

# **Linguistic Phenomena In The Interpretation Of Moniyat Al-Talibin In The Interpretation Of Al-Quran Qur'an Al-Mubeen By Sheikh Jaafar Al-Subhani: Grammatical Weakening As A Choice**

<sup>1</sup>Alaa Hussein Hassab; <sup>2</sup>Prof. Dr. Yacoub Yousef Khalaf Al-Yasiri

*Department of Arabic/ College of Education for Human Sciences/ University of Thi-Qar/ Thi-Qar/  
64001/Iraq Hla04023@gmail.com*

*Date of publication- 14-06-2022*

## **Abstract**

Syntactic structures take place according to years of variation and difference in the extent to which they correspond to the validity of the grammatical rule unanimously agreed on its originality, so it happens that some structures violate the rules that the grammatical custom has settled on their validity, so the grammatical criticism takes the initiative in facing this violation, so the grammarian seeks from one moment to the next to find descriptions formed in what After grammatical terms, these irregularities were described, including weakness, anomaly, scarcity, and others, according to the degree of their violation of the rule, and this left a clear impact in the field of interpretive work, as we see that this or that interpreter takes into account these weak features, and pays attention to them; Because the correctness of the grammatical rule is one of the most important requirements of the semantic correctness for him, and then the validity of the explanatory aspect in general.

## **Introduction**

The linguistic phenomenon constitutes the mainstay of the movement of the Arabic tongue. In it, the features and dimensions of different tongues and dialectal plurality appear. To be one of the most important elements of the effectiveness and permanence of the language in general and the dialectical appearance in particular. The Arabic language is characterized by the wideness of the linguistic phenomenon in it and at all its dimensions, levels, phonetic, morphological and grammatical levels, as well as the linguistic phenomenon in itself. The linguists began to search for its phenomena, clarifying its causes, manifestations, and types, to intensify their

interest in the linguistic phenomenon at the level of its relationship to the Noble Qur'anic text, thus making it a linguistic link in the field of the Qur'anic study in general and the exegetical lesson in particular.

From this point of view, the idea of this research came to shed light on the most important phenomenon in the linguistic lesson and the explanatory lesson, which is the phenomenon of grammatical weakness, so that we can feel the positions of scholars and commentators in clarifying its matter, and clarifying its features by choosing a group of examples around which there are many differences and opinions, taking from the interpretation of Moniyat Al-Talibin by Sheikh Jaafar Al-Subhani is a sample for the

study because this interpretation was distinguished by its great stops at the level of presentation, explanation, interpretation and clarification of the multiple forms of grammatical weakness.

### **Grammatical Weakness in the Interpretation of Muniyat al-Talibin by Sheikh Jaafar al-Subhani**

Which may be correct to call it (the grammatical weakness) here, as a matter of approximation to the concepts, so that we can feel his condition within the battles and the trials of the Subhani Sheikh; This is due to what the research notes on it within this orbit, as some opinions stopped it at the level of its grammatical guidance within the examination of the interpretive efforts, which suggests the integrity of the explanatory methodology and its capacity based on marrying the grammarian with the interpretation in order to complete a solid scientific process, including what we found of a source of weakness in the parsing of the noun (: 20-21].

So Sheikh Al-Subhani took this word in the direction of its grammatical plurality, and examined it within more than one grammatical facet; In order to stand on the truth of its grammatical function within the enclosure of the structure of the verse here, he examined it by seeing the multiplicity of syntactic faces and the effects it produces on the grammatical employment, but it is clear from the style of Sheikh Al-Subhani that he takes the most correct approach among linguists and Arabists without referring to that directly, but rather he elicits his opinion Compared to the opinions of others, and this is noted in his interpretation, and he said in its syntax: ((interpreters differed in the syntax of his saying: {obedience and a well-known saying} and it seems that the beginning of his

news is omitted, i. [Muniyat al-Talibin, 2013: 26/120].

The truth is that the expression has many grammatical faces, so Sibawayh mentions two aspects in its syntax, the first: to be a predicate and the predicate pronoun, and appreciation: my command and our command is obedience and a well-known saying, and the second: it is a predicate and the predicate is implicit, and appreciation: obedience and a better known saying.[Sibawayh's book, 1988: 1/ 141, and Al-Lum'a fi Al-Arabiya, 1972 AH: 30, and Al-Kashshaf, 1407 AH: 4/325, and Al-Tahrir and Al-Tanweer, 1984 AH: 26/ 109].

