"The grammatical opinions attributed to Al-Akhfsh Al-Awsat in letters and verbs in Taeliq Al-Fara'id by Al-Damamuni" - Grammatical study -

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Abstract

The book " Taeliq Al-Fara'id" on Facilitating Benefits for Al-Damamuni included many opinions of advanced grammarians, Al-Damamuni mentioned many of the grammatical opinions of the advanced grammarians in his book Taeliq Al-Fara'id, Among these opinions are the opinions of the middle Al-Akhfsh. Al-Damamuni mentioned some of the opinions of the middle Al-Akhfsh in this book, and despite the length of the time interval between the middle Al-Akhfsh and Al-Damamuni, the relationship between them is strong and has different aspects, so this research came to reveal the grammatical relationship between the middle Al-Akhfsh and Al-Damamuni from The way of standing on the views of the middle Al-Akhfsh transmitted by Al-Damamuni and stated its ratio to the middle Al-Akhfsh, In this research I have studied the grammatical opinions that Al-Damamuni attributed to the middle Al-Akhfsh in letters and verbs. This research was divided into two researches, the first of which is the grammatical opinions attributed to the middle Al-Akhfsh of letters, The second is the grammatical opinions attributed to the middle Al-Akhfsh in verbs. These two topics are preceded by an introduction and followed by a conclusion with the most important findings of the research.

Introduction

In the name of Allah the Merciful

praise be to you as it should be for the majesty of your face and the greatness of your authority, and blessings and peace be upon our master Muhammad and his family and companions and those calling him to the Day of Judgment.

As for after:

God has appointed for the Arabic language sincere and working men of the sons of this Islamic nation, so they set its rules and built its pillars, so that Arabic is still preserved, by God Almighty's preservation of the Holy Qur'an. Because it was revealed by the verses of the Holy Quran.

The field of research in grammatical relations is one of the most difficult areas of the grammatical lesson and the closest it is related to it, as the latecomers were influenced by the applicants a lot, and they transmitted many of their grammatical opinions, as these are the views of (Sebwayh) are transmitted in the books of the later scholars. Many of the latecomers conveyed the opinions of the applicants and their position on these opinions was not the same, as they transmitted some of these opinions in support and approval of them. And they transmitted another section, opposing and opposing, while they were silent on a third part of these opinions. The later people conveyed the opinions of the middle Al-Akhfsh and attributed to him many opinions that were not mentioned in his book The Meanings of the Qur'an and the phenomenon of attribution of many opinions to the middle Al-Akhfsh deserves to be examined and the position of these scholars on these opinions in addition to That is to know the correctness of this ratio by referring to his book The Meanings of the Qur'an or by consulting other books of grammar. Because this phenomenon is clearly visible, and among those who attributed Al-Akhfsh Al-Awsat to Al-Damamuni in his book Taeliq Al-Fara'id and these opinions deserve study, so I chose **"The grammatical opinions attributed to Al-Akhfsh Al-Awsat in letters and verbs in Taeliq Al-Fara'id by Al-Damamuni"** To be the subject of this research, and this research came to reveal the position of Al-Damamini on those opinions, whether they were in opposition or in support.

The nature of the research necessitated dividing it into two topics, preceded by an introduction and followed by a conclusion with the most important results. The first topic was entitled (The grammatical opinions attributed to Al-Akhfsh Al-Awsat in letters), In it, I dealt with the issue of entering the letter /Lam/ beginning with the past inanimate tense, And the issue of the letter (al) that is included in the subject's noun and the participle noun, The issue of coupling the letter /Fa/ with the status of Predicates. And the issue of doing /la/ (not) worked the letter /lys/ (not). As for the second topic, its title was the grammatical opinions attributed to the Al-Akhfsh in verbs. And in it I dealt with the issue of transitive verb heard to verb and the issue of constructing the present tense verb if contacted by non-affirmation, And the issue of canceling the work of verbs / Zanna wa-axawātuha /[1] (to believe, suppose), if it is topped up.

In the conclusion of this introduction, I ask God for sincerity and success. He is Hearer and answers supplication. On Him I trust and from him I derive help and satisfaction, and there is no strength or power except in God Almighty.

