

Grammar thumb In the Qur'anic text (similar in grammar)

Ahmed Khudair Abbas Ali

*University of Thi-Qar/ Collage of Arts/ Arabic Language
ahmedkhudair@utq.edu.iq*

Abstract:

The grammatical lesson was not free from dealing with the ambiguity, as it was mostly represented by ambiguous words such as the sign noun, the relative noun, and metonyms, and the thumb that is indicated by the distinction, or the ambiguity of the letters of meanings (or, either), and this research came to study the grammatical ambiguity in the Qur'anic text on the other hand and a different aspect, as he dealt with the definition of the term and then studied the most prominent manifestations of grammatical ambiguity that causes the lack of clarity of meaning, which makes the text fall within the framework of the similar (grammar).

Meanwhile, it was necessary for us to point out what we think is the purpose and intent of the occurrence of this ambiguity in the Qur'anic text because it is a sacred text that is not devoid of intentionality.

Grammatical thumb in the Quranic text

Introduction:

The language of communication should not be unclear, as it was developed in order to convey what the sender wants to the receiver. It differs in the literary text, as its language is a high language that may not be clear and may sometimes be subject to some ambiguity and ambiguity for the recipient.

As for the Qur'anic text, it is a sacred divine text. If ambiguity falls into it, it is intended and not accidental, in addition to the fact that the Holy Qur'an itself declares that some of its verses are firm and some of them are similar. And the similar carries more than one interpretation or is unclear, and the latter inserts the text within the framework of the ambiguity. This research is to stand on the manifestations of this ambiguity and its causes, so it came to five axes that represent the most prominent of those manifestations.

And since the Noble Qur'anic text is a divine text issued by the All-Knowing, Wise, then there must be a purpose and an intent for the grammatical ambiguity occurring in it, we may or may not realize them. That is why the research tried to reach a part of those aims and objectives, we ask God to be successful in them to what is right.

Thumbs in language and terminology

It was made clear in the language dictionaries that the ambiguity of the matter is that which is suspected so that its face is not known, and an obscure path if it is hidden and not clear, and an obscure door is that which is not guided to open, or how the matter is not understood(1), The orbit of the linguistic meaning of the thumb is suspicious, closed, hidden, vague, or unclear.

In this sense, the grammatical use of the term (thumb) by the ancient grammarians, as it was associated with many uses and connotations, from the use of what is ugly for his thumb, as in the scar because its structure is to mourn with the most knowledgeable names, and to be specific and not ambiguous, if you say: (And his legs and oh his two men) He was ugly to Hebron and Yunus(2), Al-Khalil justified it by saying: "It is only ugly because you were ambiguous. Don't you see that if you said: And this is it, it was ugly, because if you mourn, then you should mourn with the best of names, and to be singled out and not ambiguous, because the scar is on the statement."(3).

The chapter on the condition is built on the thumb, so if you say: (Whoever comes to me has a reward), then the thumb is located in the action and the subject together, and if you say: (If Zaid

comes to me, he has a reward), then the verb is ambiguous; Therefore, if you say: (the one who comes to me) and you want it specifically, there is no ambiguity in it at all, because the relative is specific, and the verb is based on the certainty of its existence, so it is devoid of the thumb at all, so it is different from the condition, so it is not permissible to enter the fa, so do not say: (He who comes to me has an award). If you want a special(4), The entry of the Fa on the news (which) and its non-existence is due to the indication of the ambiguity in it, the presence and the non-existence. Likewise, the use of the conditional “man” is due to its ambiguity. Abu Al-Baqa’ Al-Akbari said: “Since “who” was for the general and in general an ambiguity, it signed a condition due to its resemblance to “if” in this sense.(5).

And the meaning of the thumb was linked to the meaning of wonderment when Sibawayh said: “If you say: (Waha) you have been amazed and vague, of what things the man has wondered about, and which species you marvel at him.(6), It was also linked to the indication of glorification and veneration, so when the ambiguity in the ambiguity of the disappearance of the mind every doctrine, became among the benefits of omission the indication of glorification and glorification.(7), And among the things that have a great impact on the soul is that a thing comes vague and then explained. Al-Radi said: “In the vagueness of a thing and then its interpretation, a great impact of that thing in the soul is in the soul.(8), Therefore, he saw that the intent of coming up with the pronoun of the matter is ambiguous, then explains the glorification of the matter, and the exaltation of the matter (9), Because the pronoun of the matter is vague, it cannot be confirmed or replaced(10), In addition, the grammarians observed the intent of ambiguity on the listener as one of the purposes of deleting the subject of the verb when building the passive (11).

Other than that, we find that what was mentioned of the term ambiguity in the grammar lesson has two aspects; There is a positive side and a negative side. The positive side is what they have observed, which is intended to be ambiguous, or gives the text a thump, or it is a word that carries a thumb by itself. Rather, the pronunciation may be so deep in the thumb that he does not recognize the severity of his thumping, and from the latter (other than a

proverb, only a semblance..(12), The intensity of penetration into the thumb prevents the noun (when) from acting (13), ((And the objectionable (what) may add to the ambiguity of what we say: (Give me a book)).

The grammarians called a class of names the term ambiguous, and made them from knowledge, and this seems strange at first glance, so how can the ambiguous be knowledge?! But it is not surprising if their intent becomes clear by ambiguity, for the latter is a term that includes the denoting noun and the relative pronoun (14), And the ambiguity of these names is the correctness of their application to everything, so there is no specialization for them, which is what Ibn al-Khashab explained in the name of the reference by saying: “It is not referred to by something, so it is limited to it so that it is not suitable for anyone else. Do you not see that you are as you say: (The Zaid), She says: (The Amr)?! Rather, this name is transmitted in reference to the different species and the different genera; She says: My horse, my spear, and my dress... So the name of the sign, as you can see, falls on these different variants, and it is not specific to one of them without the other, and this is the reality of the thumbs(15). This means that the nominative noun needs the sensory reference to the referred to, and the connected noun needs the connection in order for it to be from the knowledge, and for this reason Al-Radi said: “It is called ambiguous, even if it is knowledge because the noun of the reference without a sensory reference to the referred to is ambiguous to the addressee, because In the presence of the speaker, things that are likely to be referred to, as well as the connectives, without the connections, are ambiguous to the addressee.(16). “((These nouns do not complete their significance by themselves, as they lack what clarifies them, and it is no secret that their ambiguity is when they do not come in a specific text or structure, meaning that they are ambiguous outside the context, so if they are cast in a text or composition, then this means that they have acquired what It lacks it, so it is not ambiguous at that time, and then it came back from the knowledge, and accordingly this ambiguity is not from the grammatical ambiguity except what the link has been deleted from it in order to glorify it, as Al-Ajaj said:

After the *latya* and the *latya*, which if the souls blamed them, they would apostatize(17).

The same is said in what is described with the thumb (18), Like numbers, quantities, and others, which are nouns denoting an unspecified, just as the noun of the sign is suitable in its occurrence on everything and needs what it clarifies, so are these nouns. He shows it as the needs of the ingredients.”(19).

“(The number, for example, is only mentioned to show an enumeration, not an enumerated one, but its premise is to combine with that which shows the counted one, and it must be omitted. If it was omitted in the example of our saying: (How many books did you buy? Then you answer: four), then the counted is omitted to indicate the preceding context.

Such names (what the grammarians called vague names or described them with thumbs) are vague - as we mentioned - ambiguity before the expression and outside the context, where there is no syntax or structure, and they are in context or expression clear if they are not intended to be ambiguous. On the contrary, it is not with the letter (or), as it may mean the ambiguity on the addressee in your saying: (Zayd or Amr came to me) and you know who is coming, and from him is the saying of God [Sheba: 24](20).

Likewise, the meaning of the letter (either) in the example of your saying: (Either Zaid or Amr came to me) and you know who will come, and from it is the Almighty’s saying (21), The speaker means by mentioning (or) and (either) the thumb on the addressee, which is one of the meanings of these two letters.

This is in addition to what we referred to of the ambiguity in the conditional structure and when building the passive.

