)</sup>. The researcher stated that the farra has agreed with manyof theGoi Yin<sup>(81)</sup>.

It seems to me that the verse is not a sign of meaning in anything, as there is no indication that the discourse is for one, and then it is moved to the twain, but the context of the verses that preceded the verse in question is going to direct the discourse to the twain, in the sense of saying: When the receiver receives from the right hand and from the right hand, and then it is moved to the twain (q/verse 17), and the Almighty says: Every soul has come with it a driver and a martyr (q/verse 21), and this verse is the nearest mention of the pronoun

of the pronoun of Deuteronomy in the return of them, i.e., the martyr and the martyr, from the first door, which is consistent with the grammatical rule that the conscience is closer to this, and from the other side of the disbeliever. If the intention of others was to call for these two intentions to come, then there was no call, but a direct order, indicating the presence of the two angels who will throw it, and if the transfer and the mind agree on what was mentioned above, the verse was not for predication, but the speech was the truth of the same bend.

### **Using the plural sound and meanings to refer to the singular**

The expression of the plural with the word one of the Sunnahs of the Arabs in her words, and there were words denoting the one, but they are used to denote the plural, and the grammarians also turned to this rhetorical approach, as they saw that the singular is more capable of plural; but it is placed for a purpose, which is understatement and abbreviation<sup>(82)</sup>. One of the verses that came out of Al fraa accordingly said: ((The polytheists would not have built the mosques of God as witnesses) (Repentance/Verse 17), when he said: (The Holy Mosque means alone, and the Arabs may have gone by one to the crowd, and by the crowd to the one))<sup>(83)</sup>.

As for Al-Zamakhshari, he mentioned that the verse contains two faces: ((One of them: to want the Masjid Al-Haram, but it was said: Mosques; because it is the Kiblaa of all mosques and its imam; and because every spot of it is a mosque, and the second: to want the sex of mosques))<sup>(84)</sup>. Al-Alousi said (T1270AH): ((Apparently, the wanted is something of the mosques; because it is an added collection, so it is general, and the Grand Mosque enters into it first, and the denial of the collection indicates the exile of each individual, so it is necessary to exile him from the individual appointed in the manner of metaphor, and some investigators chose him, and he expressed it in combination; because it is the Kiblaa of mosques; and its imam, who is headed to it, its niches ; so it is like its generality; or because each mosque is in one of its various aspects a mosque in relation to it unlike other mosques))<sup>(85)</sup>.

I have chosen what Zamkhari went to, that the verse holds both faces together, and I also do not see any contradiction in combining them; because all mosques are blessed and exalted, and the verse is absolute and does not concern each other. Therefore, it is noted that the blessed verse came with the word (Al-Jumu ') in particular, not individuals, so it included the Grand Mosque and the general mosques alike.

### **Footnotes**

<sup>1)</sup>) See: Al-Bayan and Al-Tabeen, Al-Jahiz (T255): 1/119, and the linguistic significance of the Arabs, Abdul Karim Mujahid:8-12.

<sup>2)</sup>) See: Semantic research in Avicenna stylistic study in the light of linguistics .. Thanks for the tip: 73.

