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Issues in the Endowment have Viewpoints in the Explanations of Alfiya of Ibn Malik (672 A.H.) Which is Printed till End of Tenth Century After Hijra

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Abstract

The phrase (Have a viewpoint) is considered as critic phrase and scientists have functioned it in two levels: First level : The scientists have functioned this phrase (For contemplation & investigating) that mean they were used with their linguistic interpretation . Second level : This phrase was mentioned as criticizing , objection against matter is known with its invalidity . Where it is uttered from side of politeness . Wherein it is taken from defamation scientists of speech for narrator and talking. The commentators of the Alfiya have used this phrase in objecting to Ibn Malik or to the scholars who preceded them or against the same issues. One of these topics that the commentators objected them , it was the subject of (endowment) . And I dealt with the research two issues : The first : an issue regarding the endowment of the reciters about the Almighty's saying: (Unlawful of hunting) ((Al-Ma'idab: 1)) , and the second: A question regarding the connection of the haa of Al-Sukot (Silence) with that which does not have a movement at the end of it as constructing movement and nothing else , its example : (here it is and this is). The research problem: Find out whether the commentators , explainers were in rightness in asking to consider the issues in which they mentioned the phrase (Consideration or point of view) and identify the reason for their request to consider the issue, and here the consideration of issues within the subject of the endowment.

Keywords: Look, endowment, lawful, addition, Nun stress, Ha of silence, constructing movement, These, this, here

Introduction

The endowment has an importance is not limited to separating syllables. Where endowment in the view of Arab linguists as a process is used by the speaker in order to make the listener understand the semantic content. It interrupts the reading at the end of a word, phrase or sentence, either to relieve the reader or to provide an opportunity for the listener to understand (Baraka, without date: 103) (Al-Athari, Al-Ustath Journal for Humanities and Social Sciences, Volume 2,

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1) Matter in endowment of reciters on the saying of Allah the most Almighty : ((Unlawful of hunting)) ((Al-Ma'idah: 1))

Statement of matter

Al-Muradi (Date : 749 A.H.) Said: "It was not fallen of Tanween for the addition towards: "The judge of Makkah ." If it was endowed with it, the two possible aspects of the stress of Tanween are permissible in it as they said . Because when the addition was removed in stopping at it , it returned to it of what was gone because of it which is stress of tanween . So it is permissible for it is possible in stress of tanween . So they constructed on that a branch . Which was its nun was omitted for the addition . If it is stopped on it, its nun is returned towards : These are the judges of Zaid, and if stood up, I said: They are judges because of removal of the reason for its deletion has disappeared. So the reciters have endowed at saying of Allah the most Almighty ((Unlawful of hunting)) ((Al-Ma'idah: 1)) by deleting nun to follow up the drawing. I said: There is a look at this." (Al-Muradi , 2008 : 4/1474) .

Study the issue in the books of grammarians

It was mentioned in the book about Al-Khalil (170 A. H.) (May Allah have mercy on him) , that in the verse : ((Unlawful of hunting)) (Al-Ma'idah: 1) . If you did not mention (hunting) it would be (Lawful) (based on the rule that when you call out to a man whose name is (Mustaffoon) . She says: (Oh Mustafa , come) . This is because the letters were omitted from it. Because two letters are not suffixed together . So when the melody went away . What were deleted them in their place and put them back (Sibawayh, 1988 : 2/262-263) .

Al-Rumani (384 A. H.) clarified the words more in his commentary . As he indicated that if he stopped at the Almighty's saying : ((Unlawful of hunting)) (Al-Ma'idah: 1) without mentioning (hunting) , it would have been (Unlawful) with Yaa . Because it is in the position of the verb's lam . And it is a position in which the change is strengthened according to the analogy of what we have shown , based on the rule : What is permissible in the inflection of what refers to a letter after deletion is that it was a letter that had been deleted in the noun; to meet the two constructed structures , then the one constructed is invalidated by deletion , the original letter is restored to go for what is for it is omitted . If it is in the position of the lam in which the change is said (Al-Rumani, 1998: 310) .

Something about this issue was mentioned in (Facilitaing Interests Book) in this matter . He indicated that the plural Noon of correction is omitted for addition or necessity (Ibn Malik Al-Jiyani, 1967: 13).