And the glass added a third face; He said: ((And it is permissible - and God knows best - that the meaning is: If a surah with obedience and a well-known saying is revealed in it, that is: He commands obedience in it and a well-known saying, then the meaning is: If a surah with obedience and a well-known saying is revealed)) [The meanings and syntax of the Qur'an, 1415 AH: 5/13]. And this means ((to be obedient) is an adjective for (surah) in the sense of obedience)) [The syntax of the Qur'an, 1415 AH: 4/123.]

As for Al-Farra', he sees that obedience is raised in the words of the Arabs, if they were told to do such and such, then it was burdensome for them or not, so they said: Hear and obey, and he quoted from Ibn Abbas as saying: (Then it is better) then he said to them for those who believed among them obedience and a well-known saying, so it became: The first is a warning to whoever He hated it, and resumed obedience to them, and the first for us is the words of the Arabs, and the second is not rejected [see: Meanings of the Qur'an, Al-Farra: 3/62, and guidance to reaching the end, 1429 AH: 11/6907], and

al-Tabari rejected this, as he sees that (obedience) expresses news And the predicate is deleted, and the meaning: your saying before the imposition of fighting descends is obedience and a well-known saying [see: Jami al-Bayan: 22/176], and it was said: (obedience) is a delayed subject, its predicate is omitted, and appreciation: from us is obedience and a well-known saying [Al-Kashf and El-Bayan, 2002 CE: 9 / 35, Milestones of Revelation, 1420 A.H.: 4/216, and Al-Jami' Ahkam Al-Qur'an, 1964 A.D.: 16/244].

And a careful consideration of the saying of Sheikh Al-Subhani after these grammatical opinions, starting with Sibawayh, notes that his weakness did not come in a highly critical standard manner, but rather appears through his description of the opinions, so he was satisfied that he said: (It seems that they are expressed in such) without directing that severe criticism that is available on the level Rather, its expressions were consistent with the degree of appreciation and respect for the opinions of grammarians, which means that he dealt tolerantly with those who disagreed with him grammatically, and this is one of the most important features of the contextuality of his work. Rather, it indicates his belief in it, except that it is not a place of strength and regularity, rather it is a place of weakness and minimization. Covertly hidden, and it is a methodology that characterized his work in interpretation within the pursuit of the two scholars, and perhaps the matter for him deviates here because it is within an interpretive work that searches for the Qur'anic meaning and understanding by adopting grammatical mechanisms as much as possible, and it is not within the work of mentioning grammatical differences Wei, the matter is new to him, but he maintains his methodological integrity.

However, the phenomenon of grammatical weakness appears to him in a more explicit manner than what was previously mentioned in the previous example, through his standing on the grammatical directives presented in the linguistic arena for the fact that the conjunction letter (waw) represents (or) in the Almighty's saying: What is good for you of women, two, three, and a quarter, and if you fear that you will not do justice, then one or what your right hands possess.

It has been said: The (waw) is as it is and is not possible for the meaning of another, and it was said: Rather, it is at the level of the representative employment of the letters, so the waw here means (or) with the intention of the will to choose, not partnering, as is the apparent meaning of (waw).

Ibn Hisham believes that (waw) comes with the intent of diversifying, not associating, which necessitates, according to him, weakening the grammatical view that says (waw) is in the sense of (or) a grammatical representation that is customary to say, and is accepted by those who do not deny the validity of delegating one letter to another; Therefore, he was assertive by saying, so he stated, mentioning the meaning of weakness when he contradicted it, so that he would describe his adopter as weak on the level of an explicit statement, so he said, mentioning: ((He does not know that in the language, but some weak Arabists and commentators say it)) [Mughni al-Labib, 1985 AD: 857], to convey his weakness from the field of The grammatical lesson to the field of the exegetical lesson, so that this is an issue raised in the exegetical works as well, so that the effort of Sheikh Al-Subhani in the matter comes to its importance to him, so we see him following Ibn Hisham in his weakness that it is on the intention of delegating, but rather it is for the meaning of diversification, as

Ansari said, so he supported his saying, adding to it Clarification, explanation, and elaboration of the issue, in a way that increases the weakness of his opponents, so he said: (((his saying:) two, three, and a quarter) meaning two by two, three by three, and four by four, according to what you want and are able, and the paragraphs are an explanatory substitute for his saying: “what is good” and the plural is prohibited from morphing Because there are two reasons for it: the first: adoul, since (Muthanna) has its origin: two, and the other: descriptive, as it describes the accusative, saying: Four men came to me, and four women, and as for the letter (waw), it indicates diversification and not the plural, meaning that the man chooses according to his capabilities , between two two, three three, four four Al-Talibeen, 2013 CE: 8/51], Sheikh Al-Subhani stopped the opposition’s position on carrying the connotation of the meaning of (waw) to the plural, describing its interpretation of this meaning as ignorance, which means weakness in its harshest form by describing the phrase (flagrant ignorance), which is stronger than Ibn Hisham’s directive Himself, and he said in his weakness of this face: ((And from the blatant ignorance is he who imagines that the Qur’an permits the marriage of nine women, and it is the plural of two, three, and a quarter, so the expression is for the sake of clarifying diversification, that is, the man has a choice between each one of these numbers, and it is similar to your saying: Income The people of the assembly, two by two, or three by three, or four by four, meaning that those present in the assembly did not come all at once, but rather came in a different way)).