As for the negative side, it is what they saw of removing a vagueness in a word or in a meaning in the structure. The vague words that we mentioned in the first direction need something that removes their ambiguity in the context, and this benefits several parts of the structure, including the distinction and the situation as both are mentioned for the statement and raising the thumb. Distinguishing raises the thumb in a sentence or singular by stating one of its possibilities, such as - from what happened in the sentence - your saying: (Have a good soul) and the Almighty’s saying: “And the head

became gray” [Maryam: 4], and its example in the singular is (I have a *manu’n* of honey). And (I have twenty dinars) (22). So your saying: (I have twenty) is possible for different types of plurals, so if you add: (a dirham) or (a dinar), you have removed that vagueness, and by mentioning it it becomes clear what was ambiguous hesitation, and the same is the case when the thumb is raised in the form, and if you say: (Zaid came), It is possible that he has attributes, so when you said: (riding), you made it clear, and removed that thumb.(23). The adjective removes an ambiguity in the descriptor, so Al-Radi said: “(What raises the thumb) is a genus in which distinction and other things are included, such as the adverb, the adjective, and their likeness” (24), In your saying: (A tall man came to me) the word (man) which is vague in the situation, is valid for every individual of the men, and by mentioning an attribute of him that is distinguished from those who oppose him, and in the aforementioned sentence he is distinguished by (long) from (short) (25), The mention of the adjective here removed an ambiguity in the descriptor by specifying it, and for this reason Abu Saeed Al-Sirafi said: “The meaning of the epithet is that it is the specialization of the same adjective and its exclusion from the ambiguity” (26). And other than what they referred to, the affirmation that “the thumb is lifted from the same followed by the relation, and the thumb is also lifted from what may be illusion in the relation” (27), and (the) which is included in the indefinite (28).

Hence, the expression in this direction is free from ambiguity and lack of clarity in some parts.

These two trends represent most of what was mentioned about the term ambiguity in the grammar lesson, and it became clear that what they meant by it is the concealment of the meaning or its lack of definition and the lack of clarity or ambiguity of the significance, and it is close to the orbit of the linguistic meaning if it is not the same. , with the permissibility of its movement and its prevalence in dissimilar individuals, and its need for identification, interpretation and clarification of one of the connotations that remove the ambiguity”(29), and another defined it as “the invisibility and lack of clarity of the connotation arising from the possibility of the single word or the combination of two or more connotations, and neither of them or of them comes to mind

Something, because of the prevalence and lack of significance, or the speaker's intention to hide the matter from the recipient" (30).

The grammarians used the term "ambiguous" according to what we referred to from the names, but they did not use the term "ambiguity" as a general term, so their use of it was mostly linguistic, and then Dr. It is used only to denote the ambiguity of the meaning in the adverbial clauses and the distinctions" (31), What seems to me that the linguistic use of the thumb by grammarians is what led one of the scholars to be wrong in his opinion, that they often confuse the thumb - after it is a term - and words similar to it, such as confusing it with ambiguity or generality (32), because the summary: "Intending to speak in a way that can be things. Multiple »(33), and for this we find from the grammarians who say: "The ambiguity: the generality and it is against the clarification" (34).

And if the vagus is closer in its concept to the general than the confusion, then the confusion means that the unintentional is understood, so your saying: (Moses helped Jesus) is understood from it that Moses is the one who helps and it is not intended if you want Jesus to be the one who gives precedence to the subject, and this is rejected by grammarians. Because he put the meaning on the recipient, and therefore they obliged to preserve the rank in such an example for the security of confusion (35), and for such confusion was defined as "to precede the understanding of the speaker (36) that is not intended, or for the recipient to understand the intended and others not with the intention of bearing their will both" (37), One of the researchers separated the distinction between these terms, so he mentioned it again (38).

And if that is the ambiguity according to grammarians, then it is different for the rhetoricians, as it is "that the speaker says words that have two opposite meanings, one of which is not distinguished over the other, and he does not come in his speech with what will happen later on, but rather intends to vague the matter in both of them" (39), which is What was marked by the al-Badi'i thumb, and al-Sakaki and those who followed it called it a pun (40), then this thumb is only in useful compound sentences, so it is not in vocabulary, and it is specialized in the arts, such as praise and satire, but it is not understood from its words praise or satire, but its

word is valid for both, as saying The poet in a one-eyed tailor named Amr:

Amr sewed Qubaa for me, if only his eyes would be alike

So they explained the meaning of praying for him by praying for him (41).

Hence, the concept of ambiguity according to grammarians is intended by the speaker at one time and not intended at another time, and in the terminology of the rhetoricians it is only intended by him.

The researcher sees that from the grammatical ambiguity what we find in grammatical issues where there is a multiplicity of the Arabic face in a place in the structure on which a difference and a multiplicity of meaning is based, so the text is one of the grammatical similarities as we will show in this research.

The ambiguity and the Qur'anic expression

The Holy Qur'an was not explicit in its expression in everything that was mentioned in it, as it contained many vague resources that lacked clarification and clarification regarding the mention of persons, places, times, and so on, and then some scholars singled out those ambiguities by authoring such as Al-Suhaili, Ibn Asaker and others and made it a science they called the science of ambiguities (42) Moreover, this ambiguity is something in which there is no room for opinion, so its reference is pure transmission (43), But when the Holy Qur'an intended to address the creation with elucidation and understanding, and to establish an argument against them, a question may arise in the mind when we see the coupling between the Qur'anic text and the ambiguity, and it is a question that the ancients asked and answered, so the Serafi replied by saying: And He was glorified over His creation, if He intended by addressing them to explain and make them understand to establish an argument against them with what was revealed, and He did not create any confusion in that? It was said to him: They were only engaged according to the extent of what was going on in their words of understanding each other, perhaps it was ambiguous to them in the news due to their inability to reach the facts of things and that they reach an approach from them, and the speaker may be confused by the lack of interest in detail, even if he is aware of the author of the act" (44), and similarly Al-

Zarkashi replied in his book *Al-Bahr Al-Moheet fi Usul al-Fiqh* (The Origins of Jurisprudence).(45).

And then the ancients monitored the purposes and reasons for the fall of the thumbs in the Noble Qur'an, and they summarized them as follows (46):

1. Dismissing his statement with another position.
2. To be famous.
3. Intention to cover him up to be more informed in his sympathy.
4. His appointment should not be of great benefit.
5. Warning in general and that it is not specific, unlike what had been specified.
6. Glorify him with full description without the name.
7. Belittling him with incomplete description.

For example, the failure to declare the person concerned in the Almighty's saying: "And whenever they make a covenant, a group of them rejects it. When you take a grammatical thumbs up on what's to come..

Grammatical ambiguity in the Qur'anic text

Language is based on performing the purposes that the speaker wants and communicating what he wants to the recipient. The eloquent is to avoid confusion in speech, and the eloquent is to perform the purpose in the shortest and most effective way. In the signification of (or) and (either), as the reference to it was passed towards (I rewarded Zayd or Omar), and the speaker knows which of them was rewarded, but he vaguely told the addressee, or the thumb may be intended to be demeaning, as this is with (what) in the example of his saying: (Give him something) or exaggeration like: (for a matter that prevails over who dominates) or diversification towards: (beat it somehow) (47).

And if this meaning is intended by those tools in one of its meanings, then the grammatical ambiguity may not be apparent in a specific formula or a special tool, as speech may become ambiguous from the grammatical side because of the syntactic structure of the sentence, in the example of your saying: (I looked at the clear

grammar book) such as this The sentence has two meanings:

1. To be (the clear) an adjective for (book)
2. To be (obvious) an adjective for (grammar)

And then Dr. Helmy Khalil saw that it is ambiguous what is in the example: (I walked for a long time), despite the correctness of the grammatical structure, but it is multi-meaning or ambiguous as it may have three meanings:

1. I walked a long way
2. You've been walking for a long time
3. His navel has been long

And he made the like of it in what the Most High said: "And Paradise will come close to the pious not far away" [Q:31], and His saying: "Glorify the Name of your Lord, the Most High" [Al-A'la: 1], and he counted me with the most common of all (Al-Abbar).(48).