The first topic

The grammatical opinions attributed to Al-Akhfsh Al-Awsat in letters

-Entering the letter /Lam/, beginning with the past inanimate tense.

Al-Damamuni attributed to Al-Akhfsh Al-Awsat that the letter (L) initiation interferes with the rigid past tense towards: Zaid may he rise, and it is a man's blessing (zaida lieasaa an yaquma, w'innh linaem alrajul) .[2]

/ Lam / The beginning is an open word in the manner of: for a standing zaid and its usefulness is to emphasize the content of the sentence, Al-Zamakhshari mentioned that it does not enter except for the noun and the present tense[3]. And their entry into the present tense was exemplified by God Almighty saying: [**And indeed, your Lord will judge between**][4]. The ratio of the entry / Lam /

initiation into the rigid past tense to Al-Khufsh Al-Awsat is constant in some grammatical works. This ratio was mentioned by Abu Hayyan al-Andalusi[5] and al-Suyuti[6].

Abu Hayyan mentioned that Sebwayh does not allow Lam to enter the rigid past tense towards: (neim, wabis , waeasaa)[7], and the truth is that Sebwayh did not mention that prohibition in his book.

And the Kufian's went to the permissibility of entering /Lam/, to start with the rigid verb[8], and Ibn Malik chose what went to Al-Khufsh Al-Awsat and Al-Kufuyoun, so he said: ((If the past is not behaving like (blessing), it is permissible to follow it. Because it is useful for construction, and construction requires attendance, and thus the quasi-present tense takes place, so it is permissible for you to say: Zaid is the blessing of a man.))[9]

As for Al-Damamuni's position on this issue, it is silent about it in his two books "**Taeliq Al-Fara'id**" and "**Explanation of Mughni Al-Labib**".

- (the) Including subject and past participle.

Al-Damamuni attributed to Al-Khufsh Al-Awsat that (the) in the subject's noun and the past participle is an identifying letter[10].

Grammarians disagreed in (the) that included in the subject's noun and the participle noun, and they had three sayings in it:[11]

- The first: It is a connected name, and it is the doctrine of the majority (the majority of the Basrians).
- The second: it is a joined letter, not a related name, and it is the Mazni school of thought.
- The third: It is a defining letter, and it is the doctrine of Al-Khufash.

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[1] / Zanna wa-axawātuha/ These verbs include verbs of perception and verbs of transformation.

[2] Seen: Taeliq Al-Fara'id: 4/49.

[3] Seen: Al-Mafsl: 154, and Al-Janaa Al-Daani: 162.

[4] Surah An-Nahl from verse: 124.

[5] Al-Tadhyil and Al-Takmil: 5/ 113, and Airtishaf Al-Darb: 1264.

[6] Al-Tadhyil and Al-Takmil: 5/ 113, and Hamie Al-Hwame: 1/ 445.

[7] Airtishaf Al-Darb: 1264.

[8] Al-Tadhyil and Al-Takmil: 5/ 113, and Hamie Al-Hwame: 1/ 445.

[9] Explanation of Al-Tashil by Ibn Malik: 1/410.

[10] Seen: Taeliq Al-Fara'id: 2/133.

[11] Al-Janaa Al-Daani: 222- 223.

The ratio of the opinion that (the) that is included in the subject's noun and the accusative noun is a defining letter to Al-Khufsh Al-Awsat is fixed in more than one grammatical category, and the argument for[1] is that if it were a related noun, the operator would not have skipped it, i.e., it would have become a work in which the operator influences[2] , and it would have A place of parsing and there is no dispute that (the) has no place for parsing, and if it had a place for the parsing, then if I said: it came to me in the striker, its position would be, i.e., the elevation that it is a subject, so that leads to a single action being an action without Deuteronomy or Kindness.[3]

Al-Mazni has been quoted more than one opinion on this issue. The first opinion is that (the) that is used in the subject's noun and the object's noun is a letter similar to that of the (the) that is used in solid nouns, such as: the man and the horse [4], and the second opinion is that it is a connected letter without a noun join [5] And his argument for that the worker overtakes it when you say: I passed the qa'im, and if it was a noun it would be a separator between the preposition and its action, and the noun would not be overridden by the worker and work after it [6], and if it were among the names, it would have been one of the names appearing, and there is no name appearing on two letters, one of which is a thousand and it is The name is actually one letter [7].

