The grammatical controversy in the articles and binary letters

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Abstract---This research paper includes the study of a set the articles and binary letters and what lead to of meanings in a one of the Arabic Grammar books which is the book of (Al-Azhar Shareh Edhehar Alasrar in Grammar) for Ibrahaim Al-Kassab Al-Roomy Al-Hanafi (deceased 1029 H.) for its significance upon researchers, where they engaged in studying the explanations that carried out on this book and to pay attention to what included of the valuable scientific material. I chose to make my study in the section of the Articles and Binary Letters and what contained of a grammatical controversy among the grammarians that the book clarified.

Keywords---articles, letters, Ibrahaim Al-Kassab, Arabic grammar, grammatical controversy, Al-Azhar.

Introduction

This study is based on investigating one of the most significant Arabic grammar sections which is the section of the 'Articles and Binary Letters' in an important book on which the explanations and studies are based on. In this study, I focused on showing the grammatical controversy among the Basri and Kufi grammarians and mentioning their point of views, as well as ascribing this point of views to their owners to discuss the fact of the controversy in directing this point of views in the articles and binary letters. For this study, I adopted the side of the meaning to be the criteria and basic pillar, but as for the letters the study included were (the controversy on an increase of "Min" in the positive aspect or affirmative, works of "Ma" at Al-Hujazeens and Al-Tameemeens, the works of "La" which on the pattern of "Laisa", and the controversy in syntax of "Kay" .

The Controversy in permissibility of increasing (Min) in affirmative: (Min) one of the Arabic prepositions which used to refer to several meanings, but what concerned us here its usage as something additional in the positive speech. However, Ibn Al-Kassab has mentioned the additional (Min) in affirmative by saying: (for emphasizing it is additional in non-positive speech, such as: 'No one came to me', 'Did anyone come to you?, and Did you see anyone?, in contrary to the Kufains and Al-Akhfash, they permit its additional aspect or increasing it in affirmative as well[*] , as Allah Almighty said: {He forgives for you of your sins}[†] , and at Basri (Min) –in- which refers to '[‡]some', as well as like: 'It was from a rain', construed as being for 'some' and clarification, i.e., 'There was some rain', or anything of rain, but for example: 'No one came to me, instead of: 'No man came to me'; because (Min) –here- is not to express an additional or an increase, where it referred to the absorption, on contrary: 'Nobody came to me', thus, (Min) is additional and it was added to emphasize the meaning of the absorption of the negation and it recognized as being additional, that if it is dropped the original meaning is not breached)[§]. The grammarians have divided in this matter on two views:

- First: Sebawai and Basri scholars without Al-Akhfash viewed that (Min) is not increased or be additional except by two conditions[**]:
  - what before it is not affirmative, i.e. , a negation such as: Allah Almighty said: {You have no God just Allah}[††] , and negation such as:" No one is standing", and interrogation such as: Allah Almighty said:{Is there a Creator not Allah}[‡‡]?
  - its generative case should an indefinite article , and if it is not included those two conditions it wouldn't be an additional, and so Sebawai said: ("It might enter into a subject, but if it is not entered the speech would be right, yet it emphasizes the speech in the place of (Ma), but it is in the generative case , because it is an addition letter as saying: "Ma Atani Min Rajl which means 'No man came to me'", "Ma Ra'aeto Min Ahad" which means 'I didn't see anyone', so, the speech emphasized by (Min) because this position is referring to 'some')[§§].
- Second: Abo Al-Hassan Al-Akhfash viewed that (Min) gets additional without conditions[***]. He said: ("If I said: when this could be in the negation and interrogation, it then has come otherwise, and Allah Almighty said: {He forgives your vices}[†††] , and this is neither interrogation nor negation, and we say: the increase in meaning occurred in the best of it, and Arabs said (

([*]) See: Al-Tatheel and Al-Takmeel, 11/142-150.

([†]) Surat Noah, from Ayah: 4.

([‡]) See: Anwar Al-Tanzeel, 5/117,

([§]) Al-Azhar Shareh Edhehar Al-Asrar: 111-112.

([**]) See: Shareh Jumal Al-Zajaji: 1/501, and Shareh Al-Radhey Ala Al-Kafeyah: 4/268, and Ertishaf Al-Dhareb: 4/1722, as well as Al-Janah Al-Dani: 317, and Shareh Ibn Akeel: 3/16.

([††]) Surat Al-Araf: Ayah 59.

([‡‡]) Surat Fatter: Ayah 3.

([§§]) Al-Kitab: 4/225, and See: Al-Muqtadhab: 1/45.

([***]) See: Al-Mufasal in Making Syntax: 380, Tarsheeh Al-Elal Fi Shareh Al-Jumal: 201, and Shareh Al-Mufsal: 4/461, Shareh Jumal Al-Zajaji for Ibn A'sfour: 1/501, and Shareh Al-Radhey Ala Al-Kafeyah: 4/628, and Ertishaf Al-Dhareb: 4/1723, Al-Janah Al-Dani: 318, and Ham'a Al-Hawam'a: 2/463.