With this, the Subhani Sheikh, building on Ibn Hisham’s effort, aided the Qur’anic meaning with the intended scientific truth,

because had it not been for saying them, there would have been confusion in the speech that would have made the reader fall into the truth and the slippery slope of the plural from what is not intended for the noble verse. Which is not correct, as we mentioned, because ((the reasoning of those who inferred the verse on the permissibility of marriage of the nine by considering the unifying waw, as if he said: Marry the total of this number mentioned, this is ignorance in the Arabic sense .. but the Almighty came with the unifying waw without or; because the choice feels that it is not It is permissible only for one of the aforementioned numbers and not for others, and that is not what the Qur’anic system intends)) [Al-I’jaz al-Bayan wa Masa’il Ibn al-Azraq: 206].

Al-Zamakhshari dealt with the issue from the angle of these meanings proposed for the verse, which Ibn Hisham said, and Sheikh Al-Subhani added to it a weakening of the aforementioned faces due to the (waw) being the plural, so he said in support of the saying that preceded them, even if we did not witness in his words an explicit weakening as it is with Ibn Hisham and Sheikh Al-Subhani, so he said :((two, three, and a quarter are modified from repeating numbers, but it was prevented from morphing because of what it contains of two justices: amending it from its formulas, and amending it from its recurrence, and it is an infinitive known as the mother of definition, it says: so-and-so marries the two, the three, and the fourth, and their place is the accusative on the case of what is good, His estimation: So marry the good things for you, counting this number, two by two, three by three, and four by four. If I say that the one who is allowed to marry in combination is to combine two, three, or four, then what is the meaning of refining in two, three, and a quarter? A married woman

wants to combine what he wanted from the number that was given to him.

Its observance is due, so We gave those of them who believed their reward, and many of them are disobedient.” [Al-Hadid: 27]

As the name (monastic) was assumed more than a grammatical aspect, then it was assumed that it was accusative with a verb pronoun, and appreciation: so they invented it monastic, not with sympathy for mercy; Because what God Almighty made they do not innovate [Al-Tabiyan fi al-Qur’an: 2/1211], and it is possible in it ((combined with what preceded it, so it is included in the sentence, and a sentence that they innovated as a sentence in the position of the adjective is monasticism, and monasticism is singled out for innovation, because compassion and mercy in the heart do not win for a person in it Unlike monasticism, it is actions without something in the heart, in which there is a place for earning)) [Al-Bahr Al-Muheet, 1420 AH: 10/115].

Here, Sheikh Al-Subhani went along with this aspect, and both Al-Nahhas and Al-Akbari followed in it, and he saw that the noun (monastic) is affixed with a pronoun verb and not in conjunction with what precedes it, which necessitates for him to weaken the aspect that says that it is afflicted with (compassion) and (mercy), and that is ((because The two verbs are the objects of his saying: {and made us}, so if it is attached to both of them, then the factor must be the verb (and we made), and it is known that monasticism does not accept making in the hearts, and the hearts are not a place for it unless it is wanted to make love, and then its meaning is that He, Glory be to Him, has placed in their hearts Love is a matter of heresy)), and on the basis of those who weakened it, he expressed ((monasticism is

the accusative participle of a deleted verb indicated by the late verb (innovate it) and the meaning is: innovate monasticism)), to come after that and rely on the verbal context of the verse, and see in its light that monasticism is heresy From the Christians, which would prove the validity of his grammatical employment, so he said: ((His saying:) We wrote it upon them( is proof that monasticism was a heresy invented by the Christians and what God had ordained for them)) [Muniyat al-Talibeen, 2013 CE: 27/451].

Accordingly, the weakening came with him explicitly, following the opinion of Al-Nahhas and Al-Akbari, who did not have the weakness when they contradicted their saying, as is the case with Sheikh Al-Subhani, who saw in directing kindness that the factor is the verb (make us) at a time when monasticism does not accept making in the hearts, so it is It is not a place for it, which necessitates heresy in the matter.