And the view of the majority is that it is a connected noun and they cited the return of the pronoun to it [8], and Ibn Malik chose the doctrine of the majority and rejected the arguments of al-Mazni and Al-Khufsh Al-Awsat and stated that (the) that includes the subject's name and the object's noun also entered the verb and this is evidence that it is

not defined. Because (the) is defined by the properties of the noun and its entry also on the subject's noun over the past [9].

As for Al-Damamuni position on Al-Khufsh in this matter, it is the contravention, as he said: ((If it was a defining letter, it would have been refrained from entering the verb, and it entered towards: (consent, deception) as it follows, and he insulted its attachment to the use of the subject's name in the sense of the case and the reception, because of the existence of the one that excludes him from The analogous verb and the imperative is negated))[10].

-The conjunction of the letter / faa / with Predicates in our saying: /Zaid Fmntqun/.

Al-Damamuni attributed Al-Khufsh Al-Awsat to the fact that he permitted the entry of the letter / Fa'a / on Predicates[11], adhering to his saying[12]: [And Khawlan said, and their girls had a marriage, And the beloved honor is free as it comes]. This opinion is attributed to Al-Khufsh in more than one grammatical category.[13]

The Sibawayh doctrine prohibits the entry of the letter / faa / in Predicates of the Subject Phrase, unless the case of Predicates includes the meaning of the penalty (((If you say: extra, hit him, it is not correct that you push him to begin, Do you not see that if you said: Zaid, it is a starting point that has not been straightened, for it is evidence that it is not permissible to be a Subject Phrase))[14].

Ibn Yaish mentioned that entering the letter /Faa/ on Predicates if Subject Phrase is similar to the condition, the doctrine of the Basra, who believe that the names are in two multiplications, the first: What is stripped of the meaning of the condition and the penalty, and this beating did not enter the letter / faa / in its Predicates, even if we said: Zaid, it is a

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[1] See: Al-Musaed: 1/149, and Al-Jana Al-Dani: 222, and Explanation of Shazoor Al-Dhahab by Ibn Hisham: 180, and Hama Al-Hawa`i: 1/275.

[2] Seen: Hama Al-Hawa`i: 1/275.

[3] See: Detailed Explanation by Ibn Yaish: 2/379.

[4] 'Iierab The Qur'anby Al-Nahas: 2/ 119.

[5] Al-Jana Al-Dani: 222, and Explanation of Shazoor Al-Dhahab by Ibn Hisham: 180, Al-Musaed: 1/149.

[6] Seen: Al-Taeliqat on Al-Maqrb: 99.

[7] See: Detailed Explanation by Ibn Yaish: 2/379. And Al-Jana Al-Dani: 223.

[8] See: Detailed Explanation by Ibn Yaish: 2/379. And Al-Jana Al-Dani: 223.

[9] See: Explanation of Al-Tashil by Ibn Malik: 1/199.

[10] Seen:Taeliq Al-Fara'id: 2 / 213-214.

[11] Seen: Taeliq Al-Fara'id: 2/147.

[12] The poetic verse without percentage in the book: 1/70, 73, Detailed explanation by Ibn Yaish: 1/100, 8 / 95-96, Explanation of Al-Tashil by Ibn Malik: 54.

[13] See: Explanation of the Mufassal by Ibn Yaish: 1/253, Al-Tadhyil and Al-Takmil: 4/110, and Hama al-Hawam`: 1/351.

[14] The Book: 1/138.

starting point that is not permitted, The second: includes the meaning of the condition and the penalty, and this offender enters the letter / faa / in his Predicates.**1**

Ibn Malik mentioned that what is fixed on Al-Khufsh is the entry of the letter / Fa'a / on Predicates if it does not resemble Subject Phrase the condition tool, and the first is to be a letter / Faa / with the case of Predicates (that) which was prohibited by Al-Khufsh. Because the presence of the letter / faa / in the case of Predicates is easier and better than it is Predicates in Subject Phrase and likened it, and it was mentioned that this prohibition is excluded from Al-Khufsh[2].