- 3)) See: Characteristics of Ibn Jinni:1/33.
- 4()) See: The sentence in the Holy Quran, its pictures and its graphic orientation, Dr. Rabah Boumaza: 30.
- 5)) See: The genesis of the grammar of Sheikh Tantawi: 149.
- 6)) See: From the Grammar History of the Afghans:70.
- 7()) Assets as follows: 1/186, and see also: Appendix and Supplement: 1/315, and Al-Hama: 1/152.
- 8)) See: Genesis of grammar: 150.
- 9)See: Al-Kufa School: Dr. Mahdi Al-Makhzoumi: 287.
- 10)) Effect of predication on the apparent in the Kufic: Muhammad Yassin Shukri, Al-Mesbah Journal , No. 22: 119.
- 11)) The effect of predication on the apparent in the Kufic: Muhammad Yassin Shukri, Al-Mesbah Journal , No. 22: 120.
- (\* ) Kufic doctrine, see: Meanings of the Qur 'an for fur: 1/117, and the explanation of the detailed: 2/42, and equity: 2/183.
- 12)) The impact of predication on the apparent in the Kufic: Muhammad Yassin Shukri, Al-Mesbah Journal , No. 22: 122.
- 13)Al-Bayan Mosque (Al-Tabari Interpretation): 18/292.
- 14()) See: Clarification in the interpretation of the Qur 'an: 2/480, and the interpretation of the sea of science: 1/90, and the interpretation of brief: 1/502.
- 15)See: The Effect of Predication on the Apparent in the Kufic: Muhammad Yassin Shukri, Al-Mesbah Journal , No. 22, 122.
- 16)See: The Kufic grammar in the interpretations of the Qur 'an in the third, fourth and fifth centuries of migration (doctoral thesis), University of Kufa, Faculty of Arts: 38.
- 17()) Syntactic development: 83 (Braggstraßer, translated by Ramadan Abdel-Tawab).
- 18) ) See: The impact of predication on the apparent in the Kufic: Mohammed Yassin Shoukry, Journal lamp, No. 22: 122.
- 19)The Meaning of the Qur 'an for Al zajaj: 335/3.
- 20)) The problem of the expression of the Quran : Makki bin Abi Talib al-Qaisi: 2/324, and see: Brief: 2/287.
- 21)) See: Book: 2/416\_417.
- 22)) See: Clear paths: 2/324\_325.
- \* Poet: Yazeed bin Mufarg al-Humairi.
- 23)See: Meanings of the Qur 'an for fur: 1/117,138-139, and 2/177, and the explanation of detail: 2/42.
- 24)See: Equity in Matters of Controversy(103): 2/534.
- 25)The Guardian in the Science of the Hidden Book: 5/14.
- 26) Expressing sentences and pseudo-sentences: 115.
- 27)See: Arabic grammar and rules of its application: Dr. Mahdi Al-Makhzoumi :78 .
- 28) ) Consider: Fairness in matters of disagreement(Issue 103: 2/717, and Jokes in the Holy Quran: 146.
- 29) See: The problem of the expression of the Qur 'an, Al-Qaisi:1/102, andjokes in the Holy Qur 'an: 146, and the expression of the Qur 'an to Asbahani: 45, and the Encyclopedia of Arabic Language Sciences: Dr. Emile Badie Yaqoub: 2/165 – 166.

- <sup>30)</sup> See Morphological and grammatical issues in the interpretation of (liberation and enlightenment), Zainab Jassim. Research Journal Al Usta, Faculty of Education, Ibn Rushd, Volume 61, Issue 4: 364.
- <sup>31)</sup> Ibid: 411/3.
- <sup>32)</sup> See the brief: 2/295, and the detailed: 197, and improvised: 301-305, and the explanation of the detailed: 3/139.
- <sup>33)</sup> See: Explanation of Facility: 1/235, Appendix and Supplement: 3/169 .
- <sup>34)</sup> See: Appendix and Supplement: 3/169, and Help facilitate benefits: 1/178.
- <sup>35)</sup> Consider: Fairness in matters of disagreement(103): 2/721, and appendix and supplement: 3/169.
- <sup>36)</sup> See: Facilitation Explanation: 1/235, and Adequacy Explanation for Satisfaction:3/70-71.
- <sup>37)</sup> See: Detailed in the parsing industry:183.
- <sup>38)</sup> Studies of the style of the Holy Quran: 1/192-196.
- (\*) Kufic doctrine, see: The meanings of the Qur `an for fur: 1/231, and the rumors: 1/113, and the grammatical term: 133.
- <sup>39)</sup> The impact of predication on the apparent in the Kufic way: Muhammad Yassin al-Shukri, Al-Mesbah Journal , No. 22: 124.
- <sup>40)</sup> See: Al-Bayan Mosque (Tafsir Al-Tabari): 7/149, 12/85, and 26/6.
- <sup>41)</sup> See: Fairness in matters of disagreement: 2/521.
- <sup>42)</sup> Consider the definition of approximation: a study in Kufic: 237, and the terms Kufic: 94, and the glossary of terms Grammar and morphology: 247.
- <sup>43)</sup> Hamaaa: 2/71.
- <sup>44)</sup> ) Meanings of the Koran for fur: 2/371.
- <sup>45)</sup> (Clarification in the interpretation of the Quran: 4/125, and 10/105.
- <sup>46)</sup> See ibid.: 9/502.
- <sup>47)</sup> See: Interpretation of Disclosure and Statement: 7/249, 12/292, 295, and Interpretation of Jokes and Eyes: 4/158.
- <sup>48)</sup> () See: The problem of the expression of the Qur `an: 1/251.
- <sup>49)</sup> See ibid.: 1/334.
- <sup>50)</sup> See: Explanation of Satisfaction on Adequacy: 2/245-248.
- <sup>51)</sup> ) Healing purposes: 5/123.
- <sup>52)</sup> See: The Seven Readings: 535, The Meanings of the Readings: 1/290, and the Argument in the Seven Readings:58.
- <sup>53)</sup> See: Equity(Issue 57): 2/382.
- <sup>54)</sup> See: Ocean Sea:3/499.
- <sup>55)</sup> (See: Brief Editor:2/5.
- <sup>56)</sup> See: Ocean Sea:3/499.
- <sup>57)</sup> ) Footnote Al-Sabban: 3/171,and also see: Explanation of Adequacy for the Satisfied:2/336.
- <sup>58)</sup> See: Healing objectives:3/7.
- <sup>59)</sup> See : the will verses of in Surat Al-An`am, a statistical grammatical study: Mayasa Walid Taha, research by Al-Ustaz Journal, Ibn Rushd Faculty of Education / University of Baghdad, Volume 61, Issue 4, 2022 AD.
- <sup>60)</sup> Quoted by Shatby in The Healing Purposes: 5/309.
- <sup>61)</sup> See: Nunnation in the Holy Qur`an: A deliberative Approach: Wathiq Ghaleb Hashem, research in Al-Ustaz Journal, Faculty of Education, Ibn Rushd / University of Baghdad, Volume 61, Issue 4, 2022 AD.