He quoted Abu Ali al-Farsi as saying that (monasticism) is cut off from the system as before it, so it erected with him with a predetermined verb that is explained by the apparent, so it is a matter of preoccupation, i. Al-Kashf, 1407 AH: 4/482].

And he chose its authenticity, attributing it to his companions Ibn Ashour, i.e. the validity of accusative over occupation, so he said: ((And monasticism is accusative according to the method of occupation, and discretion: and they innovated monasticism, and it is not attached to compassion and mercy, because this monasticism was not from what God legislated for them, so it is not correct for it to be a participle of (made us). Because monasticism is an action that is not related to the hearts, and the verb (we made) is restricted to (in the hearts of those who follow it), so its effects are restricted to that... In

choosing this syntax, investigators such as Abu Ali Al-Farsi, Al-Zajaj, Al-Zamakhshari and Al-Qurtubi went ahead)) [Tahrir and Tanweer, 1984 AH: 27/423]

The truth is that ((This is the syntax of the Mu'tazila, and Abu Ali was a Mu'tazilite, and they say that what was created for God is not a creation of the servant, and compassion and mercy are from God's creation, and monasticism is from the innovation of man, so it is created for him, and this syntax is not good from the point of view of making Arabic, because such It is not permissible to nominate the noun with the initiation, and it is not permissible to begin here with his saying and monasticism, because it is a negation that has no justification for the initiation of the insignificant)) [The syntax of the ocean from the interpretation of the ocean ocean: 8/11], so he entered into it within his belief in the verbal command, and Ibn Hisham also said: ((And Al-Farsi's saying in (And monasticism they invented) that it is from Zayd's door struck him, and Ibn Al-Shajari objected to him that what is prescribed in this chapter is a condition that he be competent in order for it to be raised by the beginning, and the well-known is that it is sympathetic to what preceded it, and (they invented it) is an adjective, and it must be appreciative added, i.e. found monasticism, but it did not carry Abu Ali, the verse on that because of his retirement, and he said: Because what they innovate, God Almighty does not create)) [Mughni Al-Labib, 1985 CE: 751-752].

Accordingly, it becomes clear that the grammatical weakness of Sheikh Al-Subhani is manifested in two parts, indirectly at times; And that is by moving away from the statement and taking the abnormal and weak grammatical faces that the grammarians and commentators previously stipulated to

weaken and distort them, and suffice with the most correct and correct face of the grammarians and commentators, but according to the concept of the violation, we can say that Sheikh Al-Subhani's sufficiency in mentioning the grammatical faces that are the subject of health, regularity and integrity of the grammatical workmanship, and his failure to mention the grammatical aspects that they have deviated from, that they are rejected by him, and their place is weak and anomaly if that is correct, and directly and explicitly at other times, as we do not lack the declaration of weakness, as previously stated his position on the advent of the waw meaning (or), and his position on the inflection (monastic) on the conjunction by making the factor The verb (make), which contradicts the fact that hearts are a place for monasticism.

This is what proves to us that the grammatical lesson is a grammatical mechanism that is used by him in his desire to obtain the Qur'anic understanding, but that does not mean that he has a response and criticism of the grammatical opinions he puts forward. , Which clearly means that Sheikh Al-Subhani subjects the grammatical aspects of grammarians and commentators to the soundness of the Quranic understanding, so he judges them to be grammatically weak in light of this situation.

## References

- The graphic miracle of the Qur'an and the issues of Ibn al-Azraq, a linguistic and graphic Qur'anic study: Dr. Aisha Bint Al-Shati, Dar Al-Maarif, third edition, Cairo, (Dr. T).
- The syntax of the Qur'an and its clarification: Muhyiddin bin Ahmad Mustafa Darwish (d. 1403 AH), Dar Al-Irshad for

University Affairs, Homs - Syria, fourth edition, 1415 AH.

□ The syntax of the Qur'an: Abu Jaafar Ahmed bin Muhammad Ismail, known as al-Nahas (d.

□ The surrounding syntax from the interpretation of Al-Bahr Al-Muheet: d. Yassin Jassim Al-Mehamid (Dr.), (Dr. T).

□ Al-Bahr Al-Muheet: Muhammad bin Yusuf bin Ali bin Yusuf Atheer Al-Din, known as Abu Hayyan Al-Andalusi (d. 745 AH), investigation: Sidqi Muhammad Jamil, Dar Al-Fikr, Beirut, (D.I), 1420 AH.

□ Explanation in the syntax of the Qur'an: Abu Al-Baqa Abdullah bin Al-Hussein Abdullah Al-Akbari (616 AH), investigation: Ali Muhammad Al-Bajawi, Issa Al-Babi Al-Halabi and his partners, (Dr. I), (D.T).