Al-Faraa and Al-A'lam Al-Shantiari permitted the entry of the letter / Fa'a / in (Predicates of the Subject Phrase) if it was a command or a prohibition towards: Zaid, do not hit him, and Zaid, hit him, and Zaid, let him rise[3].

And what Al-Damamuni attributed to Al-Akhfash in this matter was stated by Al-Khufsh in his saying: God Almighty says: [**And the two who commit it [i.e., unlawful sexual intercourse**] among you - punish [i.e., dishonor] them both.][4], It may be that this is (Predicates of the Subject Phrase); Because if it is related to a verb, it may be (his Predicates) with the letter / faa / towards the saying of God:[**Indeed, those whom the angels take [in death] while wronging themselves**][5]. Then God Almighty said: [**For those, their refuge is Hell**][6].

among Al-Akhfash the imams of the hearing, has relied on this issue on the strongest foundations of grammar and language, for (the news of the beginning) came in conjunction with the letter / faa / in the most eloquent speech, which is the Noble Qur'an In addition to that, Arabic poetry[7].

-The issue of doing /la/ (no) worked /lys/ (not).

Al-Damamuni attributed to Al-Khufash a lack of action (no) a work (not) in his saying: ((In a work there is no work there are not three sayings: permissibility ... and the prohibition to it went to the Al-Akhfash and coolant and the third is that it works in the name and they are all in the place of initiation and do not work in Predicates at all))[8].

Grammarians disagreed about the work of (no) the work of (not), so the Basrians went that it does not work in raising the name and accusative of the Predicates, and in that Sibawayh says: ((As some of them said in the saying of Saad bin Malik Al-Qaisi:[9] In its meaning [The poet Al-Harith bin Abbad, who retired from a war that was victorious and virgin, introduces himself and says: I am the one who is famous for help and good affliction.], He made it not like it is like it is not in this position))[10].

Abu Sa`id Al-Serafi commented on this saying of Sibawayh, so he put (no) in the poetic verse in a position that is not, and raised (Barah) in it and made the Predicates deleted[11].

It appears that the opinion of Al-Akhfash agrees with Sibawayh, as he went to him on this issue in saying: As for what God Almighty says: [**the allies of Allāh there will be no fear concerning them**][12]. The face is raised; Because the one who is favored is only raised and raised so that the other is sympathetic to him))[13].

As for what was transmitted by Al-Damamuni, it may have been transmitted from the grammarians, including Ibn Ya'ish, who said: ((And Abu Al-Hassan Al-Akhfash said (No, not) they do nothing, because they are two letters and not so, so if it occurs after it is raised (then the Subject Phrase beginning and Predicates) is omitted, and if it occurs after them is written By combining a verb, As God Almighty says: [**but it was not a time for escape.**][14]))[15].

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[1] Seen: Detailed explanation by Ibn Yaish: 1/250.

[2] See: Explanation of Al-Kafiaa Al-Shaafiya:: 1 / 378-279.

[3] See: Al-Tadhyil and Al-Takmil: 4/106.

[4] Surat An-Nisa from verse 16.

[5] Surat An-Nisa from verse 97

[6] Surat An-Nisa from verse 97

[7] Meanings of the Qur'an for Al-Akhfash: 213.

[8] Taeliq Al-Fara'id: 3/256.

[9] Explanation of Diwan al-Hamasa by Marzouki: 500, and the Treasury of Literature: 1 / 223-224.

[10] The Book: 1/58.

[11] Explanation of the book by Al-Serafi: 1/326.

[12] Surah Yūnus from verse: 62.

[13] Meanings of the Qur'an for Al-Akhfash: 149.

[14] Surah Sad from the verse: 3.

[15] Detailed explanation by Ibn Yaish: 1/270.