And since confusion is a desirable thing, rather it is rejected by grammarians, as it results from poor expression or a defect in it, so the language avoids it. In the Noble Qur'an because it is a sacred book based on intentionality issued by the Mighty, the Wise, so if something ambiguous or multiplicity occurs in it, it is an intended vagueness or we are short of comprehension, especially since the ancients said: "The rhetoricians mean the vagueness if it suits the place"(49), and they saw that the Qur'an and the words of the Arabs may come on vagueness and lack of elucidation for purposes known to scholars of rhetoric (50), including what we mentioned above.

The grammatical ambiguity in the Qur'anic text may have purposes that we realize or do not realize, and from this it will become clear to us during the research that this ambiguity may mean the following:

1. Urging the recipient to investigate the historical impact and find out the facts.
2. Contemplation of the signs and provisions of God.
3. The Qur'anic reading that does not agree with the known historical fact has no valid basis.

4. It comes under the heading of “Difference between my nation is a mercy,” especially if it is in one of the verses of the rulings.

5. Expanding the meaning and the will of several meanings.

The meaning of the foregoing is that what we mean by grammatical ambiguity in the Qur’anic text (it is what the grammarians, Arabizers, and commentators did not affirm by directing it grammatically, which leads to a difference in meaning and it is not devoid of divine intention), and then we can name the places where the grammatical ambiguity falls in the Qur’anic text with: (The grammatically similar) because the grammatical meaning in it is not tight, then (every text may have more than one syntactic face and may have more than one meaning and is not confirmed by one of them) is a grammatical ambiguity.

Achieving this is that we find in the interpretation of the verses of the Noble Qur’an many places in which the syntax is multiple and its interpretation is multiple, which leads to a difference of meaning. Other than that, which leads to the ambiguity of the meaning to the recipients of the two opinions. Rather, those who say that one or more of them prefer one or more aspects without definitively or invalidating the other aspects, the meaning in his view has been ambiguous as well.

This means that the thumb is not available to those who see one aspect and meaning in the Qur’anic text, but as soon as he permits another aspect or sees the invalidity of another aspect and meaning, he has been exposed to the vague at that time.

The thumb may be represented in several manifestations or features that we can study through them as follows:

Polymorphism:

It is known that the text may have more than one directive, and the word may contain more than one parsing for various reasons, and then the meaning varies according to these aspects and it may not differ. :84-85] The first word (the truth) with the nominative has three syntactical aspects: The first: that (the truth) must be the beginning of its story omitted. My oath as it is deleted in (for your age, I will do), the second: to be a beginner and its experience mentioned is

the sentence (to fill.), and the third: to be news for a beginner omitted and appreciation: I am the truth or he is the truth (51), it is clear that the estimated meaning is different according to the interpretation of the vision.

The meaning may not differ in the case of the multiplicity of the syntax, because we see that the grammarians differ in the syntax of one sentence by withdrawing what they adopt from the principles and rules, for example if we say: (Zayd is reading), then the visuals express (Zayd) here as the beginning of his experience of the actual sentence, but the Kufics allow the parsing (Zayd) is a subject that takes precedence over his action, and this is based on the fact that the subject according to the Kufis may take precedence over his action, and this is not the case according to the Basrians, so the syntax differed and the sentence is one.

Hence, the first difference is from the grammatical similarity that leads to the grammatical ambiguity, as its meaning is not determined - which is what concerns us in our research - and the second is grammatically similar and does not lead to it.

Moreover, the multiplicity of expressions and the difference in it comes from several reasons, including the following:

1. Absence of the inflectional mark:

The syntactic mark does not appear on all parts of the structure. The syntax may be discretionary due to a defect in the end of the word, or because it is added to the speaker’s ja, or otherwise, or it is local because the word is built-in, or because the syntax part consists of more than one word, such as a sentence. The recipient has to look at other clues that help to reach the meaning, and it may result from this that the recipient reaches more than one meaning according to what he sees of clues and the principles he adopts; And then the meaning obtained is multiplied, and thus the meaning is not negated by it, so the grammatical ambiguity occurs at that time, including the absence of the Arabic sign in the built-in noun (who) in the Almighty’s saying: “...that is for them disgrace in this world, and for them is a great punishment in the hereafter(52) except for those who repent from Before you overpower them, then know that God is Forgiving, Most Merciful” (Al-Ma’idah: 33-34).

The sign made its position resonate according to the commentators between the nominative and the accusative, so on the nominative it is the beginning of its predicate (know that God is Forgiving, Most Merciful), omitting the return from the predicate, meaning: Forgiving, Merciful to them, and the meaning: But the repentant by the ability to them, God is Forgiving, Merciful to them, and on the accusative is excluded. of the warriors and the meaning: Their reward, which we have described, is that only the repentant will be forgiven(53). Then he said after that: "God is Forgiving, Most Merciful."

And it is not ambiguous if the interpreter (the receiver) sees one meaning, as was the case with Abu Hayyan when he said in "Except for those who repent": "It appears that it is an exception from the punishers, the punishment of the brigand, and if they repent before being able to take them, the consequences of the war will be forfeited from them." (54), the meaning for him is one and he has not seen another.

Likewise, it responds to the shortened name (Huda) in the Almighty's saying: "Pain * This is the Book in which there is no doubt, a guidance for the righteous" [Al-Baqarah: 1-2], as the commentators estimated two places in it; The nominative and accusative, on the accusative, it may be a subject of the subject (in it) or a predicate of the subject (that) or an implied subject, and on the accusative it is a state from (the book) or from (that) or from the pronoun in (in it)(55), and there is no doubt that the difference in expression here It results in a difference in the grammatical meaning, for the meaning of the case is not the same as the meaning of the subject matter or the predicate... and saying that it is permissible means the validity of the possibility of any of them, and this falls under the section of grammatical ambiguity.

2. Subscribe to the Arabic mark:

It is no secret that the Arabic sign may be common to more than one grammatical function. The meaning is far from definitively one of them, and that is what we find in the word (mercy) in the interpretation of the Almighty's saying: - The multiplicity of possibilities of parsing and the difference in the grammatical meaning did not prevent a section of the

commentators, as it reaches five sayings in its parsing, so it is likely to be (56):

1. Established in the case of the conscience in the messengers and appreciation: those with mercy.
2. Established as the object of (messengers) and made mercy for the Prophet, may God bless him and his family and grant them peace.
3. It is set as an effect for him.
4. Instead of (an order).
5. It is erected on the source, that is, We have mercy on you.

And this is according to the interpreter and the recipient of a ambiguity towards me, whether the probability is this number of faces or less than that, for the glass in (Rahma) saw two possibilities that it is present, on the meaning of merciful, mercy, and it may be an object of it, that is, We sent it down as mercy, that is for mercy. (57).

The matter is different from that if the opinion is odd, and the interpreter is certain with one saying, as was the case with Al-Akhfash among the earlier ones, then the accusative is according to him as the case (58), and likewise Al-Razi is one of the later ones, since the accusation is with him that (mercy) is an object for it (59), they do not have it in this place From the text there is a grammatical ambiguity, and it is not from the grammatical similarity.

The same is said in the Almighty's verse: "The path of those whom you have bestowed favor, not of those with wrath, nor of those who go astray." [Al-Fatihah: 7], when it was said in the word (other than) by preposition that it is a substitute or an epithet, and on the reading of the accusative, it is a case or an exception, cut off or on a pronoun (I mean) (60).

3. Absence of performance:

The linguistic text is the property of the one who says it. He pronounces it according to what is dictated by linguistic custom and the intended meaning, and the sender performs his phrases in a way that highlights what he wants to convey to the recipient of meaning.) For example, if the intonation disappears from her when pronouncing it, it is likely to be news about the coming of Zayd, or to be an interrogative and

appreciative: more coming? Or it is a sign of wonder and amazement, and what separates these meanings is the placement of a question mark or an exclamation point, or the absence of any of them.

And the Noble Qur'anic text is considered a written text, and yet it is devoid of punctuation marks or anything that clarifies the manner of performance except from the endowment marks that in some places have a prominent effect in distinguishing the intended meaning from the unintentional. And what they reveal" [Ya-Sin: 76], in which it is necessary to stop on the word (their saying) because the link makes the sentence "We know what they conceal and what they reveal." It is their saying that grieves him, so the sentence is the statement of God Almighty, the sentence being continued. "It is not prohibited that God knows what they conceal and what they reveal" [Al-Nahl: 23], and that is why the endowment became mandatory according to their saying, and the opposite of this prohibited endowment when it is necessary to stop in a specific place.

