The Grammatical Dispute In Rafi' Al-Mubtada And Al-Khabar In The Book (Al-Kafi Fi Sharh Al-Hadi) By Al-Zanjani (D. 655 Ah)

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Introduction

Al -Hamid to God, Lord of the Worlds, whose grace is righteous, righteousness is descended, wishes are fulfilled, and the best of prayer is the best and completion of the delivery of the Seal of the Prophets and the Messengers, the mercy and the grace gave, the Bashir al -Nadir and al -Saraj al -Munir, and Mawlana Abi Al -Qasim Muhammad (may God's prayers and peace be upon him) Everyone who followed them and walked in their footsteps, and traced their tracks until the Day of Judgment, and greeted them abundantly.

But after...

The issue of disagreement in grammatical issues is one of the most difficult issues in the grammar lesson, due to the large number of issues and the diversity of opinions and ideas on the same issue. In its various and varied issues, the diversity of opinions and sayings among scholars is in the interest of this science, as the difference in grammatical issues opens the door for scholars to study grammar in a manner based on dialogue and discussion, and to express opinions and sayings.

The grammatical dispute has preoccupied Arab researchers, ancient and modern, as it occupies a distinguished position in the grammar lesson, as it has received their attention, and they have given it great care, because of this topic of great importance in the study of grammar, its origins and phenomena, and they have saturated the issues of grammar and its issues with interpretation, analysis and guidance. And they presented in This is research that studied most of the controversial issues that the grammarians disputed about . In this research, I will deal with one of his issues, which is: the dispute in Rafi' al-Mubtada and al-Khabar, in the book (Al-Kafi fi Sharh al-Hadi) by al-Zanjani (d. 655 AH), to clarify his position on this issue, and his opinion on it.

Disagreement in the lifter of the beginner and the news

The grammarians differed on the subject of the subject and the predicate, and the sayings abounded and the grammatical opinions differed even among the adherents of the one school of thought [1], as they differed on this issue on various sayings. Al-Zanjani spoke About this disagreement in (Al-Kafi) on what we will explain after what he clarified in (Mukhtasar) about the nominative factor in them by saying: "And they are both predicated by the beginning" [2].

It is understood from his words that Rafi al-Mubtada and the news is the beginning, but when explaining this abbreviation, we find him mentioning Another opinion about the one who raises them states: "Indeed, the subject and the predicate are omitted, because they are similar to the subject, so the subject is likened to the subject in being a predicate to it, and the predicate is likened to it being the second part of the sentence" [3].

From this text it appears to us that al-Zanjani holds that the nominative factor in both of them is similar to the subject, in that the subject is attributed to it like the subject, i. likened to the subject; Because they represent the second part of the sentences in which they enter, and without which speech is not independent or understood.

This is what Al-Zajaji (d. 337 AH) mentioned, where he explained the noun factor in the subject and its predicate by saying: "Know that the subject noun is predicate, and its predicate if it is one noun like it, then it is predicate forever, and that is your saying: (Zayd is standing), then (Zayd) is predicate, because it is Initiate, and the initiation means nominative, which is its present with the subject, and that is because the initiator must have a predicate, and the predicate must have a predicate to which it is attributed, and likewise the verb and the subject, neither of which is independent of its owner, so when the subject is subject to this present tense, it is nominative [4].

After that, Al-Zanjani referred to the difference of grammarians in the nominative factor in the subject and the predicate, saying what he read : "The grammarians differed in the predicate of the predicate and the predicate, so the Kufans [5] went to the fact that each of them raises the other, because each one of them lacks its owner, and they call them the prepositions, they said: nor It is forbidden for a thing to be active and functioning in one case, for it has come, as the Almighty says: {Whatever you call} [6].

Accusative (which) you pray for, and assert (call) by any, and as they say: Which of them do you honor is more generous, and as the Almighty said: {Wherever you are, death will overtake you} [7].