([†††]) Surat Al-Baqrah: Ayah 271.

let the talk a side till go)‡‡‡, whereas the saying of Allah Almighty: {And He forgives you from your vices}§§§ , with which they have no pretext because (Min) is used here to refer to 'some', and by saying (from your vices) that is 'some of your sins', or (Min) could be to show the gender****, whereas by His saying (from your vices) means some of your vices because the alms giving do not forgive all the vices††††, while Ibn Ateyah said: ("It's a mistake that (Min) would be additional in His Almighty saying (from your vices), because it here refers to 'pure some', and it was said: (Al-Tabari related from a group that it said: (Min) is additional in this position, and this was a mistake‡‡‡‡. There are a group from the Kufains stipulated in increasing it there is one condition which is entering into the indefinite article, and they mentioned what the Arabs said: (" qad kana Min mattar", which means It was from a rain) and ("qad kana Min Hadeeth fakhl ani"§§§§, which means it was a talk and make it a side me). Whereas Ibn Al-Kassab mentioned this controversy without weighing out any of these views.

The Letters that are quasi with ('Laisa' equivalent to 'Not') in meaning and usage ('Ma' refers to negation and 'La' also refers to negative case)

The Arabic letter 'Ina' is one of the letters that resembles the verb ('Laisa' = Not) in its meaning and negation, and in its work where it makes the subject as a noun for it, and makes the predicate in accusative case, and by this resemblance it is considered one of siblings of ('Laisa'=Not), and among these letters are ('Ma' – 'La' – 'Lat' – 'Ina')*****. What concerned us in this matter are two letters ('Ma' – 'La', which both refers to the negation).

The Quasi 'Ma' with ('Laisa'=Not)

Some of the Arabs and among them people of Hejaz and Tameem in have different views about its action and they called it ('Ma) Al-Hejazeyah, and Ibn Al-Kassab Al-Rumi referred to this controversial matter by saying: (what are doing in the nominal sentence are two letters ('Ma') and ('La') both quasi to ('Laisa'=Not), and this naming is by the tongue of the people of A-Hejaz, where both quasi to ('Laisa'=Not) as being used for negation and entering on the subject and predicate)†††††. Ibn Al-Kassab referred that the people of Al-Hejaz put conditions for its action, i.e., ('Ma') Al-Hejazeyah. Among these conditions are:

- There is no separation between 'Ma' and its noun with the light ('Ina') neither with its predicate and not with the other i.e., without ('Ina') and the predicate because they both are weak factors which work by the resemblance with ('Laisa'), and if they separated aren't working for their weakness, such as: 'Ma Ina Zaid Qa'im' , which means (Zaid is not standing)

(‡‡‡) The Meanings of Qur'an for Al-Akhfash: 1/105.

(§§§) Surat Al-Baqrah: Ayah 271.

(****) See: Allubab in Defects of Construction and Syntax: 1/356, and Shareh Jumal Al-Zajaji: 1/502.

(††††) See: Al-Dur Al-Mason: 2/614.

(‡‡‡‡) Al-Muharar Al-Wajeez Fi Tafseer Al-Kitab for Ibn Atayah:1/250.

(§§§§) See: Shareh Jumal Al-Zajaji: 1/501, and Ertishaf Al-Dhareb: 4/1723, and Al-Janah Al-Dani: 318.

(17) See: Shareh Ibn Akeel: 1/302.

(†††††) Al-Azhar Shareh Edhehar Al-Asrar: 188.

- There is no violation in its negation with ('Ila'=lest), that its predicate lies after ('Ila'), and if the negation violated the action is canceled, such as: 'Wa Ma Zaid Ila Qa'im' , which means (Zaid is standing).
The condition of ('La=Not) with both of them i.e., with the two mentioned conditions for being ('La'=Not) is an indefinite article for weakening of its resemblance with ('Laisa'), because ('Laisa') is used for negation of the gender and ('La'=Not) is not as well but used for absolute negation.
- The applicable of ('Ma') should not coming forward of it‡‡‡‡‡.

However, sons of Tameem do not fix the action originally but they make what after it in the nominative case on the initiation, and this is what referred by Al-Kassab§§§§§, and for this point of view Ibn Akeel agreed upon by saying: (Either ('Ma') in Sons of Tameem's tongue is not working anything and so they say: "Ma Zaid Qa'im" (Zaid is not standing) , thus (Zaid) here is Subject and (Qa'im) is Predicate, and there is no action for 'Ma' for both of them, because ('Ma') is a letter not dedicated to be entering on the noun such as: "Ma Zaid Qa'im" (Zaid is not standing) and on the verb such as : "Ma Yaqoom Zaid" (Zaid does not stand), and so if it is not dedicated it is right not to work******. What is understood from the talk of Ibn Al-Kassab that ('Ma') does not work except by conditions and these conditions were made by people of Al-Hejaz. However, Abo Al-Barakat Al-Anbari showed to us the grammarians' point of views about this matter whom they directed into two views††††††† .