He explained this in his Explanation of Facilitation, and ended his speech by saying that there are many examples of the dropping of the nun when adding it, and he present an example as in the Almighty's saying : (Unlawful of hunting) (Al-Ma'idah: 1) (Ibn Malik Al-Jiyani, 1990: 1/72).

I noticed in the words of Abi Hayyan Al-Andalusi (745 A. H.) that he concluded his speech about the deletion of the Nun by saying: (So, following the drawing of the Qur'an) in the Almighty's saying (Unlawful of hunting) (Al-Ma'idah: 1) (Ibn Hayyan Al-Andalusi, 1998 : 2/805) , after It was mentioned in (Explanation of Facilitation) that the nun falls for the extra a lot, and he cited the Almighty's saying : (Unlawful of hunting) (Al-Ma'idah: 1) : (Al-Hindawi, 1997: 1/282).

And he spoke in more than one place about this issue, and explained the permissibility of the accusative and the genitive in the noun of the abstract participle that is fit for action . So the tanween and the nun are confirmed, as in the Almighty's saying : (Unlawful of hunting) (Al-Ma'idah: 1) (Al-Hindawi, 2013: 10/337-338).

Ibn Qayyim Al-Jawziyyah (767 AH) mentioned this noble verse in his commentary on the Al-Alfiyyah on the subject of the addition, where he explained that the plural of the masculine plural of males, if it is added, its nun is deleted when adding, and he cited the Almighty's saying : (Unlawful of hunting) (Al-Ma'idah: 1) (Ibn Qayyim al-Jawziyyah, 1954: 1/473-474).

The same words were mentioned in the book (Al-Musaed) by Ibn Aqil (Ibn Aqil, 1405 AH: 1/46), and it was mentioned by the Army principal (Army principal, 1428 AH: 1/342), and Al-Suyuti as well (Al-Suyuti, without date: 1/187).

Al-Shatibi (790 A. H.) indicated that you say in the dialect of speech (Unlawful of hunting) (Al-Ma'idah: 1) . So you omit the yaa (Lawful), and if you stand on it, the yaa is fixed; For the demise of what necessitated deleting it, and then he continued that this is Sibawayh's reasoning, and he mentioned this speech during his talk about the inscription . Where he explained Sibawayh's opinion and that of Al - Khalil, in that you say in the inscription (Al-Mustafa): (Oh Mostafa) the response of the deleted to the two constructed . Because when the second consonant was omitted for the consonant, it was not for the survival of the original, and it was not returned (Al-Shatibi, 2007: 5/447-448).

Conclusion

The commentators of the Alfiya did not mention any talk about drawing this noble verse, and when they mentioned it, they included it in their talk about (the addition) except for Abu Hayyan Al-Andalusi and Al-Shatibi.

Studying the issue in books : Readings , reciting and interpretations :

Ibn Al-Anbari (328 A. H.) clarified this issue , and he mentioned that the nun was dropped for the addition and the yaa was dropped from the pronunciation due to its constructing and the constructing of the lam, and it was fixed in the endowment . Because if a consonant does not meet with the yaa in the word, it must fall, but the consonant came in another letter. And the origin of the Almighty's saying : (Unlawful of hunting) (Al-Ma'idah: 1) , and (You can not escape from the punishment of Allah) (Al - Tawba :2) , and (Who perform As - Salat) (Al - Hajj , 35) . The nun has been dropped for the genitive and the yaa has been dropped from the pronunciation

due to its constructing and the constructing of the lam. And it was established in the endowment . Because it did not meet with it in the word a constructing movement that obliges it to fall (Abu Baker Al-Anbari , 1971: 1/239-240) .

The words of Abi Ali Al-Farsi (377 A. H.) were in conformity with the words of Ibn Al-Anbari . Where he said that if you stood on ((Unlawful of hunting)) (Al-Ma'idah: 1) , the omitted yaa would be returned to its constructing , and the constructing of the lam (Abu Ali Al-Farsi, 1993: 5/320) (Al-Wahidi 1430: 16/224) .