This is not the case in the embracing endowment, as it is permissible to endowment in one of two places, but not in the second, as in the Almighty's saying: On them) or on the word (sunnah), and the meaning varies with each endowment, for (forty years) is a circumstance of time that is related to (to wander) when endowing on (them) and it is a restriction for it, so forty years is the period of wandering, and when endowment is on (a year). The circumstance is related to (forbidden), which is a restriction for it, and forty years is the period of prohibition. And because the syntax is not definitive, and the intended meaning is not definitive in this place, it is one of the grammatically similar and falls within the circle of grammatical ambiguity.

Among that is what is said in the Almighty's saying: "O Prophet, why do you not forbid what God has made lawful for you? (61), and if there were toning, he would have distinguished between them.

The absence of the manner in which speech is performed and the concealment of its style may lead to a multiplicity of grammatical aspects, leading to ambiguity of the meaning of the text and placing it in grammatical similarities.

4. Multiple reading:

In many places of the Qur'anic text there are multiple Qur'anic readings, some of which may be related to the Arabic sign, as the sign differs from one reading to another, and this difference leads to a change in the meaning and its multiplicity due to the difference in the Arabic direction, meaning and grammar. Pharaoh, I was killed by Moussa and Quma to let them live in the earth, and your gods, will kill their sons and take care of their children and we are surrounded by Qaheron ([Customs: 127](62).

The accusative was explained with sympathy for (to make mischief), and the meaning: Do you leave Moses and his people to corrupt the earth and to leave you and leave your gods (63), and the elevation with sympathy for (would you apologize), and the meaning: Would you leave Moses and his people, and leave you and your gods, to make corruption in the land, i.e.: Would you divorce him with that? (64) .

It is clear that the difference in reading led to a difference in the meaning, and this is a grammatical ambiguity in the text, as the recipient fell between more than one meaning due to the difference in reading and its grammatical interpretation. What agrees with that meaning, and then the meaning is not ambiguous, and since what this eminent person said is not afraid of God Almighty and that the Almighty has revealed the Noble Qur'an in an Arabic language that reaches the eloquence that humans do not reach, and that the Qur'anic text is not devoid of intentionality in all its parts, the ambiguity The grammarian in this position and what is similar to that related to historical facts is for a reason, it is either to urge the recipient to investigate the historical trace and investigate the facts, or that God Almighty wanted this difference to occur as a matter of reflecting on the blessed Qur'anic verses, or that the reading that does not agree with the historical truth It is known to have no valid basis.

5. Multiple lexical meanings:

It is well-known that there are words that carry more than one lexical meaning, and among those words are what occurred in the Holy Qur'an, and we may sometimes find that the difference in the lexical meaning of the word has an impact on the parsing, and sometimes the parsing may depend on knowing the lexical meaning. Al-Samin al-Halabi, the owner of al-Dur al-Masun, stated before the word "kalalah" was pronounced in the

words of the Most High: and its derivation and the people's disagreement about it, then we return after that to its syntax, because it depends on what we mentioned" (65), It has several meanings for it, as it is "either the deceased inherited or the inheritor or inherited money or inheritance or kinship" (66), Hence, its expression had several aspects, amounting to five or more, according to its lexical meaning (67), and for this we had a more detailed pause in another research that can be reviewed ().

And in that there is a clear and obvious ambiguity, the reason for it may be from the aspect of "differing between my nation is a mercy," especially since the noble verse is one of the verses of the provisions, or it may be from the matter of reflecting on the verses and provisions of God.

6. Polytheism between Arabic and non-Arabic:

It is known that sentences are divided into seven cases where they do not have a place of parsing, and other seven cases in which they have a place of parsing, according to what Ibn Hisham established in Mughni al-Labib (69), The sentence may appear in a text in which several aspects are possible, and its syntax fluctuates between those cases, and based on its guidance, the meaning varies, and the text that includes such a meaning falls in the grammatical ambiguity, and from what was said in the Almighty's saying: "O you who believe, do not take my enemy and my enemy You treat them with affection, while they have disbelieved in what has come to you of the truth." [Al-Mumtahinah:1](70).

Two of them have no place in the syntax:

The first: It should be an explanatory sentence, explaining his saying (parents) and showing their allegiance to them.

The second: to be an appellate sentence, and the news resumes.

And two of the four sides of the sentence have an Arabic place:

The first: to be a state of the subject in (do not take), that is: do not take the casting of affection.

The second: to be an attribute of (parents).

Abu Hayyan objected to these two aspects that the adverb and the attribute are a limitation, and the restriction indicates that it is permissible for them to take guardians if they are not in a state of affection, or it is permissible if the guardians are not characterized by this description. O ye who believe, do not take Jews and Christians, some of them guardians and some of them, and those who take them from them, they are not guided by the oppressors ([Al-maeda: 51](71), Al-Samin Al-Halabi did not support the doctrine of Abu Hayyan here, he said: "What he said is not necessary because it is known from the legal rules, so they are not understood at all." (72).

We understand from Abu Hayyan's objection that al-Zamakhshari and those who say that the last two aspects or one of them are permissible either do not understand that the adjective and the adverb is a restriction that has an impact on the meaning and is excluded, or they are ignorant of the legal basis referred to by al-Samin al-Halabi and do not realize the contradiction with the aforementioned verse of Surat al-Ma'idah, or They dealt with the noble verse in isolation from this and that.

And we may find arbitrariness in Al-Halabi's saying, as it cancels out the effect of linguistic structures in giving meanings. If the case and the adjective are two restrictions, how can they not have a concept and do not oblige the text with their meaning, given what is known from the legal rule?! The more correct is either to say that the two aspects are not permissible to establish the legal ruling from another place, which is what Abu Hayyan saw, or it is said that they are permissible, so the noble verse is referred to by taking the legal ruling.

Perhaps the reason for all of this is what the text has in terms of syntax and ambiguity of its meaning, so it has become one of the grammatical similarities.

Therefore, the multiplicity of the syntactic facets leads to a multiplicity of meaning and its differences, and whoever sees that the meaning is multiple in one of the places of the Qur'anic text and is not sure of one of them, he has confused its meaning with him and has become one of the grammatical similarities.

Semi Sentence Attachment:

The semi-sentence (the adverb or the neighbor and the accusative) must be related to one of four things: the verb or what resembles it or what begins with something similar or what indicates its meaning. Related to it and a restriction to it, the circumstance is a temporal or spatial container for the relative to it, and the neighbor is a conductor that connects the meaning of the relative to the object and restricts it to it(73), and then the meaning differs if it differs in what is related to the semi-sentence and makes them ambiguous if they are ambiguous to the recipient.

And from that neighbor and neighbor (in the life of this world) in the Almighty's saying: "And among the people is he whose words you like in this world's life, and God bears witness to what is in him" [Al-Baqarah: 20].

It is suitable for it to relate to (saying) or to (you like), so the meaning on the first is what Al-Zamakhshari said: "You like what he says about the meaning of this world, because his claim of love in vain seeks one of the fortunes of this world and does not want the Hereafter, as is meant by true faith and love. The truthfulness of the Messenger: His words, then, are in this world, not in the Hereafter. The meaning of his attachment to "You like"(74) is that his saying is sweet and eloquent in this world, so he likes you, and you do not like it in the Hereafter, because the situation exhausts him and affects him with aphasia and accent, or because he is not authorized to speak, so he does not speak until you like his words (75), so the difference of meaning is clear due to the difference in relation to it.

And like that we see in suspicion of the envelope in the verse:). On the Day of Resurrection, and indeed after it (it will separate) meaning: it will separate you on the Day of Resurrection (76), If the place of the endowment was known, the meaning would be clear, for the first is supported by the endowment on (the resurrection) and the second is supported by the endowment for (your children).