First View: The Basri grammarians directed to that ('Ma') works in the Subject and so it is in accusative case‡‡‡‡‡‡. They protested by saying that: "the article ('Ma') similar to ('Laisa') so it is obliged to work the action of ('Laisa') in making the Predicate in a nominative case as a noun for it and to make the Subject in a accusative case as a predicate for it, and the similarity between it and ('Laisa') is in two facets:

- It is entering on the Subject and Predicate, as well as ('Laisa'=Not) is entering on the Subject and Predicate.
- It is negating 'Ma' in soon, and 'Laisa' negates 'Ma' soonly, and what strengthening the similarity between them is the entrance of additional (alba'a) in its Subject, as well as it enters in the Subject of 'Laisa', and if it is proved that it might resemble to 'Laisa' from these two facets it is obliged to go in its direction§§§§§§. Sebawai mentioned that the two tongues stated in the action of ('Ma') by saying: (this is the section of what('Laisa') is commonly used in some positions by the language of the people of Al-Hejaz, then it becomes to its origin, which is the letter ('Ma'), and say: "Ma Abdullah Akhaka (Abdullah is not your brother), and 'Ma' Zaid Muntaleq", (Zaid is not rushing), whereas Sons of Tameem were dealing with it on the pattern of ('Ama') and ('Hal'), I.e., they do not consider it in a thing, which is

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(‡‡‡‡‡) See: Al-Azhar Shareh Edhehar Al-Asrar: 188-189, and Al-lubab: 1/175-176, and Al-Jana Al-Dani: 323-324, Shareh Ibn Akeel: 1/302-303, Alfrand Commentary: 3/241.

(§§§§§) See: Al-Azhar Shareh Edhehar Al-Asrar: 189.

(******) See: Shareh Ibn Akeel: 1/302.

(†††††††) See: Al-Enssaf in the Matters of the Controversy: 1/151.

(‡‡‡‡‡‡) See: Al-Enssaf: p.1/151.

(§§§§§§) See: Al-Enssaf in the Matters of the Controversy: 1/151, and Asrar Al-Arabia: 1/119, Al-Tabeen: 1/324, and Al-Lubab: 1/175.

the measurement, because 'Laisa' is not a verb and it has no ellipsis, whereas people of Hejaz resembling it with ('Laisa')*******. Through what mentioned by Sebawai that the language of Tameem is the measurement, but he retreats and makes the language of Al-Hejaz is the measurement in some positions, but with a set of conditions:

- ('Ma') is similar to ('Laisa') if it is in its meaning, i.e., in meaning of ('Laisa') which is the negation, and it is impermissible to put forward a predicate of ('Ma') over its noun, and it not permitted to say: 'Ina Akhoka Abdullah', on the limit of your saying that ('Ina Abdullah Akhoka') which means (Abdullah is your brother in both cases), because it is not a verb, but makes it in its place, and as it is impermissible in the verb, it is in ('Ma')††††††.

- The negation shouldn't be violated by ('Ila'=except), if the violation is done the action is canceled, if you said: (Ma Zaid Muntaleq) the two languages are paralleled, and like that it has come in Holy Qur'an: { Qalo Ma Antim Ila Basher Mthlona‡‡‡‡‡‡} which means in English (They said You are not except people like us). Besides, ('Ma') is neither strengthen in the section of turning the meaning nor in putting the Subject forward§§§§§§§. It has come in Al-Saban's footnote: (the fixed action of 'Laisa' is induction because the measurement is made on it and that quasi to it is the gathering of the measurement since there is no measurement with the text********, and the meaning of his talking that ('Ma') resembles ('Laisa') in action. Sebawai permitted the action of ('Ma') even its Predicate puts forward over its noun as the saying of Al-Farazdaq††††††††.

They had become when Allah regained them their graces ... Since they were Quraish and there were no people like them.

Sebawai said: "after enchanting this verse (this is not hardly recognized)‡‡‡‡‡‡‡‡ which means that it was not heard by the Arabs, to make the actions of ('Ma') with putting forward its Predicate§§§§§§§§. Abo Al-Abbass denied the view that Sebawai said by putting forward of the Predicate of ('Ma') with staying its action for the poetic necessity, and he alleged that the Predicate is omitted and the omission of the Predicate is made if there is no evidence in the talking or in the state of who told about in it as saying: (the people see the crescent of the moon), i.e., this is the crescent*********. Abo Saeed Al-Serafi said: (Sebawai related that some people (like them) and he made it on the facet of the Predicate and then excluded and said: (This is hardly recognized), i.e., he related what he heard, and this interpretation in this corner gives the permissibility of ('Ma Qa'im Zaid')

(*******) Al-Kitab: 1/57, and Al-lamha in Explanation of Al-Malha: 4/587.

(††††††) See: Al-Kitab: 1/57, Shareh Al-Kitab for Al-SERAFI: 1/323, and Al-Badeea in the Science of Al-Arabia: 1/568, Shareh Qater Al-Neda: 143-144, and Al-Lamaha fin Shareh Al-Malha: 4/587.