The words of Ahmed Al-Ashmouni the reciter (1100 A. H.) agreed with the words of Ibn Al-Anbari, as if he copied it from him, so he mentioned that the Almighty's saying : ((Unlawful of hunting)) (Al-Ma'idah: 1) , (You can not escape from the punishment of Allah) (Al – Tawba :2) , (Who perform As – Salat) (Al – Hajj , 35) . All of them were drawn with yaa , and the original was: (Have Lawful), (Escape), and (Perform) , so the nun was dropped , to be added , yaa fell , for its stillness and the stillness of the lam (Al-Ashmouni, 2003: 1/207).

Ahmed Al-Ashmouni the reciter has pointed out a benefit that benefits the reader, according to which the nun is omitted in the accusative and the prepositional , for the addition with proving the yaa in error, the yaa is omitted in the wording and connection, in the Almighty's saying : ((Unlawful of hunting)) (Al-Ma'idah: 1) , and other similar verses. to meet the two consonants , and they agreed that after the yaa is a accusative added . Because the description associated with (Al) is not added except to what is in it (Al) or to what is added to what is in it (Al), such as: the Almighty saying : (Who perform As – Salat) (Al – Hajj , 35) , and (the one who strikes at the head of the offender), and it is thought that the endowment on the word removes the rule of addition, and if its ruling is removed, it must not be drawn after the yaa . So what comes after it will be raised, so whoever claims to have restored the nun has made a mistake, and added to the Qur'an what is not from it (Al-Ashmouni, 2003: 1/101-102).

Abu Hayyan Al-Andalusi explains this issue, and he talks at length about the exception and whether it is from the attributes of people or from the attribute of hunting, and he explained a lot, and he mentions that he wrote in the number of the Qur'an a Yaa .Which indicates that it is one of the attributes of people, because if it was of the attribute of hunting, it would not have been written with a Yaa . Al-Farra and his companions endowed him with the Yaa . There is no objection to this conclusion . Because they wrote a lot of the Qur'an in a way that contradicts the pronunciation, such as : (With Power) (Al – Thariyat ; 47) with two yaa after Al – Alef , and the analogy is by one yaa (Al-Suleiman, 2015: 10) , and their writing (Those) is waw after the alef , and because they lacked an alef from it. And their writing (Good Doings) and the like is by dropping the two alefs , and this is a lot in the drawing. Because it does not depend on the genitive without the added genitive, but rather they meant by that choice or the breath is cut off . So they stopped on the drawing as they stood on (We will call out the guards of hell) (Al – Alaq : 18) without a waw , Following the drawing (Ibn Hayyan Al-Andalusi, 1420 AH: 4/162-163).

After that, he directed them to write them with yaa and stoppage (Corresponding to their writing with yaa) that it came on the Azd language. Because they stand on (Bazid Bazidi) by replacing the Tanween with Yaa . So I wrote (Give Lawful) with Yaa , standing on this language, and that this directive is an official anomaly, and the drawing of the Qur'an is beyond measure (Ibn Hayyan Al-Andalusi, 1420 AH: 4/163) .

A number of scholars quoted Abu Hayyan's opinion, and they objected him and did not accept his conclusion and his words.

Al-Samin Al-Halabi (756 A. H.) transmitted the words of Abu Hayyan Al-Andalusi . And Al-Halabi did not accept this opinion and said : That Abu Hayyan Al-Andalusi has mistaken people with this opinion and the directive that he mentioned, that proving the yaa is wrong and standing is a pure mistake. He justified that by appreciating the delivery of that in that language . So he asks where is the tanween that is in (Lawful)? How can there be a tanween when it is added? He believes that the Andalusian contradicts himself. Where he mentioned that the handwriting of the Qur'an is not measured against it, and he said before that it is measured against those examples in which they drew the words with the Qur'anic drawing (Al-Sameen Al-Halabi , without date: 4/183-184).

Al-Suyuti (911 A. H.) objected to the words of Abi Hayyan Al-Andalusi. Because there is a great affectation .Which is contrary to what comes from the pronunciation and context. He objected to its syntax and transcription (Unlawful of hunting) and to the Qur'anic drawing, and he quoted what Al-Halabi said as well (Jalal Al-Din Al-Suyuti, 2005: 3/243).