This means that the uncertainty of what is related to it and the difference in interpretation of the meaning because of it is from the grammatically similar and what clouds the meaning with ambiguity, and perhaps the validity of the attachment of the circumstance to

two different factors such as the attachment of the preceding circumstance (on the Day of Resurrection) to what is before and after it. The circumstance here is conflicted by the two verbs, he said: "And (the Day of Resurrection) is a circumstance that is disputed by both the verb (it will not benefit you) and the verb (separate you), as it is not necessary for the workers to precede the disputed object if it is a circumstance because circumstances precede their factors" (77), and for his insistence on This meaning we find answers to those who reject the dispute in this place that the circumstance is related to the aforementioned verb and the delayed verb has an estimated circumstance similar to it indicated by the aforementioned (78), and accordingly, whoever says that the circumstance may be related to one of the two verbs and did not specify one of them, he has the ambiguity, but whoever saw What Ibn Ashour saw of the two verbs conflicting in the same circumstance, he has no ambiguity.

Multiplicity of significance or function:

The utterances of the language do not comprehend their meanings if one utterance expresses one meaning that does not transcend it to another. Therefore, the language seeks to comprehend the unlimited meanings with limited words by loading the single utterance with more than one meaning (79), Hence, we find that lexical words often have more than one meaning in linguistic dictionaries, and what determines their intended meaning in the text is the context, and like lexical words, some tools carry multiple functional meanings determined by the context as well. Nominally, it can be an interrogative noun, a conditional noun, or otherwise, and waw can be an emotion, an oath, an oath, an appeal, or something else, and the emotion alone has several meanings, and so on. We note this multiplicity clearly when reviewing the books of the letters of meanings. And non-linguistically it is what helps to determine its meaning, especially if we remember what the letter is known by as "what came for a meaning in something else." But if some clues are absent and some elements of the context are not present, the meaning of the tool may be suspicious and the meaning will be ambiguous, for example who said: (What do you know about the matter) It is not known whether he is asking who informed the

addressee of the matter, or does he mean to deny that the addressee is made aware of the matter, so it is possible (what) question and denial due to the absence of intonation if the phrase is written and the absence of other context elements, and this is only from the grammatical ambiguity.

Hence, we find many verses of the Noble Qur'an in which there is a multiplicity of look at the instrument and differing in its meaning, from that lam in the present tense, as it is lam of reasoning, lam of ingratitude, lam of command, extra for strengthening or something else. The verse :) I saw the month of your month and he was sick or on the travel of one of the last days God wants you the left and did not want you hard and to complete the kitten and to prepare God on what the Hdmkm and you thank you [Al-Baqarah: 185], the commentators said about it three sayings (80):

The first: that it is included in the object of it and it is superfluous, as in your saying: "You struck Zaid" and his saying: "They want to extinguish the light of God" [Al-Saff:8], and it is estimated (that) after it, and the meaning is as if it was said: God wants ease for you and He wants you to complete the number. That is: to complete, for it is dependent on ease.

The second: It is the lam of the explanation, despite the difference in saying about the effect and the resulting meaning, this lam may be a cause of an omitted one that is estimated before or after it, or it may be a cause of the verb mentioned before it (willing), and the meaning is one of the following: (And to complete the number of doing this) or (God did that; to make it easy for you and to complete it) or (and to complete the waiting period he granted you this license) or (God wants such and such for you to complete) or something else..

The third: it is the mother of the command, and the waw is the conjunction of a sentence upon a sentence by the conjunction of an imperative sentence on a declarative sentence, so it is a matter of camel sympathy.

It is clear after this that the meaning differed according to the type of lam, its function, and the appreciation that this leads to.

And not only that, but the tool may differ in its meaning in the same use, as the name (I) is likely to have the meaning of (how), (from where) or

(when) (81), And the possibility of these meanings may enumerate the assessment of their meaning in the Qur'anic text, which leads to the difference in the semantic meaning of the noble verse, as it was explained in the interpretation of the Almighty's saying: Intercourse with the wife may be spatial, temporal, or qualitative, and this is due to the directiveness of the meaning of (I am), so the interpreters and jurists differed in the significance of (I will), despite the existence of a temporal exception from this launch in the previous verse by saying, the Almighty: "So separate from women." menstruating women, and do not approach them until they are purified" [Al-Baqarah: 222] and the spatial exception is understood from his saying: "Your women are soil for you, so go to the possibility of the tasks mentioned in Al-Baqarah: 22. Especially since each of the meanings of "I" mentioned has a corresponding instrument that it performs as we referred to above, and perhaps the inclusion of "I" in this place I want to expand on the meaning and intend all of those meanings, which is what the author said. R. Fadel al-Samarrai, he said: «What is meant by God knows all these meanings, you have the right to come to your wife from wherever you want, how you want, and whenever you want, as long as that does not contradict the law of God. The purpose of going back to (I) is to expand and increase the meaning, instead of repeating several expressions to benefit from all of these meanings, he collected them in one word, and God knows best"(82).

Deleted rating:

The origin in the language is the mention of the parts of speech according to the original structural structure, and the omission is different, and it is more eloquent than the dhikr and the courage of Arabic, but the omission must have evidence that indicates the difference in the type of evidence, and the synthetic structure may sometimes predict the presence of an omission in speech, but it does not It is depleted with the appreciation of the deleted in which it leads to a thumb in the meaning of the meaning of the grammatical similarity, and such is not dear in the Quranic text. 3-6], the presence of the verb (you know) in the sentence structure without mentioning the object or related to it made the interpreter (the receiver) consider it omitted and estimate it, and then differed in its estimation in

the two verses and summarizing what they estimated in the two sentences on what Al-Qurtubi mentioned as follows (83):

1. No, you will know the consequence of this, then no, you will know, because it is a warning after a warning.
2. No, you will know what torment befalls you in the grave, then no, you will know in the hereafter if the torment befalls you, then the first is in the grave and the second is in the Hereafter.
3. No, you will know upon inspection that what I have called you to is true, then no, you will know upon resurrection that what I promised you is true.
4. No, you will know if death descends upon you and messengers come to you to take away your souls. Then no, you will know if you enter your graves, and there comes to you a denial and denial, and the horror of the question surrounds you, and the answer is cut off from you.
5. No, you will know when you are resurrected, then no, you will know in the Resurrection that you are tormented.

Likewise, it is said in the answer (If you knew), it is omitted, and they differed in its estimation. It was said that estimation: If you knew the knowledge of certainty, what distracted you from multiplication, with the meaning of what preceded it. He: You would have reverted from your disbelief, or he: If you knew that you would see Hell, you would not multiply in this world with money and other things (84).

Multiple assignees (Reference):

In his expression, the speaker (the sender) may need to reconsider or mention something more than once, or he needs to express an external matter in a nutshell, and the language has created ways to keep the sender away from repeating and repeating the pronunciation if there is no justification for repeating and expressing with special words that link the text to the outside, so the referral was An important way that covers this aspect and a means that gives the expression textual coherence in one aspect of it, and then the text often contains words that refer to what is mentioned in the text (by "textual" internal reference) (Endophora) or is present outside (by external reference) (Exophara). The pronoun,

for example, refers to its reference, and the noun of the reference refers to the referred to, and so on, and those words are only lacking in their understanding of others, which is the referent to, and this is a means of textual cohesion if the referent is present in the text in word or meaning.

Although referring to what is mentioned in the text is more informative than re-stating it, and referring to the external intent is better than expressing it with explanation and detail, sometimes the assignee may not be clear or that the text may be possible for the transferor more than one reference, and then it is not certain what is meant by the transmitter and is not understood What is meant by it precisely, and then the ambiguity falls in the meaning, and the structure is considered similar to the recipient.

Similar to this occurred in the Qur'anic text in quite a few noble verses, which we explain by referring to the pronoun and by referring by way of representation but not limited to (85).