(‡‡‡‡‡‡) Surat Yassen: Ayah 15.

(§§§§§§§) Al-Kitab: 1/59.

(********) Al-Saban's Footnote: 1/363.

(††††††††) The verse is for Al-Farazdaq in his Diwan: 1/185, and See: The Explanation of Sebawai's verses: 1/112-113, and See: The Explanation of Poetic Evidences: 1/462.

(‡‡‡‡‡‡‡‡) Al-Kitab: 1/60, and See: Al-Muqtadhab: 4/191, and Al-Janah Al-Dani: 323-324.

(§§§§§§§§) The Explanation of Sebawai's Verses: 1/329.

(*********) See: Al-Muqtadhab: 4/191, and See: The Explanation of Sebawai's Verses: 1/113.

which means (Zaid is not standing) and this is so distant†††††††††. However, in an accusation of ('Mthlahm'=like them) there are two other facets:

First: The estimation would be: ('There is no people like them on the earth'), so ('people') here is the Subject, and ('like them') is an adjective for it, and ('on the earth') is the Subject and when ('Mthlahm=like them') is putting forward made it in accusative case on the adverbial‡‡‡‡‡‡‡‡‡. Second: To make a syntax for ('Mthlahm') in accusative case as adverbial, i.e., as we say: ('Wa Itha Ma Fouqahm Basher' which means [If there are people above them]), i.e., (there are above their place people) and this is what meant by (it hardly known or recognized), that is an accusative case of (Mthlahm Basher= people like them) to put forward the Predicate is not known§§§§§§§§§. Some of the grammarians who permitted the works of ('Ma') with violating negation, and among them Younis, it was narrated upon him that he gave permission to the works of ('Ma') with the positive Predicate by (Ila=lest or except)**********, as the poet said:

Wa Ma Aldaher Ila Mutajenoun Be'hlahee....Wa Ma Saheb Alhajat Ila Mutheba††††††††††. This verse is construed on two facets:
- First: That ('Mutajenoun') is an object and the Predicate is omitted and it estimation 'Ila' resembles ('Manjounon') which is the 'wheel' in its circulation and it is like a tortured person.
- Second: That ('Mutajenoun') and ('Mu'atheb') are in accusative case on the infinitive and the estimation lest turns a circulation and lest torturing‡‡‡‡‡‡‡‡‡

However, Ibn Malik refused this interpretation by saying: (There is no need for it at me, the first to make ('Mutajenoun') and ('Mu'atheb') as a Predicate for ('Ma') in two accusations for it, attaching to it with 'Laisa' in violating the negation as it was attached with it in non-violation§§§§§§§§§§. It is clear from Ibn Malik's refusal that he agreed upon Younis, and this is the view of Al-Shlobeen**********. The second view is the view of the Kufains who said: that ('Ma') in the language of Al-Hejaz does not work in the Predicate which is accusative by removing the letter of reduction†††††††††††. They protested for their view by saying: that we said it wouldn't work in the Predicate, because the measurement in ('Ma') to be non-workable because it is a letter not dedicated, so it is obliged not to work as a letter of the interrogation or conjunction because once enters to the noun such as: ('Ma Zaid Qa'im') and once again it enters to the verb such as: ('Ma Yaqoom Zaid'), since it is common between the noun and the verb it then shouldn't be workable. Thus, it was neglected and non-workable in the language of the Sons of Tameem, which the measurement, whereas the people of Al-Hejaz they make it workable like ('Laisa'=Not), because they resemble it by ('Laisa') from the respect of meaning,

(†††††††††) The Explanation of Sebawai's Book: 1/329.

(‡‡‡‡‡‡‡‡‡) Ibid: 1/329.

(§§§§§§§§§) See: The Explanation of Sebawai's Book: 329-330.

(**********) See: Shareh (Explanation) Al-Tasheel: 1/373, and See: Al-Janah Al-Dani: 325.

(††††††††††) From Al-Taweel, which is for one of sons of Saad in Shareh Shawahd Al-Moghni: 219-220, and Tkhlees Al-Shawahd Wa Talkhees Al-Fwa'd: 282.

(‡‡‡‡‡‡‡‡‡‡) See: Al-lubab: 1/176.

(§§§§§§§§§§) Shareh (Explanation) Al-Tasheel: 1/347.

(**********) See: Al-Janah Al-Dani: 325.