Siraj Al-Din Ibn Adel (880 A. H.) mentioned what Abu Hayyan al-Andalusi said, and added some words that differ in their Qur'anic illustration, namely: (They would have hurried) (Al – Tawba : 47) . They put an alif after the lam, and (I would slaughter him) (Al – Namel : 21) . And complete the rest of what Abu Hayyan said about the issue of the Qur'anic drawing. He quoted the opinion of Shihab Al-Din . when he said that Abu Hayyan had made people mistaken, and he quoted the saying of those who said that how he contradicted his words that he said: It is not measured on the drawing of the Qur'an and that he mentioned examples on which to measure, and he completed his objection in terms of syntax (Al-Nu'mani, 1998: 7/172).

Shihab Al-Din Al-Alusi (1270 A. H.) conveyed this opinion, and added the opinion of Al-Safqasi, that he said that the addition of the yaa has confusion between the singular and the plural, and they flee from an increase or a decrease in the drawing . So how do they add an increase that results in confusion ? (Shihab Al-Din Al-Alusi, 1415 AH: 3/226)

This issue falls under (objection without acknowledging the opinion) . Because Al-Muradi did not mention what he considers the best guidance for this issue.

The scholars and the readers, reciters when they mentioned this noble verse, cited it as a statement on the omission of the plural nun when adding it, and they did not mention that this nun must be

returned when standing.

And some of them mentioned the writing (Free) with Yaa , following the Qur'anic drawing, and there are many words that were written like this, and this was the words of Abi Hayyan Al-Andalusi, and many scholars objected to it . So that his conclusion in the language (Al – Azid) was not satisfied with him.

Al-Rumani mentioned that if it was endowed with (Free) without hunting, it would have been yaa.

No one mentioned (the return of the nun), but the authors of the books (Readings & Reciting) mentioned that the yaa was returned at the endowment . When it fell due to its constructing movement and the constructing of the lam . It came back and was fixed at the endowment. They mentioned that the origin of (Lawful) is (The Lawful).

Al-Ashmouni, the reciter has mentioned that when the “noon” is removed for the addition . The “yaa” remains constant in writing and pronunciation in the endowment, and is dropped in the hyphen in the word (Free) . And that is to meet the two constants . He stated that the endowment on the word removes the rule of addition, and if its ruling was removed, it would have been necessary not to drag after the yaa and he says : He who claims to return the nun has made a mistake, and added to the Qur'an what is not in it.

And in the end: Al-Moradi's words were correct that the matter is subject to consideration. There were conflicting views . And because the Holy Qur'an must not add or delete anything from it, the nun is not returned at the time of the endowment.

2) An issue regarding the connection of the H – Silence with something at the end of which there is no construction movement or anything else , such as: (here and this).

Question text

Al-Faredhi (981 A. H.) said as notifying : “Al-Sameen in “ Explanation of Facilitation “ : It is permissible in every constructing whose ending is an alif to stop on it by affirming it, or by turning it into a rhyme, or by appending the silence after the alif, so you say: (here), and (this). Or: (Here), and (Here). Or (Here), and (This). In the end, he looked from the point of view of the connection of the Ha-silence with what is not at the end of it a construction movement or anything else” (Shams Al-Din Al-Faredhi, 2018: 4/346-347).

Study the issue

I did not find an objection to this issue, and no one said that the continuity of (Ha'a Silence) is forbidden except in the melody . And I will mention the opinions of the scholars on that.

It was stated in the brief that the indefinite person does not stated, nor the vague noun, nor the adjective, so we do not say: (Oh, this), nor (Oh, his men) (Al-Mubarrad, without date: 4/268).

The words of Ibn Al-Sarraj (316 A. H.) were similar to the words of Al-Mubarrad . As he said

that it is not permissible to point of the indefinite and the vague . So we do not say: (Wa this one), nor (Wa the two men), or (oh the two men) (Ibn Al-Sarraj , without history: 1/358).

The words of Ibn Jinni (392 A. H.) agreed with the words of the aforementioned scholars, and he added the reason for that, and he said that you do not say: (Oh the two men), nor (Oh this one) . Because do not mention only with the most famous names . So that this would be an excuse for you to mourn for him (Ibn Jinni , without date: 120-121).