The Coffins went on to say that (no) is neglected, she does not do a job, not[1], and Abu Hayyan al-Andalusi attributed an opinion to the glass on this issue stating that she does not work in the name, so it raises it and does not do anything in the Predicates [2].

The second topic

The grammatical opinions attributed to Al-Akhfsh Al-Awsat in verbs

- The Transitive verb is heard into two verbs.

Al-Damamuni attributed to Al-Akhfash Al-Awsat, Abu Ali Al-Farsi and Ibn Babshad, that the verb was heard exceeding two verbs[3], In fact, Al-Damamini followed Ibn Malik in this percentage, as Ibn Malik said on this issue: ((Al- Akhfash and Al-Farsi were attached to (Name) the subject of the two verbs. He heard the incident named after the name, and the second of its operatives is only a verb indicating a sound like the Almighty saying:[**They said, "We heard a young man mention them who is called Abraham."**]4. And it may be deleted if he knows, as God Almighty says:[**He said, "Do they hear you when you supplicate**][5], That is, do they hear you pray when you call .....)).[6]

This percentage is fixed for Al-Akhfash in more than one grammatical compilation, as this opinion was attributed to Abu Hayyan Al-Andalusi[7] , Al-Selili[8], and Al-Suyuti[9] and this opinion is attributed to Abu Ali Al-Farsi[10] , and Ibn Babshadh[11]

and this opinion was chosen by Ibn Al-Dhayi, Ibn Abi Al-Rabee 'and Ibn Asfour[12].

Those who went to this doctrine protested that the verb was heard when it entered the inaudible (Ain's name), because the principle in hearing is that its object is from the audiences. The verb has been proven to have a second object that gives the meaning of what is heard, for they have measured hearing on an assumption when it entered (thought) on an unthinkable meaning[13].

The view of the majority is that the verb is heard only passes to one object, and if the object is heard, then it is the object heard, and if it is a noun then it is the object and the verb after it is in an accusative place immediately. Added: i.e., I heard Zaid's voice speaking and speaking in an accusative position, i.e. in the event that Zaid is speaking[14]. And the argument of the majority in not transgressing he heard to the two subjects is that the action heard from the actions of the senses and the actions of the senses transcend to a single effect, such as: I tasted your food, saw excess, smelled good, touched silk and heard such actions as expulsion to the door at the same frequency. In any of the chapters of actions that transcend to the operative, if it was heard from a chapter I was given it is not permissible for the second effect to be an action, and if it was heard from suspicion and its sisters it is permissible to cancel its work and it is permissible to cancel a thought action while the action is heard It is not permissible to cancel this action on the one hand On the other hand, the verb is heard transcending to a single verb, so we say: I heard Zaid, and this is not permissible in the matter of speculation[15].

Ibn Yaish protested to the majority doctrine that the second object is heard as a whole, and the sentence does not take effect except in the verbs that are included in the subject and the predicate (think and its sisters), and the verb is heard is not one of those verbs[16].

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[1] See: Al-Mufassal Commentary by Ibn Yaish: 1/365, Commentary by Ibn Aqil: 1/249, and Al-Tadhyil and Al-Takmil: 4/285.

[2] Al-Tadhyil and Al-Takmil: 4/285.

[3] Seen: Taeliq Al-Fara'id: 4/154.

[4] Surah Al-Anbiya from verse: 60.

[5] Surah Ash-Shuara from verse: 72.

[6] Explanation of Al-Tashil by Ibn Malik: 2/15.

[7] Seen: Airtishaf Al-Darb: 4/ 2106, Al-Tadhyil and Al-Takmil: 6/ 46.

[8] See: Shifa Al-Ealiyl: 1/396.

[9] See: Humaa Al-Hawam'a: 1/481.

[10] Seen: Airtishaf Al-Darb: 4/ 2106

[11] See: Humaa Al-Hawam'a: 2/219

[12] See: Taeliq Al-Fara'id: 4/155.

[13] See: Explanation of Al-Jaumal by Ibn Asfour: 1/219, and Humaa Al-Hawam'a: 1/481.

[14] See: Explanation of Al-Jaumal by Ibn Asfour: 1/302, Al-Tadhyil and Al-Takmil: 6/4.