(†††††††††††) See: Al-Enssaf: 1/151.

which is semi weak, because ('Laisa') is a verb and ('Ma') is a letter, and so the letter is weaker than a verb, and the Predicate wouldn't be accusative with ('Ma'), and it should be accusative by removing the letter or the reduction[‡‡‡‡‡‡‡‡‡‡]. Abo Barakat Al-Anbari replied them and said: "Either by their saying: that the measurement necessitates not to work we said that this is the measurement, except it resembles ('Laisa'=Not) in the meaning it necessitates to work its action, which the language of Qur'an such as Allah Almighty's saying: {'Ma Hatha Basher'}[§§§§§§§§§§§§] which means (He is not a one of people), and Allah Almighty saying: {'Ma hona Imhatohn'}[************], which means (They are not their mothers). Whereas their saying: that the people of Al-Hejaz made it workable for weak similarity, we said:" that this similarity obliged to work this action, which is making the noun in nominative case and making the Predicate in accusative case and its action invalidated if its Predicate forwarded on its noun, and Ibn Mu'tee denied the allegation of the Kufains that the Predicate of ('Ma') is accusative by removing the reducer, and made it nullified, because this would be in the transitive letter which is invalidated here[††††††††††††]. Ibn Malik expanded in this matter and mentioned to us a third view who ascribed to Al-Far'a, that is the people of Najed make the Predicate genitive after ('Ma'), and this view is clearly weak, because the entrance of the letter (Ba'a) to the Predicate after ('Ma') in the language of the Sons of Tameem is known, but it is less than in the language of the people of Najed which its view is one[‡‡‡‡‡‡‡‡‡‡‡]. Thus, Ibn Malik chose what the Basri grammarians directed to of the works of ('Ma') and he said in Shareh Al-Tasheel: (whenever the action of 'Ma' satisfactory but not on measurement he stipulated that the Predicate comes in delay, and to make its workable delayed, with staying negation, and its voidness of a comparison of 'Ina', because each one of the these four is an original adverbial and so remaining on it would strengthen it and abandoning it or some of it would be attenuation)[§§§§§§§§§§§§§], whereas (Ibn Al-Kassab was stuffiest in displaying the matter without weighing out any of these views).

The Controversy in the work of ('La') quasi to ('Laisa')

One of the letters that quasi to ('Laisa' **=** Not) is negative ('La'= No), and the opinions differed about the work of the negative ('La'=No) as the work of ('Laisa'=Not), and there is a team from the Arabs who are the people of Al-Hejaz who are dealing with it in the same way of ('Laisa')**,** and they make the negation focused on the meaning of the Predicate like it, and there is another team represented by the people of Tameem who neglected it and do not fix any action for it originally, such as: ('There is no favour is lost' or 'No favour is lost'), whether by action or by neglecting[************]. However, Ibn Al-Kassab referred to this matter by saying: (The condition of the action for ('La') is the same as the condition for ('Ma'), but Ibn Al-Kassab mentioned for us another condition for the work of ('La'=No), that ('La') works if their two factors are indefinite i.e., its noun

(‡‡‡‡‡‡‡‡‡‡) See: Al-Enssaf in the Matters of the Controversy: 1/151.

(§§§§§§§§§§§§) Surat Yousif: Ayah 31.

(************) Surat Al-Mujadalah: Ayah 2.

(††††††††††††) See: Shareh (Explanation) Al-Feite Ibn Mu'tee: 2/886.

(‡‡‡‡‡‡‡‡‡‡‡) See: Shareh Al-Tasheel: 1/369.

(§§§§§§§§§§§§§) Shareh Al-Tasheel: 1/369.

(************) See: Al-Lamhah fi Shareh Al-Malhah:1/484, and Shareh Ibn Akeel: 1/312, and Shareh Al-Ashmooni: 1/264.

and Predicate, and if ('La'=No) was in the meaning of ('Laisa'=Not), but if it lost these conditions it would not work, whereas the Sons of Tameem were not working it originally, i.e., the sentence after ('La') is Subject and Predicate[††††††††††††].

The grammarians have divided on this matter into several views: First: Basri grammarians thought that the negative ('La'=No) works the action of ('Laisa'=Not) and its action is dedicated in articles such as: ("La Rajl Kheron Min Zaid" which equivalent to "No Man is better than Zaid") and ("La Amel Afdhel Min Ta'at Allah"[‡‡‡‡‡‡‡‡‡‡‡‡] , which equivalent to "No work is better than obeying Allah"), whereas Sebawai made it in the place of ('Laisa') since he said: (if you want to say: "La Ahad Afdhel Minks", which equivalent to "No one is better than you", and in saying who made it as Laisa , and made it the same as accusative in the positions, and (La) does not make it as (Laisa) with what after it as a one noun lest the nominative case would be similar to accusative on, and so not everything differ in pronunciation could be as what there is in its meaning[§§§§§§§§§§§§§§]. Whereas Ibn Hisham[*************] elaborated by saying: "that its noun and predicate are indefinite, and this would be in poetry. Ibn Akeel said: (concerning ('La') the view of people of Hejaz to consider it in action like ('Laisa') and the view of Tameem directed to neglect it)[††††††††††††††] .

Second: it is ascribed to Al-Zajaj's saying: ("that it is dealt with it in the same with ('Laisa') in making the noun in a nominative case specifically and ('La') in making the predicate in an accusative case, mentioned by Abo Hayan[‡‡‡‡‡‡‡‡‡‡‡‡‡], then he said: ("the correct is hearing this but so little)[§§§§§§§§§§§§§§§], and he said[**************] that ('La') operates to make noun in nominative case and to make predicate in accusative case and this is in contrary to Al-Zajaj's allegation[†††††††††††††††].