Likewise, the words of Al-Ashmouni . As he indicated that the purpose of the scar: It is to inform of the greatness of the afflicted, and this is missing in the vague and implied noun , therefore, it is not said: (Wa this) (Al-Ashmouni, 1998: 3/58).

As for the rest of the commentators who talked about the connection of the silence with the constructed movement :

It was stated in the book - most scholars quoted the words of Sibawayh (180 A. H.) , that these distractions were appended after the alif in the endowment because the alif is hidden . So they wanted the statement, and that is towards: (these) and (here). It is not said in: (snake) and (blind) and the like them . Because they are of the empowered names , hatred to be confused with the addition, and that these alphabets are letters of expression . Because if it had been in a place other than a letter . It would have included nominative, accusative and prepositional . So they performed a thousand streams that move in their place (Sibawayh, 1988: 4/165) (Abduladheem , 2013: 203).

The words of Ibn Al-Sarraj were similar to the words of Sibawayh, but in a clearer way . So he indicated that the ha' follows the hidden alif, towards their saying: (Ha here is), and then he continued that it is better to stand without the haa . And do not say: (snake) or (blind him) . This is because it is confused with an addition . As it may be delusional that it is an addition to a pronoun (Ibn Al-Sarraj , without date : 2/381).

Al-Sirafi (368 A. H.) transmitted the words of Sibawayh and explained it . So he explained that the meaning of his words . Which I mentioned earlier - is that what was at the end of an alfa . If it was built, may be included in the endowment as an H in the endowment, and that is towards: (this) and (that) and the like, so you say: (this). And (Hatah) and (Hananah), and the like, even if the alif is expressed in the estimate . Which is that its counterpart is other than the alif, and it is not stopped by the ha. Because it has the weight of (do) and also, so do not say: (This is a snake), and because of its ambiguity in addition (Al-Sirafi, 2008: 5/37).

And he completed his words about the reason for the introduction of a distraction to what ends with a alif only; because it is concealed, and it needs a clarification, and do not enter into the constructions on the stillness, such as: (who) and (how) (Al-Sirafi, 2008: 5/37).

And the words of Ibn Yaish (643 AH) were in conformity with Sibawayh and the scholars whom I mentioned, and he indicated that the ha was appended to the alif in the endowment, due to the concealment of the alif and its lowness, such as their saying: (ha) and (here). And the best is to stop

without a ha. And if (blind) and the like: the alif in it is moving with a movement, they did not enter a distraction on it . Because this distraction does not follow the movement of syntax (Ibn Ya'ish, 2001: 5/236-237).

It was reported on the authority of Ibn Al-Hajib (646 A. H.) that appending a distraction is permissible in terms of movement that are not inflectional or similar to them, such as: (About what), and in the direction of: (here it is) and (Ha here it is) (These) (Ibn Al-Hajib, 2010: 79-80).

Ibn Asfour (669 A.H.) mentioned his opinion on this issue . Which is that if the letter was a vowel and it was an alpha, you would choose to endow it with the choice. I said: (Here), except that the alif is for the percentage, because the ha is abiding, so it says: (Oh boy), and it is not permissible in the endowment (Oh boy) (Ibn Asfour, 1998: 3/11).

Al-Radi Al-Astrabadhi (686 A.H.) said: “Ha’a is added in the endowment for what is not in it - I mean the ha’a silence - towards: that and that” (Al-Astrabadhi, 1975: 2/289).

Rukn Al-Din (715 A. H.) mentioned that appending the Ha silence to the endowment is permissible in the form of: (here), and (those) with the shortening, but he said with the shortening . Because if it is in the extend , its alif is clear and does not need an alif statement (Al-Astrabadhi, 2004: 1/547).

Likewise, the words of Abi Al-Fida (d. 732 AH), in the entry of the silence in the case of shortening, so she says: (Here he is) and (halah), shortening (halah) (Abu Al-Fida, 2000: 2/167).