□ Liberation and Enlightenment: Muhammad al-Taher Ibn Ashour al-Tunisi (d. 1393 AH), the Tunisian Publishing House, Tunis, (Dr. I), 1984 AH.

□ Weakening the grammatical aspect in the syntax of the Holy Qur'an: Hassan Obaid Al-Mamouri (PhD thesis), University of Babylon, College of Education for Humanities, 2012.

□ Jami al-Bayan on the interpretation of verses of the Qur'an: Abu Jaafar Muhammad ibn Jarir al-Tabari (310 AH), investigation: Ahmed Muhammad Shaker, Al-Risala Foundation, first edition, 1420 AH.

□ The Compiler of the provisions of the Qur'an and the clarification of what it contains of the Sunnah and the verses of the Qur'an: Abu Abdullah Muhammad bin Ahmed bin Abi Bakr Al-Qurtubi (671 AH), investigation: Ahmed Al-Bardouni, and Ibrahim Atfayyesh, Egyptian Book House,

Cairo - Egypt, second edition, 1384 AH - 1964 AD.

□ Characteristics: Abu al-Fath Uthman ibn Jinni (d. 392 AH), Egyptian General Book Organization, fourth edition (D.T).

□ The path increased in the science of interpretation: Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad al-Jawzi (d. 597 AH), investigation: Abd al-Razzaq al-Mahdi, Dar al-Kitab al-Arabi, Beirut, first edition, 1442 AH.

□ Fath al-Qadir: Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani (d. 1250 AH), Dar Ibn Kathir, Dar al-Kalam al-Tayyib, Damascus, Beirut, first edition, 1414 AH.

□ The Book of Sibawayh: Abu Bishr Amr bin Uthman bin Qanbar, nicknamed Sibawayh (d. 180 AH), investigation: Abd al-Salam Haroun, Al-Khanji Library, Cairo, third edition, 1408 AH - 1988 AD.

□ The Scout on the Facts of Interpretation and the Eyes of Sayings in the Faces of Interpretation: Abu al-Qasim Mahmoud bin Amr bin Ahmed al-Zamakhshari Jarallah (d. 538 AH), Dar al-Kitab al-Arabi, Beirut - Lebanon, third edition, 1407 AH.

□ Disclosure and clarification of the interpretation of the Qur'an (Tafsir al-Thalabi): Ahmed bin Muhammad Ibrahim al-Thalabi (d. 427 AH), investigation: Ibn Ashour, Dar Ihya al-Turath al-Arabi, Beirut - Lebanon, first edition, 1422 AH - 2002 AD.

□ Luminousness in Arabic: Abu al-Fath Othman bin Jinni (d.

□ Milestones of Revelation (Tafsir Al-Baghawi): Abu Muhammad Al-Hussein Bin Masoud Bin Muhammad, known as Al-Baghawi (d.

- The meanings of the Qur'an and its syntax: Ibrahim bin Al-Sari bin Sahl Abu Ishaq Al-Zajaj (d.
- Meanings of the Qur'an: Abu Zakaria Yahya bin Ziyad Al-Farra (d. 207 AH), investigation: Ahmed Youssef Al-Najati, Muhammad Ali Al-Najjar, and Abdel-Fattah Ismail Shalabi, Egyptian Book House for Authoring and Translation, Egypt, first edition, (D.T).
- Mughni al-Labib, on the books of Arabs: Abu Muhammad Jamal al-Din bin Yusuf bin Ahmed bin Abdullah Ibn Hisham al-Ansari (n. 761 AH), investigation: d. Mazen Al-Mubarak, and Muhammad Ali Hamdallah, Dar Al-Fikr, Damascus Sixth Edition, 1985 AD.
- The wish of the two students in the interpretation of the clear Qur'an: Sheikh Jaafar Al-Subhani, Imam Al-Sadiq Foundation (peace be upon him), first edition, 1434 AH-2013 AD.
- Linguistic considerations in the Holy Quran: Dr. Saleh bin Hassan Al-Ayed, Dar Shebilia for Publishing and Distribution, second edition, 1423 AH - 2002 AD.
- Guidance to Reaching the End in the Science of the Meanings of the Qur'an and its Interpretation: Abu Muhammad Makki bin Talib al-Qaisi al-Andalusi (d. 437 AH), investigation: A collection of theses at the College of Graduate Studies and Scientific Research - University of Sharjah, Book and Sunnah Research Group - College of Sharia and Islamic Studies - University of Sharjah, Edition The first is 1429 AH.