Third: Al-Muradi[‡‡‡‡‡‡‡‡‡‡‡‡‡‡] and Al-Sayouty[§§§§§§§§§§§§§§§§] transferred from Al-Akhfash and Al-Mubarad that they prevent the action of ('La') in the action of ('Laisa'), but through Al-Mubarad's saying in Al-Muqtadhab: "He directs in reverse to this and the evidence is by his saying: (('La') may be make it in the place of ('Laisa'), for their gathering in meaning and do not operate except in indefinite, and said: "No man is better than you)[***************]. Whereas Ibn Malik chose dealing ('La') in indefinite[††††††††††††††††], and he proved that by verses of poetry among them

([††††††††††††]) Al-Azhar in Shareh Edhehar Al-Asrar: 189.

([‡‡‡‡‡‡‡‡‡‡‡‡]) See: Shareh Al-Kafeyah: 1/440.

([§§§§§§§§§§§§§§]) Al-Kitab: 2/300.

([*************]) Shareh Qater Al-Nada: 1/145.

([††††††††††††††]) Shareh Ibn Akeel: 1/302.

([‡‡‡‡‡‡‡‡‡‡‡‡‡]) Ertishaf Al-Dhareb: 2/1208.

([§§§§§§§§§§§§§§§]) See: Ibid: 2/110.

([**************]) The verse is from the poetic evidences that they didn't mention who said it, See: Al-Janah Al-Dani: 292, and Shareh Ibn Akeel.

([†††††††††††††††]) See: Shareh Al-Tasheel: 1/377, and Ertishaf Al-Dhareb: 2/1208.

([‡‡‡‡‡‡‡‡‡‡‡‡‡‡]) See: Al-Jana Al-Dani: 1/293.

([§§§§§§§§§§§§§§§§]) See: Hama Al-Hawam'a: 1/456.

([***************]) Al-Muqtadhab: 4/382.

([††††††††††††††††]) See: Shareh Al-Tasheel.

what Sawad Bin Qareb (Allah blessed upon him)[‡‡‡‡‡‡‡‡‡‡‡‡‡‡]: Wa kin lee Shafee youm la tho shaf'a…. bemghon fteel a'n swad bin qareb[§§§§§§§§§§§§§§§§]. (Here the poet ask Allah to be his Shafipour in the Day of the Resurrection). It's also permissible to delete the Predicate of ('La'), upon Ibn Malik, and he cited with Saad Ibn Malik's saying:

Man sada a'n neranha …… fa'ana ibn Qais la berah[****************], (Here the poet refers to the fire of the Resurrection Day and who can survive from it except who is believer in Allah). The evidence here that stated by Al-Radhey refers that ('La') operates the action of ('Laisa') in poetry specifically[†††††††††††††††]. However, Sebawai gave permission to the action of ('La') in the definite and he said: ("It's permissible in the poetry to make the definite in nominative case")[‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡], whereas Ibn Malik hesitated in operating ('La') in definite when he talked about the verse of Al-Nabeghah Al-Ja'adi:

Wa halt swad alqalbi la a'na bagheya…. Sewaha wa la fi hubeha mutrakheya [§§§§§§§§§§§§§§§§§](Here the poet refers to the place of his sweetheart and that he never let her down of her love). So, he gave permission to the measurement on it, i.e., the action of ('La') is permissible in definite[*****************]. He also said in another subject (It's permissible at me to make (A'na= the pronoun I am) in the nominative case with an illepised verb, accusative with (Bagheya) on the adverbial as estimated: "la A'ra bagheya" which is equivalent to saying in English "I don't see wanting"[†††††††††††††††††].

However, as for The readings stated in this matter the grammarians differed in directing them, where the reading if the nominative case in Allah Almighty saying: { There is no sexual intercourse, debauchery or argument in Haj}. Ibn Ateyah said in his Exegesis that: ('La') in the meaning of ('Laisa') in the reading of nominative case and its Predicate is deleted on the reading of Abi Amro, and (in Haj), and the Predicate is deleted here)[‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡]. This opinion was ascribed to Abi Ali Al-Faresi, and he mentioned in contrary to that (in Haj) is a predicate of (all) and it is in the position of the nominative case in the two facets because ('La') operates on what followed it and its predicate stays on its state from the predicate of the inutility, and Abo Ali thought that it is in the place of ('Laisa') in making the predicate in accusative case, but it is and the noun in the position want the predicate)[§§§§§§§§§§§§§§§§§§]. Abo Hayan refused that the Holly Qur'an to include such this, because operating of ('La') as the same of the action of ('Laisa') is so little, and it doesn't come in Lessan Al-Arab just in two verses of poetry, and said: ("all this might accept the interpretation, and it should bear it on its explicit meaning

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[‡‡‡‡‡‡‡‡‡‡‡‡‡‡] See: Ibid: (1/376.

[§§§§§§§§§§§§§§§] The verse is for Sawad Bin Qareb Al-Asadi, Al-Janah Al-Dani: 54, and Shareh Ibn Akeel: 1/310.