[15] See: Explanation of Al-Jaumal by Ibn Asfour: 1/302, Hama Al-Hawam'a: 1/481.

[16] See: Detailed Explanation by Ibn Yaish 4/296.

As for Al-Damamuni position on this issue, it is the contravention, and this position becomes clear when he mentioned Ibn al-Hajib's choice of the public's doctrine, saying: ((And Ibn al-Hajib chose it, then he said: It is one of the acts of aggression against one in the investigation, such as your saying: (I heard something) and likened it, and he may be under the illusion that he is transgressing to those who are affected))[1]. This means that the transgression heard to the effectors of illusion, and thus the audience agrees with what they went to.

- Construct the present tense verb if communicated by the Noon of confirmation (Noon Al-Tawkid).

Al-Damamuni attributed to Al-Akhfash an opinion that the affirmative present verb / Noon / the affirmation is based whether you call it /noon/ the assertion directly or indirectly contact it; Because /Noon/ affirmation is one of the properties of the verb, the affirmation of the present tense /Noon/ affirmation is excluded from the syntax requirement, so the present tense verb with its contiguity /Noon/ the affirmation returns to its origin from the construct[2].

Sibawayh's doctrine is that the present tense verb is expressed if it is called (Noon of confirmation) indirectly, as it was mentioned that if the verb is raised and one of the five verbs and entered into it (Noon of confirmation) heavy is removed from this verb noon of the two for the meeting of (noon) and the letter / alif / for sukoon is not deleted (Noon); Because the letter / alif / is before the consonant, and it is not permissible to omit the letter / alif / then it becomes confused with the one, and if you connect with the verb and or the group and enter into it the light or heavy (Noon of confirmation), the raising (noon) is deleted like your saying: Do that and go; Because three nouns were gathered in it, so noon was removed[3]. Ibn Malik Sibawayh continued and said Alafia[4] of Bin Malik[5] [6].

Ibn Hisham Al-Ansari mentioned that the verb that Noon began to affirm is based on the fact that the present tense that separated it from the non-affirmation with the group or the two is expressed as: ((And the second type that Noon initiated the affirmation is as saying: The Almighty: [**No! He will surely be thrown into the Crusher.**][7], And beware of stipulating the directness towards what God Almighty says: [**You will surely be tested in your possessions and in yourselves. And you will surely hear**].[8] For the verb in that is expressed in the noon; Because he separated them with a /waw/ which is the subject pronoun))[9].

In fact, what Sibawayh and the grammarians who followed him approved is correct because it is based on the strongest foundations of Arabic. There are Qur'anic evidence supporting that the present tense verb, if it begins as a non-affirmation, is based and if you contact it by indirect contact, it is expressive. Evidence from the Quran and poetry.

As for Al-Damamuni position on Al-Khufsh Al-Awsat on this issue, it is understood from his words on the present tense when (Noon al-Niswa)[10] communicates with him that he did not accept the opinion of Al-Khufsh Al-Awsat.[11]

- Abolishing the action of the verb (thought /Zanna wa-axawātuha/) and its derivatives if it takes precedence.

Al-Damamuni mentioned that Al-Khufsh Al-Awsat and the Al-kufiun are permissible to cancel a thought work and its sisters if it is topped. He said, (It is a matter of disagreement, so the visionaries are against the prohibition, and the Al-kufiun and the most fearless over the permissibility)[12]. This opinion was attributed to Al-Khufsh Al-Awsat, Ibn Aqeel[13], Abu Hayyan[14] and Al-Suyuti[15].

The vision of the Basrians is that it is not permissible to cancel an act thought and its sisters

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[1] Seen: Taeliq Al-Fara'id: 4/155.

[2] See: Taeliq Al-Fara'id: 1 / 128-129.

[3] Seen:The Book: 3/519.

[4] Alafia of Bin Malik: A long educational poem composed of a thousand verses.

[5] Seen: Ibn Aqeel's explanation: 1 / 33-34.

[6] Seen: Alafia of Bin Malik of Poetic Verses (19, 20).

[7] Surah Al-Hamza verse: 4.