As for the commentators of the Alfiya and those who explained the facilitation . Most of them did not mention anything about this issue except for what I found with Ibn Hisham (As for the rest of the commentators) . They did not mention anything about this issue in the endowment, and they are: Ibn Aladheem (686 A.H.) (Ibn Nadhim , 2000: 573-577), Ibn Al-Wardi the grandfather (749 A.H.) (Al-Muradi , 2008: 3/1469-1490), Burhan Al-Din (767 A.H.) (Ibn Qayyim Al-Jawziyyah, 1954: 2/957-970), Al-Salisili (Date : 770 A.H.) (Al-Makoudi, 2005: 354-360), Al-Ashmouni (900 A.H.) (Al-Ashmouni, 2003: 4/20-23), Al-Suyuti (911 A.H.) (Jalal Al-Din Al-Suyuti, 2000: 500-502), Al-Ghazi (984 A.H.) (Al-Ghazi, 2017: 231-240) and Al-Mawahibi (Date : 1119 A.H.) , (Al – Mawhabi , 2019 : 176 – 178) , Al – Shirbini (977 A.H.) (Al – Shirbini , without date : 3 / 1896 - 1920)

As for the scholars who spoke about this issue

Ibn Hisham mentioned in his writings about Al - Alfiya that: Ha- silence is increased in the endowment to cover the Alif . So they wanted to extend to provide movement . So it is said: (Here he is) and (Halah). And he completed his words that it may be understood from the compiler's words that they do not join the consonant, and all of this is refuted by his saying: “In the long term we recommend it” (Ibn Malik, 2021: 373), and the reason for that is that what is built is permanent and is not added . So do not delude the silence in the addition, unlike the Arabic. The constructing

movement to which the construction was presented . It indicates the aforementioned reason that they stood in the manner of: (Halah) and (Hanah) with a distraction , to clarify the alif, and the understanding of the compiler's words is that it does not connect to a built-in constructed one and this is true if it is other than the alif (Ibn Hisham Al-Ansari, 1440 AH: 2/1528-1529) .

Whereas Ibn Aqeel has mentioned the permissibility of waqef on every constructing movement at the end of which is alif and that is towards: (this), (here), (not) and (and not) (Ibn Aqeel, 1405 AH: 4/306).

As for Al-Shatibi has indicated the reason for appending the haa that it came to indicate the movements and the consonant has no movement in it, and so that the two consonants do not meet. (Ibn Al-Shati, 2007: 8/113).

Haa of silence is increased if you do not intend to stop (Hanayhen , 2019: 56).

This issue is subject to consideration, as it has been said regarding the connection of the Ha of silence with what is at the end of an alif, which is permissible. Therefore, representation of Al-Halabi is permissible.

Objection and non-acceptance is an object in the scar . So we do not say: (Wah, this) , because it is vague, and the intention of the scar is to show grief, and to inform the greatness of the afflicted . So do not enter into silence.

Ibn Al-Sarraj mentioned that it is better to stand without distraction on (Hanah) and (Halah).

Most of the commentators who mentioned something related to this issue agreed with each other. Therefore, there is no error in the words of Al-Samin Al-Halabi.

Results

1- Al-Moradi was right in requesting consideration of the first issue . There are many opinions regarding the interpretation of the Quranic drawing and following it.

2- The first issue falls under (the objection of non-acceptance of the opinion) . Because Al-Muradi did not mention the aspect that he deems correct in the matter.

3- The verse (Unlawful of hunting) was mentioned by grammarians citing the deletion of the nun when adding it.

4- Al-Ashmouni the reciter mentioned that the endowment on the word removes the ruling of the addition, and if its ruling was removed, it would have been necessary not to draw after the yaa, and he says: He who claims to return the noun has made a mistake and added to the Qur'an what is not in it.

5- There is a discussion regarding the issue of the connection of the haa of silence. It has been said that the permissibility of a connection with the silence of what is not at the end of a lif.

6- The representation of Al-Halabi was permissible because the h-silence is not connected to a constructing movement other than the alif, and it was said: (this), (here), and (that).

7- Most of the grammarians agreed with Sibawayh's words that these distractions were appended after the alif in the endowment because the alif is hidden . So they wanted the statement and that is towards : (Oh here it is).

8- Do not mention the indefinite noun, the vague noun, or the adjective . So we do not say: (Oh, this), nor (Oh, his two men), this is the only place in which it is not permissible to enter the silence.

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