1. Pronoun referral:

It is known that pronouns are divided according to their significance into pronouns indicative of speaking, pronouns denoting speech, and other indicative of backbiting. Referral to it is most likely to be present in the text, but the expression may sometimes be more than a reference to the pronoun, such as your saying: (Zayd met Khaled while he was angry), so the reference to the pronoun (he) is suitable for any one of the two preceding nouns, and such we find multiple places in the Qur'anic text The Almighty as saying :) Their people who harm the Prophet and say he is authorized to say good. 62]. These are references to the pronoun (86):

1. (Those who say: It is permission) deny it and swear that they are what they said.
2. Those who said: If what Muhammad says is true, then we are worse than donkeys.
3. Those who were left behind from the Battle of Tabuk, when the Messenger, may God's prayers and peace be upon him, and the believers returned, they apologized, swore and rose up.
4. Returning to Abdullah bin Abi and those with him, they swore not to be behind the Messenger of God and to be with him against his enemy.

5. All the hypocrites who swear to the Messenger and the believers that they are with them in religion and in every matter and war, and they cover hypocrisy, and they lie in wait for the believers in circles.

It is clear that what is meant by the one who swears differs according to the reference of the pronoun, and this is what makes the text in the ambiguity, and because this Holy Qur'anic text conveys historical facts, the difference that occurs is due to the ignorance of the interpreter (the recipient) about the details of the event in reality, and then the reason for the multiplicity of the referent is not a linguistic reason purely

As well as the difference in Oud the conscience of the absent in the saying (his love) from the verse: * The righteousness of your faces before the Mashreq and Morocco, but the righteousness of God, the other day, the other day, the other and the writers and the Prophet and I came to his love with the people with respect, orphans and the son of the way and the senior Al-Baqarah: 177], the conscience is likely to return to money, and appreciation: and money comes for the love of money, which is that you give it while you are true, scarce, hoping for riches and fearing poverty, and do not slow down even if you reach the throat, or it is a return to the giving that is understood from the verb (came) as if it was said : He gives and loves to give with a desire for the reward of God, or a return to the name of God Almighty. Meaning: they give money for the love of God, that is, to seek His pleasure (87).

If this multiplicity of references to the pronoun leads to ambiguity in the meaning, then some commentators have found a way to specify one reference and invalidate the other references. Because it is the closest mentioned and one of the grammar rules is that the pronoun does not return to the non-closer except with evidence. The second is far in terms of the pronunciation and in terms of the meaning, as for the pronunciation, it refers to an unauthorized one and is far from money, and as for the meaning, because whoever does something and he loves to do it is hardly praised for that because in doing that is his own desire and purpose. The third saying is further. Because the pronoun returns to a distant word with a good return to a near word (88).

This means that whenever the recipient has evidence of taking one saying and invalidating

another, he removes the text from the circle of ambiguity.

2. Referral by reference:

The names of the sign vary in terms of their indication of number and gender, and their indication of proximity and distance is multiplied by the addition of attachments. Referring to a word, sentence or text, then its reference is internal and a means of textual cohesion. In most cases, the names of the sign are accompanied by a movement or a physical gesture from the sender towards the indicated to determine and specify what is meant by it, and then the intended meaning is not ambiguous to the recipient, and this is what Ibn Jinni alluded to in (The Characteristics). This one did not answer him) I made the subject and the object whichever you like, because at once a clarification of what you mean”(89), So the gesture determined the meaning of the two names of the reference to the man and the horse, and the case of the man from the Persians determine which of them is speaking to the other, thus the subject is known from the object and does not need the syntactic sign to understand them, but if the gesture is absent and the reference is not specified or the multiplicity of the referred to, the meaning of the sign becomes ambiguous to the recipient, and it becomes apparent So in the different interpreters in the verse :) In the verse :) If those you think is what God revealed from the book and buy it a little bit of those who eat in their stomach except fire and do not speak to them on the day and do not join them on the Day of Resurrection. With the guidance and torment in the forgiveness. In the description of Muhammad (may God bless him and his family and grant them peace) and that these are For the Jews and Christians, because of the hardship of the Noble Messenger, they hide him and accuse him of it, so they deserve that severe warning, and if the threat is in several advanced matters, namely: (They have bought torment for forgiveness) and (They have bought misguidance with guidance) and (that they will have a painful punishment) and (God does not purify them). And (God does not speak to them), so the name of the sign is suitable to be a reference to each one of them, and to be a reference to the whole, in addition to the fact that what is referred to may be what they do out of their daring against God in their opposition to

His command and their concealment of what God has revealed.(90).

The validity of referring (that) to everything mentioned makes what is meant by it ambiguous to the recipient as long as he cannot be certain of one of them.

Conclusion:

After this tour, we can say that the Qur'anic text may give the recipient a grammatical ambiguity, and the grammatical ambiguity in the Qur'anic text (it is what the grammarians, Arabizers, and commentators did not assert by directing it grammatically, which leads to a difference in meaning and is not devoid of divine intention), and the places in which this falls The ambiguity in the Qur'anic text is from (grammatically similar) because the grammatical meaning in it is not firm and not determined by it, then (every text may have more than one syntactic aspect and may have more than one meaning and is not confirmed by one of them) is from the grammatical ambiguity, then this ambiguity is not at the Whoever sees one aspect and meaning in the Qur'anic text, but as soon as he authorizes another aspect or sees that another aspect and meaning is not invalidated, he has a vagueness at that time.

And because the research studies the grammatical ambiguity in the Qur'anic text that comes from the All-Knowing, the Wise, then it is not devoid of the purpose and intent that we may or may not realize.

1. Urging the recipient to investigate the historical impact and find out the facts.
2. Contemplation of the signs and provisions of God.
3. The Qur'anic reading that does not agree with the known historical fact has no valid basis.
4. It comes under the heading of "Difference between my nation is a mercy," especially if it is in one of the verses of the rulings.
5. Expanding the meaning and the will of several meanings.

Margins:

- [1] See: Al-Ain: 4/62 (article about them), Lisan Al-Arab: 12/56 (article with them)
- [2] See the book: 2/227
- [3] Book: 2/227
- [4] See the detailed explanation: 1/252
- [5] Al-Labbaf fi Illaa Al-Bana' and Al-Arabiya: 2/53
- [6] Book: 2/174
- [7] See colleges: 384
- [8] Explanation of Al-Radi on Al-Kafia: 2/1071
- [9] See the explanation of Al-Radi on Al-Kafia: 2/178-179
- [10] See: Appendix and Supplement: 10/109, Colleges: 570
- [11] See: Sharh Al-Ashmouni: 1/414, Meanings of Grammar: 2/72
- [12] See: Sharh Al-Mofassal: 2/137, Tashel Al-Fawad: 155, Sharh Al-Ashmouni: 2/129
- [13] See: Appendix and Summation: 8/69, Preface to the Rules: 4/2023
- [14] See: Al Muqtaba: 3/186, 197
- [15] Impromptu: 304
- [16] Explanation of Al-Radi: 3/240
- [17] See the explanation of Sibawayh's book: 3/93
- [18] Some of the grammarians considered these names similar to the ambiguous, see: Hashiyah al-Sabban: 2/191, Clarification of Maqasid: 2/659,
- [19] Explanation of the humeral: 215
- [20] See: Sharh Al-Radi: 4/397, Al-Jana Al-Dani: 228, Sharh Ibn Aqeel: 3/232
- [21] See: Al-Jana Al-Dani: 530, Sharh Ibn Aqil: 3/234
- [22] See the detailed: 93
- [23] See detailed explanation: 2/36
- [24] Explanation of Al-Radi: 2/53
- [25] See the explanation of Al-Radi: 2/53
- [26] Explanation of Sibawayh's Book: 2/312
- [27] Faculties: 268
- [28] See the full grammar: 1/209
- [29] The ambiguities and ambiguities in Arabic grammar: 27, quoting from the ambiguities in the grammar lesson (PhD thesis): 7
- [30] Thumbs up in the grammar lesson (PhD thesis): 20
- [31] Arabic and Mystery: 88
- [32] ((The thumb is seen in the grammar lesson (PhD thesis): 24
- [33] Tariffs: 11, colleges: 42