He set (wherever) you will be, because it is the news, and he asserted (you will be) wherever, and it is invalid, because if it was as they mentioned, it would not be correct for factors to enter them, because the lack that they made the reason for working with it remained, and that it is true, as we said: Zaid was standing, and they invalidated it verbally that the factor It must be applied to what is done, so it is necessary for each one of them to be preceded by what is presented to it and that it is impossible and it is forbidden, because hot and cold water if they mix, each of them affects the other, with no progress, and as for the two verses, we do not concede that the verb is asserted with the same prescribed name, but rather it is Appreciating the letter condition, which is (in), and the Basrans [8] went to the fact that the subject is raised by the initiation, which is a meaning ... As for the news, it was said: It is raised by the initiation as well, which is the nakedness alone or the nakedness with the chain of transmission, which is the apparent meaning of the words of Zamakhshari (d. 538 AH) [9] For he said: And the fact that they are both abstract from the isnad is the one who raises them [10].

And this is what he chose in the brief, because this is the meaning of dealing with them, and acting in one of them, so he must act in the other. Don't you see that (as if) when it required a likeness and a likeness to it, it was working in the two parts, except that his work in the subject without an intermediary, and his work in the predicate through The beginner does not have an effect on the work, rather it is a condition for the effect of the worker, just as fire heats water when there is destiny, not with it, and they said otherwise, we turned away from mentioning it because of its weakness and 11uselessness .

Al-Zanjani refers, through his previous text, to the disagreement of the grammarians on the issue of raising the subject and the predicate. He makes this difference based on two opinions:

The first opinion: He attributes it to the Kufans, which is that each one of them - the subject and the predicate - raises the other, because one of them lacks the other, and the indispensability of each other. [12], citing verses from the Holy Quran. After presenting the doctrine of the Kufans and their arguments, we find him responding to their saying and in what they went to in terms of the fact that the subject and the predicate are arguing, describing their doctrine as corrupt, so he does not agree with the Kufans in their saying: that the predicate and the predicate are pleading, and his argument in that is that the factors are not valid to enter upon, because each one of them lacks an author. As for their citing the verses that they cited on the fact that a thing does not prevent it from being an act and an act, and that the verb is definite by the accusative noun itself, then he responded to them and directed the home of the witness in them that the verbs in the two verses are definitive with (that) the predicate conditional [13].

Ibn Yaish (d. 643 AH) confirms the corruption of the opinion of the Kufans by saying: "And it is corrupt, because it leads to the impossible, and that is because the worker has the right to take precedence over what is done, and if we say: they are arguing, then each of them must be before the other, and that is impossible, because it is necessary that The one noun is first and last in one 14case .

The investigator (Ma'ani al-Qur'an) mentions that "the doctrine of the Kufans, including al-Farra', is that the subject and the predicate are mutually exclusive…because each of them seeks the other and is in need of it, and by it it became a pillar" [15].

Al-Suyuti (d. 911 AH) chose in (Hama' al-Hawame') the Kufan school of thought, when he said: "The Kufans went that they argued, so the subject raised the news and the news raised the subject, because each demanded the other, and needed it, and with it it became a pillar ..., and this doctrine was chosen by Ibn Jinni (d. 392 AH) [16], and Abu Hayyan (d. 745 AH) [17], and he is my chosen one." [18].

And in the ratio of Al-Suyuti this opinion of Ibn Jinni Nazhar, I found Ibn Jinni saying the saying of the visuals in Rafi' Al-Mubtada, which is that he rose by initiation. A word that accompanies it, as I passed by Zayd, and I wish a lifetime was standing, and some of it comes naked from its conjugation. A word related to it, such as the noun of the subject with the initiation, and the noun of the verb due to its occurrence. ( ), And he said in another place: "... as the raising of the beginner , 19for we raise it to raise it with the beginning on what we have explained and clarified" [20].

Abu Hayyan said: "And what we go to and choose - and it is what is required by consideration - is the saying of the Kufans that each of them raises the other, and that is because each of them requires the other, and it was not required for something, and it is not independent, so it should be a factor in it, and we reject everything that is argued. on the invalidity of this doctrine" [21].

As for the second opinion: it is attributed to the Basrans [22], where they went to that: "The beginner is raised by the beginning and it is a meaning" [23], and they said in this meaning two sayings, the first: "The meaning is the nudity of the verbal factors" [24], and the other: "It is the nudity, And attributing the news to him is due to the rotation of this meaning with him in existence and non-existence" [25].