- <sup>62</sup>) ( See: The singer of the pulp for the books of arabes: 375.  
<sup>63</sup>) See: The Jinn Al-Dani in the letters of the meanings: 266.  
<sup>64</sup>) Consider: Fairness in matters of disagreement: 1/92.  
<sup>65</sup>) Healing purposes:6/ 181.  
<sup>66</sup>) See: Predication on the meaning in Arabic 41.  
<sup>67</sup>) The Book of Sibwayh: 3/561-562, and also see: Grammatical interpretation by Ibn Hisham al-Ansari: 153.  
<sup>68</sup>) Characteristics: 2/413.  
<sup>69</sup>) See : The Origins of Grammatical Thinking: 351.  
<sup>70</sup>) See :Grammar and connotation 106.  
<sup>71</sup>) See: Predication on the meaning: Rafid Mushar Saidan, Al-Mesbah Journal , Issue 23: 156.  
<sup>72</sup>) Meanings of the Qur `an: Al feraa 1/255.  
<sup>73</sup>) See: The meanings of the faintest Qur `an: 1/327.  
(1) See : Scout: 2/107.  
<sup>75</sup>) See: Arabic Lessons Collector: 1/77.  
<sup>76</sup>) See: Sufficient explanation 2/215.  
<sup>77</sup>) Meanings of fur: 1/252.  
<sup>78</sup>) See: Ocean Sea:6/10, Pulp: 8/84.  
<sup>79</sup>) Predication on the meaning: Rafid Mushar Saidan, Al-Mesbah Journal , Issue 23: 157.  
<sup>80</sup>) See: Meanings of the Qur `an: Al-Farra: 3/78-79.  
<sup>81</sup>) Viewed by way of representation: Al-SahibJ: 2019, Philology and the secret of Arabic : 303, and the bet:  $\frac{3}{4}$ , and proficiency: 3/117, and Al-Mizhar: 1/330, and predication on the meaning: Rafid Mutashar Saidan: 59.  
<sup>82</sup>) See: Predication on the meaning: Rafid Mushar Saidan, Al-Mesbah Journal , No. 23: 164.  
<sup>83</sup>) ) Meanings of the Quran: Fur: 1/426.  
<sup>84</sup>) Detector 2/178, also see: Downpredication Milestones: 2/274 and Downpredication Perceptions: 2/81-82.  
<sup>85</sup>) The Spirit of Meanings: 10/64.

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