[***************] The verse for Saad Bin Malik in Al-Ashbah and Al-Nadha'r: 8/109, and Explanation of the Poetic in Evidences in the Grammatical Books: 1/260.

[††††††††††††††] See: Shareh Al-Radhey Ala Al-Kafeyah: 1/340.

[‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡] Al-Kitab: 2/298.

[§§§§§§§§§§§§§§§§] The verse is from Al-Taweel metrics, which belongs to Al-Nabeghah A-Ja'adei in his Dewan:171, and Takhlees Al-Shawahd: 294.

[****************] See: Shareh Al-Tasheel: 1/377.

[†††††††††††††††††] Shareh Al-Kafeyah Al-Shafeyah: 1/441.

[‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡] Al-Muharar Al-Wajeez: 1/272.

[§§§§§§§§§§§§§§§§§] See: Ibid:1/272.

and that the rules are constructed, and it mustn't to vest to Allah Holly Qur'an which is the most rhetoric speech and the most eloquent Holly Book)*******************. Abo Hayan said: ("Either the reading of accusation and notation it is so accusative on the infinitives, and the workable thing in it is an action from its utterance, and the estimation is measured on the pattern of the absolute object on the method of operating and disputing††††††††††††††††††, Whereas Al-Akhfash wouldn't give permission just when it is a predicate of both because ('La') requires a predicate where it is operating the action of 'ina' (infinitive), and it doesn't in a position of nominative on the initiality as Sebawai views, and Al-Akhfash permits to be in a nominative case on the negation‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡, and this is what Al-Zamakhshari directed to in Al-Kashaf§§§§§§§§§§§§§§§§§§§. Whereas Ibn Al-Kassab Al-Rumi was suffice in presenting the matter without to weigh out any view over the other views.

The Controversy in Syntax of (Kay=to)

The opinions of the grammarians were different in syntax of (Kay=to) which resulted in several views, where so of them considered it as a preposition only, others considered it as a letter of accusation permanently, the rest were in the mid of the two views either to be a preposition or to be accusative infinitive letter, since Ibn Al-Kassab referred to this controversial matter who said:("the letter(kay) is one of the letters accusative to the present verb when Arabic ('lam'=to or for) associates with it and could be known as (causal 'lam')*******************. Ibn Al-Kassab mentioned to us the views of the grammarians in the syntax of (Kay=to) and among the views he mentioned the one that says: ("If the letter 'lam' entered on ('Kay') it would be in accusative case totally, if it is not, it could be a preposition and what followed it would be accusative by ('infinitive ina'=to) elliptical, and Al-Khaleel and Al-Akhfash††††††††††††††††††† directed to this view, which in all of its usages could be a preposition and so it referred to causality or to express reason‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡. He also said in another position that (('Kay'=to) is a preposition at Al-Basrians, if interrogative ('Ma') entered on it, would be referred to reasoning, i.e., the purpose§§§§§§§§§§§§§§§§§§§§§ and the grammarians were on three concerned views:

First: Al-Basrians directed to the permissibility that ('Kay'=to) is to be a preposition********************, and they protested for their view by giving permissibility to enter it on the (Interrogative 'Ma')which is a noun, and what proved to be a preposition is deleting 'Aleph' in (Interrogative 'Ma') and its 'Aleph' is not deleted except if it is a preposition, and as known that the 'Aleph' in ('Interrogative 'Ma') is

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(*******************) Al-Baher Al-Muheet: 2/282.

(††††††††††††††††††) See: Ibid.

(‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡) See: The Meanings of the Qur'an for Al-Akhfash: 1/26.

(§§§§§§§§§§§§§§§§§§§) Al-Kashaf: 1/243.

(*******************) See: Al-Azhar Shareh Edhehar Al-Asrar: 193.

(78)while the view of Al-Khaleel I do not consider it, but Al-Akhfash ascribed this view to him which used commonly in the books of grammar, See: Al-Badee in the Science of Arabic: 1l613, Moghni Al-Labeeb: 242, Ham'a Al-Hawam'a: 2/360, and others were mentioned in his book, The Meanings of Holly Qur'an.

(†††††††††††††††††††) Sea: Al-Azhar Shareh Edhehar Al-Asrar:193.

(§§§§§§§§§§§§§§§§§§§§§) See: Al-Azhar Shareh Edhehar Al-Asrar: (141)

(********************) See: Al-Enssaf: 2/119, and Al-Kanash in the Two Arts of the Grammar and Morphology: 2/87, and Ertishaf Al-Dhareb: 4/1730, Al-Tathleel and Al-Takmeel: 11/188-189, Tawdheh Al-Maqased and Almasalik: 2/1232, Etalf Al-Nusreah: 150, Shareh Al-Ashmoni:2/120-121 and Ham'a Al-Hawam'a: 2/368.

deleted when entering the letters of the reduction on it and it is deleted with the rest of the reduction letters as their saying 'lima', 'bma', 'fema', a'ma')†††††††††††††††††††† . The Kufains rejected the pretext of the people of Basrah by their claiming that it makes the noun of the interrogation in genitive case in their saying: ("Kaymah? And their evidence it is a preposition, so they have no pretext in it, because ('Kay') does not operate the genitive)‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡.