Abu Al-Barakat Al-Anbari (d. 577 AH) said: "Sibawayh [26] and those who followed him among the Basrans held that he is elevated - that is: the beginner - by stripping him of the verbal factors" [27].
From the aforementioned, it becomes clear to us that Al-Zanjani transmitted this opinion from the Basrans and it is taken from Sibawayh, and the majority of the Basrans adopted this opinion, such as Ibn Al-Sarraj (d.), and Khaled Al-Azhari (d. 905 AH) [28].

As for the narrator of the news according to the Basrans, they differed in its narrator, so Al-Zanjani ascribes to them the saying: "It was said: It is raised by the beginning as well, which is the stripping alone, or the stripping with the chain of transmission, which is the apparent meaning of the words of Al-Zamakhshari ( ), because he said: Being both abstract for the chain of transmission is the one who raises 29them " (30) .

It was stated in (Asrar al-Arabiya): "The Basrans held that the intentional alone is the factor in the predicate, because when it must be a factor in the predicate, it must be a factor in the predicate, by analogy with the verbal factors that enter the predicate, and it is according to the opinion of some of them. " [31].

Some of them held that the news was raised by the initiation and the innovator together, and among them is Abi al-Abbas al-Mubarrad (d. 286 AH), when he says: "And the initiation and the initiator raise the news…" ( ), and Abu Bakr ibn al-Sarraj, and his argument in that is that the initiator does not dispense with the news, because 32they are They are never raised, the subject is raised by the beginning, and the news is raised by them [33].

Abu Al-Barakat Al-Anbari disagreed with them in that, who mentioned several opinions of the grammarians in directing the nominative factor in the predicate, and went to the defective predicate, that is: the predicate was predicated by the initiation by means of the subject [34].

This is what Abu Al-Hassan Al-Akhfash (d. 215 AH) referred to before him, when he said: "And the beginning is the one who raised the news ... Some of them said: The beginner raised his news, and each is good, and the first is measured" [35]

As for the Zanjani doctrine in this matter, we find it responding to the Kufans' doctrine in the subject of the subject, and it agrees with the doctrine of the Basrans in the fact that the beginning is the subject of the subject and not the predicate. We have already mentioned at the beginning of the issue that he mentioned an opinion that differs from what was stipulated in the summary, and his aim may be to mention the largest number of opinions.

The most correct of the sayings in this matter is that the subject was raised by the initiation, and that the predicate was raised by the initiation by means of the subject, and this is what Abu al-Barakat al-Anbari chose, when he said: And what he chose is that the factor in reality is the initiation alone without the initiator, because the principle in the names is that they do not work, and if it is proven that the initiation has an effect on the work, then adding what has no effect to what has an effect has no effect, and investigating it is to say The initiation is worked in the narration by means of the initiator, because the initiator is a participant in the work [36], and this is what al-Zanjani chose, until Ibn Aqil described this doctrine as the fairest of the sects, and stated that this dispute is useless [37], and this is what al-Zanjani supported by saying: And they said otherwise, we turned away from mentioning it because of its weakness and uselessness 38.

Conclusion and results
Praise be to God and that is enough, and prayers and peace be upon the master of the first and the last, our master Muhammad (may God bless him) and his family and companions, and peace be upon the Day of Judgment.
But after...
In the conclusion of the research: (The Syntactic Dispute in Rafi Al-Mubtada and Al-Khabar), the research reached a set of results, as we can record the most prominent findings of the research , including the following:
1- The research proved that the subject was raised by the initiation, and that the predicate was raised by the initiation by the initiator. This is what al-Zanjani chose .
2- The large number of sayings and different opinions about Rafi' Al-Mubtada and Al-Khabar, and this, if it indicates anything, indicates the different ideas and visions of the ancient scholars.
3- The scholars did not agree on a single opinion on the issue of the factor in the subject and the news. There are those who say that the originator of the subject is the beginning, and some of them say that the originator of the news. .
4- The research showed that Al-Zanjani had a personality and independence of opinion, as he objected to many interpretations or syntaxes that spoil the meaning .
5- Al-Zanjani resorted to preferring the controversial grammatical opinions to the opinion of Sibawayh, as he tended to the doctrine of H.
6- It became clear through research on the issue of Rafi' al-Mubtada and al-Khabar that al-Zanjani was not merely a transmitter of opinions or an imitator of those who preceded him, but added a lot of clarification and detail.
And Praise be to Allah, the Lord of the Worlds.