- [34] (Al-Kanash: 1/188 .)
- [35] See properties: 1/36
- [36] (Perhaps he means (understanding the recipient).
- [37] (The confusion in the grammar lesson: 7, quoted from the thumb in the grammar lesson (PhD thesis): 33
- [38] (The thumb is seen in the grammar lesson (PhD thesis): 24 and beyond
- [39] (Tahrir al-Tahbir: 2/596, see: Nihat al-Arb fi Founun al-Adab: 7/174, Khazana al-Adab: 1/178
- [40] See colleges: 33
- [41] See: Tahrir al-Tahbir: 2/597, Nihat al-Arb fi Founun al-Adab: 7/174, Khazana al-Adab: 1/179.
- [42] See: Al-Burhan: 1/155, Al-Itqan: 4/93
- [43] See Al-Itqan: 4/95
- [44] Explanation of Sibawayh's book: 3/428
- [45] See at the ocean ocean in the principles of jurisprudence: 2/25
- [46] See: Al-Burhan: 1/156-160, Al-Itqan: 4/93-94
- [47] See: Al-Farayed's Commentary: 2/245, Al-Koliyat: 835
- [48] See Arabic and Mystery: 90
- [49] Hashit al-Sabban: 2/133
- [50] See the healing purposes: 3/102
- [51] See at: Meanings of the Qur'an, Al-Far` : 2/412, Meanings of the Qur'an, Al-Nahhas: 6/140, Al-Bahr LaMoheet: 9/176, Al-Durr Al-Masun: 9/401
- [52] (The complete Noble Verse: "The recompense of those who wage war against God and His Messenger and strive to spread corruption in the land is that they be killed, or crucified, or have their hands and feet cut off on opposite sides, or they are exiled from the earth.")
- [53] See: Meanings of the Qur'an and its Syntax: 2/170-171, Al-Durr Al-Masoon: 4/252,
- [54] Al-Bahr Al-Moheet: 4/241-242
- [55] See: The Syntax of the Qur'an, Al-Nahhas: 1/25, Al-Wajeez Editor: 1/84
- [56] See: The Syntax of the Qur'an, Al-Nahhas: 4/84, Al-Tibyan fi Al-Qur'an Parsing: 2/1145
- [57] See: The meanings of the Qur'an and its syntax: 4/424
- [58] See at the meanings of the Qur'an, Al-Akhfash: 2/516
- [59] See Keys to the Unseen: 27/655
- [60] See: The Syntax of the Qur'an, Al-Nahhas: 1/21, The Problem with the Syntax of the Qur'an: 1/72
- [61] See the multiplicity of expressions in the Qur'anic sentence (Search): 62
- [62] By lifting the reading of Al-Hasan, see: Al-Kamil fi Al-Qira'at: 555, Ithaf Fadila Al-Hussan: 405
- [63] See: Al-Kashshaf: 2/142, Al-Bahr Al-Moheet: 5/143, Al-Durr Al-Masoon: 5/423.
- [64] See: Jami' al-Bayan: 13/38, al-Kashshaf: 2/142, al-Durr al-Masoon: 5/423.
- [65] Al-Durr Al-Masoon: 3/606
- [66] Same: 3/607
- [67] See the same: 3/608-609
- [68] See the lexical context (Search): 292-296
- [69] See Mughni al-Labib: 369, 394
- [70] See: Al-Kashshaf: 4/512, Al-Durr Al-Masoon: 10/297
- [71] See at the ocean: 10/153
- [72] Al-Durr Al-Masoon: 10/298
- [73] See Mughni Al-Labib: 415
- [74] Scout: 1/251
- [75] See at himself
- [76] See: Al-Tahrir Al-Wajeez: 5/294, Al-Labbab: 19/13
- [77] Al-Tahrir and Al-Tanweer: 28/141
- [78] Looks at himself
- [79] See the effect of clues in directing the meaning (PhD thesis): 210
- [80] See: Al-Kashshaf: 1/288, Al-Tahrir Al-Wajeez: 1/255, Al-Bahr Al-Moheet: 2/200-202, Al-Labbab: 3/288-289
- [81] See all of the mosques: 2/450
- [82] Grammar meanings: 4/255
- [83] The whole looks at the provisions of the Qur'an: 20/172-173
- [84] See: The Syntax of the Qur'an, Al-Nahhas: 5/177, Al-Durr Al-Masun: 11/98, Al-Labbab: 20/479
- [85] Pulp: 20/480
- [86] See at the ocean sea: 5/450
- [87] See Keys to the Unseen: 5/216
- [88] See at the ocean: 2/135-136
- [89] Characteristics: 1/36
- [90] Look, Keys to the Unseen: 5/209-210, Al-Labbab: 3/189

References:

- [1] The thumbs in the grammar lesson (PhD thesis): Muhammad Ahmed Abdullah Al-Ashouli, College of Graduate Studies, Omdurman University, Sudan, 2010.

- [2] The union of the virtuous people in the fourteen readings: Shihab al-Din al-Damiati, the investigator Anas Mahra, Dar al-Kutub al-Ilmiyya, Lebanon, 1, 1419 AH - 1998 AD.
- [3] Proficiency in the sciences of the Qur'an: Jalal Al-Din Al-Suyuti, the investigator Muhammad Abu Al-Fadl Ibrahim, the General Egyptian Book Authority, 1394 AH-1974AD.
- [4] The effect of clues in directing meaning in the interpretation of the ocean ocean (PhD thesis): Ahmed Khudhair Abbas Ali, College of Arts, University of Kufa, Iraq, 2010.
- [5] The Syntax of the Qur'an: Abu Jaafar Al-Nahhas Al-Nahhawi, Commentary and Footnotes by Abdel Moneim Khalil Ibrahim, Dar Al-Kutub Al-Ilmia, Beirut, 1, 1421 AH.
- [6] Al-Idah Al-Addi: Abu Ali Al-Farsi, investigated by Hassan Shazly Farhoud, 1, 1389 AH - 1969 AD.
- [7] Al-Bahr Al-Mohet: Abu Hayyan Muhammad Atheer Al-Din Al-Andalusi, Investigator Sidqi Muhammad Jamil, Dar Al-Fikr - Beirut, 1420 AH.
- [8] The Ocean of the Ocean in the Origins of Jurisprudence: Badr Al-Din Al-Zarkashi, Investigator Muhammad Muhammad Tamer, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1, 2000 AD.
- [9] The proof: Badr Al-Din Al-Zarkashi, the investigator Muhammad Abu Al-Fadl Ibrahim, Dar Al-Maarifa, Beirut, 1391 AH.
- [10] Al-Tibayan fi Al-Quran: Abu Al-Baqa Al-Akbri, Investigator Ali Muhammad Al-Bajawi, Issa Al-Babi Al-Halabi and Co. Press.
- [11] Editing Inking in Poetry and Prose Industry: Abu Al-Asba' Al-Masry, Investigator Hefni Muhammad Sharaf, Egypt, Committee for the Revival of Islamic Heritage.
- [12] Editing and Enlightening: Muhammad Al-Taher bin Ashour Al-Tunisi, Tunisian Publishing House, Tunis, 1984 AH
- [13] Appendix and Supplementation: Abu Hayyan Al-Andalusi, Investigator Hassan Hindawi, Dar Al-Qalam, Damascus, and Dar Treasures of Seville, 1st Edition.
- [14] Facilitating the Benefits and Completing the Objectives: Ibn Malik Al-Tai Al-Jayani, Investigator Muhammad Kamel Barakat, Dar Al-Kitab Al-Arabi for Printing and Publishing, 1387 AH-1967AD.
- [15] The multiplicity of expressions in the Qur'anic sentence (research): Muhammad Hamasa Abdel Lattaf, Journal of Fikr wa Ibdaa - Egypt, vol. 12, 2003.
- [16] Definitions: Ali bin Muhammad al-Sharif al-Jurjani, the investigator, a group of scholars, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, 1, 1403 AH-1983 AD.
- [17] Al-Faraid's commentary on facilitating the benefits: Muhammad Badr Al-Din Al-Damamini, Investigator Muhammad Al-Mufdi, 1, 1403 AH-1983 AD.
- [18] Paving the rules with an explanation of facilitating the benefits: Muhammad Nazer Al-Jaish, Investigator Ali Muhammad Fakher and others, Dar Al-Salaam, Cairo - Egypt, 1, 1428 AH.
- [19] Clarifying the purposes and paths with the explanation of Alfiya Ibn Malik: Hassan bin Qasim Al-Muradi, Investigator Abdul Rahman Ali Suleiman, Dar Al-Fikr Al-Arabi, 1, 1428 AH - 2008AD.
- [20] Jami' al-Bayan fi Interpretation of the Qur'an: Abu Jaafar Muhammad bin Jarir al-Tabari, investigator Ahmed Muhammad Shakir, Al-Resala Foundation, 1, 1420 AH-2000AD.
- [21] The Collector of the Rulings of the Qur'an: Abu Abdullah Shams Al-Din Al-Qurtubi, the investigator Ahmed Al-Bardouni and Ibrahim Atfayesh, Dar Al-Kutub Al-Masryah - Cairo, 1, 1384 AH-1964 AD.
- [22] The proximate genie in the letters of meanings: Hassan bin Qasim Al-Muradi, the investigator Fakhr Al-Din Qabawah and Muhammad Nadim Fadel, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1, 1413 AH - 1992 AD.
- [23] Al-Sabban's Commentary on Sharh Al-Ashmouni: Muhammad bin Ali Al-Sabban Al-Shafi'i, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1, 1417 AH-1997AD.
- [24] The Treasury of Literature and the Purpose of God: Abu Bakr Ali Al-Hamawi, Investigator Issam Shaito, Al-Hilal House and Library, Beirut 1, 1987.
- [25] Characteristics: Abu Al-Fath Othman bin Jinni Al-Mawsili, the investigator Muhammad Ali Al-Najjar, Egyptian Book House, 2000.