[8] Surah Al Imran from verse: 186.

[9] Seen: Shudhur Al-Dhahb: 48.

[10] Noon of feminine plural.

[11] Seen: Taeliq Al-Fara'id: 1/130.

[12] Seen: Taeliq Al-Fara'id: 4/160.

[13] Seen: Al-Masaed: 1/364.

[14] See: Al-Tadhyil and Al-Takmil: 6/57.

[15] See: Humaa Al-Hawam'a: 1/491.

and their argument for that is that exporting the act is evidence of reliance on it, so it does not justify the cancellation[1].

Sibawayh considers the cancellation ugly, which he cannot say. And I know that the source may be canceled as the verb is canceled, and that is your saying: When you think Zaid is going away ... If you start, you say: ((I think Zaid is going, it was ugly, and it is not permissible at all, just as it is weak, I think Zaid is going))[2].

Al-kufiun were of the view that it is permissible to cancel the work of a thought, and they quoted as evidence for that with the saying of the poet: [Likewise, I disciplined until it became of my own morals that I found the angel of morals.][3].

So they raised my workers and united (angel, morals) and abolished the work (found)[4], The Basis came out with the assessment of the pronoun of a matter where the first object of the verb was found and the sentence (angel of morality) was the second effect of this verb[5]. Ibn Asfour went on to claim that the phrase (angel of morality) is a report for (that) and that the verb (found) mediates between (that) and her Predicates [6].

It is worth noting that al-Fur`a stated that it is not permissible to cancel the work of a thought and her sisters if it takes precedence, and this is in agreement with what the Basrien said[7].

Conclusion

Praise be to God, whose grace is done righteousness, and blessings and peace be upon our Prophet Muhammad, his family and companions as a whole. As for after:

After I finished studying this topic, I reached the most important conclusions:

1. The book (Taeliq Al-Fara'id on Facilitating Benefits) is considered one of the comprehensive literature, a collection of grammatical issues and a more exposition of grammatical disagreements. The grammatical opinions have often varied on one issue, and among these opinions is the views of Al-Khufsh Al-Awsat.
2. The emergence of the grammatical personality of Al-Damamuni in his book "Taeliq Al-Fara'id", as he is not satisfied with presenting the grammatical opinions - including those of Al-Khufsh Al-Awsat- in a comprehensive manner.
3. Al-Khufsh Al-Awsat is considered one of the superior of the visual doctrine, but he disagreed with the Basrians in some of the issues, and in another part of his opinions he contradicted the Al-Basri and Al-Kufi doctrines, and it can be said: Al-Khufash in these opinions had an independent doctrine.
4. The research revealed that some of the opinions attributed to Al-Khufsh Al-Awsat were not mentioned in his book The Meanings of the Qur'an, but those opinions are attributed to him in the grammatical books. This can be explained by the fact that the Book of the Qur'an meanings did not include all the opinions of Al-Khufsh Al-Awsat.
5. Al-Damamuni declared that he disagreed with some of Al-Khufsh Al-Awsat's views, and kept silent on most of them, which indicates his acceptance of those views.
6. Al-Damamuni took a careful approach in contradicting the opinions of Al-Khufsh Al-Awsat, away from fanaticism.
7. There is a strong grammatical relationship between Al-Khufsh Al-Awsat and Al-Damamuni, despite the time interval between them. Al-Khufsh Al-Awsat had a prominent position among Al-Damamuni.

And Praise be to Allah, the Lord of the Worlds.

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[1] See: Al-Tadhyil and Al-Takmil: 6/57.

[2] See: The Book: 1/124.

[3] Seen: Al-Tadhyil and Al-Takmil: 6/57, and Irtishaf Al-Darb: 2107, Al-Masaed: 1/364, and Humaa Al-Hawam'a: 1/491.

[4] See: Al-Masaed: 1/364, Al-Tadhyil and Al-Takmil: 6/57.

[5] Seen: Al-Masaed: 1/364.

[6] See: Al-Tadhyil and Al-Takmil: 6/58.

[7] See: The meanings of the Qur'an by al-Fur`a: 2/338.

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