The researcher

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[1] See: Al-Kitab by Sibawayh (2/26), Ma'ani al-Qur'an by al-Fara' (1/13), al-Muqtadab by al-Mubarrad (4/126), Usul fi Nah by Ibn al-Sarraj (1/58), al-Khasa'is (1/166), and fairness in issues Al-Khalaf by Abi Al-Barakat Al-Anbari (1/222), Explanation of Al-Mufassal by Ibn Yaish (1/222), Explanation of Tasheel Al-Fawa'id by Ibn Malik (1/269-271), and Hama Al-Hawame' by Al-Suyuti (1/363).

[2] Al-Kafi fi Sharh Al-Hadi (1/352).

[3] The same source (1/352).

[4] Sentences in the grammar of the glass (36).

[5] See: Al-Khasa'is (1/166), Asrar Al-Arabiya by Abi Al-Barakat Al-Anbari (73), Al-Insaf in Matters of Controversy (1/44), Sharh Al-Mufassal by Ibn Yaish (1/84), and Hama Al-Hawame' by Al-Suyuti (1/365).

[6] Surah Al-Israa verse: (110).

[7]) Surat Al-Nisa Verse: (78).

[8]) See: Asrar Al-Arabiya (72), Al-Insaf fi Masa'il Al-Khalaf (1/44), and Sharh Al-Mufassal by Ibn Ya'ish (1/84).

[9]) He is Abu al-Qasim Jarallah Mahmoud bin Omar bin Muhammad bin Ahmad al-Khwarizmi al-Zamakhshari, one of the imams of knowledge of religion, interpretation, language and literature. Khwarizm) and he died in it. His most famous books: (Al-Kashshaf) on the interpretation of the Qur'an, (Asas Al-Balaghah), (Al-Mufassal), and (Al-Fa'iq) on Gharib Al-Hadith. See: Al-Alam by Al-Zarkali (7/178).

[10])See: al-Mufassal by al-Zamakhshari (24), and Sharh al-Mufassal by Ibn Ya'ish (1/83).

[11]) Al-Kafi fi Sharh Al-Hadi (1/352-354).

[12]) See: Sharh al-Mufassal by Ibn Ya'ish (1/222), and al-Kafi fi Sharh al-Hadi (1/353).

[13])See: Al-Kafi fi Sharh Al-Hadi (1/353), and Sharh Al-Mufassal by Ibn Ya'ish (1/222).

[14])Explanation of the detailed explanation of Ibn Ya'ish (1/222), and see: Al-Insaf fi Masa'il al-Khilaf by al-Anbari (1/38).

[15]) Meanings of the Qur'an for furs, margin No. (1) (1/13).

[16])) See: Characteristics (1/166).

[17]) See: Appendix and complement in explaining the book of facilitation by Abi Hayyan (3/266).

[18])Hama Al-Hawame' by Al-Suyuti (1/ 365).

[19])Characteristics (1/109-110).

[20]) Characteristics (1/166).

[21])Appendix and complement (3/266).

[22])Asrar Al-Arabiya (72), and Al-Insaf (1/44).

[23])Al-Kafi (1/353), and see: Explanation of the detailed explanation of Ibn Yaish (1/223).

[24])Al-Kafi (1/353), and see: Al-Insaaf (1/39).

[25]) Al-Kafi (1/353-354), and see: Explanation of the detailed explanation of Ibn Ya'ish (1/223).

[26])See: Al-Kitab (2/126).

[27])Asrar Al-Arabiya (72).

[28])See: Fundamentals in Grammar (1/58), Asrar al-Arabiya (72), Al-Lubb fi Ill al-Binaa wa'l-Ilal al-Akbari (1/125, 126), Explanation of Ibn al-Nazim on Alfiya Ibn Malik (76), and Explanation of Ibn Aqil (1/ 201), and the explanation of the statement on the explanation (1/195).

[29])See: Al-Mufassal in the art of syntax (43).

[30])Al-Kafi (1/354).

[31])Asrar Al-Arabiya (77).

[32])Al-Muqtadab (4/126).

[33])See: Al-Usool fi Nahw (1/58).

[34]) See: Al-Insaf (1/39, 40).

[35]) The meanings of the Qur'an by Al-Akhfash (1/9).

[36]) Asrar Al-Arabiya (77).

[37]) See: Sharh Ibn Aqeel (1/201).

[38]) Al-Kafi (1/355).