- [26] Al-Durr Al-Masun fi Al-Ulum Al-Kitab Al-Kitab: Shihab Al-Din known as Al-Samin Al-Halabi, the investigator Ahmed Muhammad Al-Kharrat, Dar Al-Qalam, Damascus.
- [27] Explanation of Ibn Aqil on Alfiya Ibn Malik: Abdullah Ibn Aqeel al-Aqili al-Hamdani al-Masri, investigator Muhammad Mohi al-Din Abd al-Hamid, Dar al-Turath / Dar Misr, Cairo, for printing, 20th edition, 1400 AH-1980 AD.
- [28] Explanation of Al-Ashmouni on Alfiya Ibn Malik: Ali bin Muhammad Nour Al-Din Al-Ashmouni, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1, 1419 AH - 1998 AD.
- [29] Explanation of Al-Radhi on Al-Kafia: Radhi Al-Din Muhammad Bin Al-Hasan Al-Istrabadi Al-Nahwi, Investigator Youssef Hassan Omar, Qar Younis University, Libya, 1395-1975 AD.
- [30] Explanation of Sibawayh's book: Abu Saeed Al Serafi, Investigator Ahmed Hassan Mahdali and Ali Sayed Ali, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 1, 2008 AD.
- [31] Explanation of the joint: Yaish Bin Ali Bin Yaish, Investigator Emil Badi Yaqoub, Dar Al-Kutub Al-Ilmia, Beirut - Lebanon, 1, 1422 AH - 2001AD.
- [32] Arabic and Mystery: Helmy Khalil, University Knowledge House, Alexandria - Egypt, 2nd Edition, 2013.
- [33] Al-Ain: Al-Khalil bin Ahmed Al-Farahidi, the investigator Mahdi Al-Makhzoumi and Ibrahim Al-Samarrai, Al-Hilal House and Library.
- [34] The lexical context and its impact on guiding the meaning - the interpretation of the ocean ocean as a model (research): Ahmed Khudhair Abbas Ali, Al-Ameed Magazine, No. 5, 1434-2013.
- [35] Al-Kamil in the readings and the forty extras on them: Abu Al-Qasim Yusuf bin Ali Al-Hudhali Al-Yashkari, Investigator Jamal bin Al-Sayed Al-Shayeb, Sama Foundation, 1, 1428 AH-2007AD.
- [36] The book: Sibawayh, the investigator Abd al-Salam Muhammad Harun, Al-Khanji Library, Cairo, 3rd edition, 1408 AH-1988 AD.
- [37] Al-Kashf about the Mysterious Truths of Download: Abu Al-Qasim Jarallah Al-Zamakhshari, Dar Al-Kitab Al-Arabi, Beirut, 3rd edition, 1407 AH.
- [38] Colleges: Abu Al-Baqa Al-Kafwi, Investigator Adnan Darwish and Muhammad Al-Masri, Al-Resala Foundation, Beirut.
- [39] Al-Kanash in the Art of Grammar and Syntax: Abu Al-Fida Imad Al-Din Ismail, Investigator Riyad bin Hassan Al-Khawam, Al-Asriya Library, Beirut - Lebanon, 200 AD.
- [40] Al-Labbab in the Illness of Construction and Expression: Abu Al-Baqa Al-Akbri, Investigator Abdul-Ilah Al-Nabhan, Dar Al-Fikr, Damascus, 1, 1416 AH-1995 AD.
- [41] Al-Labbaf fi Ulum Al-Kitab: Abu Hafs bin Adel Al-Hanbali Al-Dimashqi, Investigator Adel Ahmed Abdel-Mawgod and Ali Muhammad Moawad, Dar Al-Kutub Al-Ilmia, Beirut - Lebanon, 1, 1419 AH-1998 AD.
- [42] Lisan al-Arab: Ibn Manzur, Dar Sader, Beirut - Lebanon, 3rd edition, 1414 AH.
- [43] The brief editor: Ibn Attia Al-Andalusi, the investigator Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 1, 2001.
- [44] The Improvised: Abu Muhammad Ibn al-Khashab, the investigator Ali Haidar, Damascus, 1392 AH-1972 AD.
- [45] The problem of the syntax of the Qur'an: Makki bin Abi Talib Al-Qaisi, the investigator Hatem Saleh Al-Dhamin, Al-Resala Foundation, Beirut, 2, 1405 AH.
- [46] The Meanings of the Qur'an: Abul-Hasan Al-Akhfash, Investigator Hoda Mahmoud Qara'a, Al-Khanji Library, Cairo, 1, 1411 AH-1990AD.
- [47] Meanings of the Qur'an: Abu Zakaria Al-Farra, World of Books, Beirut - Lebanon, 3rd Edition, 1983.
- [48] Meanings and Expressions of the Qur'an: Abu Ishaq Al-Zajjaj, Investigator Abdel-Jalil Abdo Shalaby, World of Books, Beirut - Lebanon, 1, 1408 AH-1988 AD.
- [49] Meanings of Grammar: Fadel Saleh Al-Samarrai, Dar Al-Fikr, Jordan, 1, 2000.
- [50] Mughni Al-Labib on the books of Arabs: Ibn Hisham Al-Ansari, the investigator Mazen Al-Mubarak and Muhammad Ali Hamdallah, Dar Al-Fikr, Beirut - Lebanon, 1, 1998.
- [51] Keys to the Unseen (The Great Interpretation) (The Interpretation of Al-Razi): Abu Al-Fakhr Al-Razi, House of

- Revival of Arab Heritage, Beirut, 1420 AH.
- [52] Al-Mofassal in the Art of Syntax: Abu Al-Qasim Jarallah Al-Zamakhshari, Investigator Ali Bu Melhem, Al-Hilal Library, Beirut, 1st edition, 1993.
- [53] The Healing Purposes in Explaining the Sufficient Summary: Abu Ishaq Ibrahim bin Musa, Investigator, Group of Investigators, Institute of Scientific Research and Revival of Islamic Heritage, Umm Al-Qura University, Makkah Al-Mukarramah, 1, 1428 AH-2007AD.
- [54] Al Muqtab: Abu Al-Abbas Muhammad bin Yazid Al-Mubarrad, Investigator Muhammad Abdul-Khaliq Azimah, Alam Al-Kutub, Beirut.
- [55] Adequate Grammar: Abbas Hassan, Dar Al Maaref, 15th Edition.
- [56] The End of the Lord in the Arts of Literature: Shihab al-Din al-Nuwayri, Investigator Ali Bu Melhem, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon.
- [57] The collections of mosques in explaining the mosques: Jalal Al-Din Al-Suyuti, the investigator Abdul Hamid Hindawi, Al-Tawfiqia Library, Egypt.