Second: the letter ('Kay') is always an accusative letter, which makes accusation by itself without an estimation of (infinitive a'na) and it couldn't be a preposition, and this is what the Kufains directed to§§§§§§§§§§§§§§§§§§§§§§, and their pretext that ('Kay') couldn't be a preposition because ('Kay') is one of the actors of the verbs and not one of the actors of the nouns and the evidence is entering the reasonable 'Lam' on it*********************. Whereas the saying of the poet wouldn't be taken††††††††††††††††††††† and Abo Barakat‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡ rejected the saying of the Kufains because ('Kay') in the speech of the Arabs on two sorts:

- it is a letter of accusation for the verb by itself without ellipsis when the letter 'Lam' entered to it as saying: (je'toka laky tukramini) which equivalent to (I came to honour me), and as Allah Almighty saying: { Not to regret on what passed you away}§§§§§§§§§§§§§§§§§§§§§§§§, so, ('Kay') here is a letter of accusation, and couldn't be a preposition because the preposition is not entering on a preposition, and there is not a problem in this.
- the ('Kay') is to be a preposition as ('Lam') like: (je'toka kay tukramini) (I came to honor me), so. It is in the place of 'lam' and verb and what followed it is accusative by estimating of (A'na)*********************, and you say: (je'toka tukramini) (I came to honour me), and because they were in one meaning this proves that it is a preposition and a letter of accusation†††††††††††††††††††††††.
- the ('Kay') is only a preposition and this is what adopted by Al-Akhfash, and the verb followed it is accusative by either elliptical or explicit ('A'na')‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡. Al-Akhfash said: (and his saying: to buy with it a little price), thus, this 'lam' if it in the meaning of ('Kay') what follow it would be accusative on the pronoun ('a'na'), as well as the accusative noun which is also a pronoun (a'na) as if says: ('aleshtra'a') and ('yashtro'), wouldn't be a noun just by (a'na), so (a'na) is elliptical and it is accusative which is in the position of genitive by the letter 'lam' and by 'Kay')§§§§§§§§§§§§§§§§§§§§§§§§. For this point, Al-Radhey directed in Shareh Al-Kafeyah by saying: (I know that the view of Al-Akhfash that ('Kay') in its all usages a preposition, and the verb

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(82) See: AlEnssaf: 2/120, Al-Tathleel and Al-Takmeel: 11/189, and Etlaf Al-Nusreah: 150.

(‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡) See: Al-Enssaf: 2/120-121, Al-Tathleel and Al-Takmeel: 11/188, and Al-Janah Al-Dani: 262.

(§§§§§§§§§§§§§§§§§§§) See: Al-Enssaf: 2/119, Al-Janah Al-Dani: 1/262, and Shareh Al-Radhey Ala Al-Kafeyah: 4/50.

(*******************) See: Al-Enssaf:2/119.

(††††††††††††††††††) See: Al-Enssaf: 2/121.

(‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡) This verse from a wording to Muslin Bin Ma'bid Al-Walbi, he said it in his cousin Umarah Bin Ubaid In Shareh the Poetic Evidences in the great grammatical books: 1/80.

(§§§§§§§§§§§§§§§§§§§§) Surat Al-Hadeed: Ayah 23.

(*******************) See: Al-Enssaf: 2/121.

(†††††††††††††††††††) See: Ibid.

(‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡) See: Shareh Al-Radhey Ala Al-Kafeyah: 4/48, and Tawdheeh Al-Maqased and Al-Masalik: 3/1232, Moghni Al-Labeeb: 242, and Al-Maqased Al-Nahwaih: 4/1858.

(§§§§§§§§§§§§§§§§§§§§§) The Meanings of Qur'an for Al-Akhfash: 1/126-127.

after it in accusative case estimated by ('a'na') as the Kufains related of Arabs: 'laky a'n ikrmok'= 'to honor you')********************, whereas Ibn Al-Kassab Al-Rumi mentioned the opinions of the grammarians in this matter without to weigh out a certain view.

Conclusion

After accomplishing the writing of this research paper I have concluded the following results:

- Ibn Al-Kassab highlighted the meanings of the letters which were the center of the controversy between Basri and Kufi Grammarians.
- Ibn Al-Kassab proved that the preposition ('Min') increased by two conditions at Sebawai and the Basri scholars and increased without conditions at Abi Al-Hassan Al-Akhfash.
- Ibn Al-Kassab was keen in his mentioning the controversial matters to mention the views of Basri and Kufi scholars and ascribing these views and sayings to their owners.
- Ibn Al-Kassab mentioned the readings stated in Holy Qur'an and the recommendation of the grammarians for these readings.
- Ibn Al-Kassab mentioned the views of the grammarians in the syntax of ('Kay'), and among them who considered it a letter makes the present verb accusative, when the letter 'lam' entered on it, and also proved the view of Al-Khaleel and Al-Akhfash in that it is a preposition in all of its uses.

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