Kufic Grammar and Interpretation, Objective Approach

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Abstract:

The Kufic linguistic and grammatical school is almost the first departure from the miraculous Qur'anic text, which was the main driver of the efforts of scholars of all walks of life and the diversity of their sciences, especially Arabic scholars, and then the widening of the Arabic language. It covers their hair and Ntarham founder and Masla each use, and every installation and every indication of the level of truth or at the level of metaphor in the text of the Qur'an and in the words of the Arabs; in order to reach a linguistic approach helps in understanding the meaning and significance of the realization of the words.

Keywords: Kufic linguistic, grammatical, miraculous Qur'anic, Arabic language

I. INTRODUCTION

His glory is to Him through this approach. The curriculum of this school relied on making the Qur'an the first line in starting linguistic research, then taking a look at the other Arab discourse, and seeking to meet and bring them together, to understand each of them and to analyze the correct linguistic. The analysis based on fixed and standardized linguistic principles led them to search and search in the phrase "God Almighty And Arab speech. " Accordingly, the grammar school of Kufa coincided in its curricula and in a number of its origins with the interpreters' approach and their origins, which they adopted in their interpretative effort, which is based on the analysis of speech and its elements to understand and know its importance.

The idea of this research is to monitor this compatibility between what the Kufic grammarians decided, and what the great Quran translators followed in their interpretations. Let's conclude after that by linking the theoretical side of the Arabic language to its practical side, so that we can increase the knowledge of the Book of God and understand its meanings and blessed indications through meditation. His words and writings. The research methodology is based on the selection of multiple forms of this compatibility of the Qur’an and their research and study by interpreters and grammarians. And from God, payment, and success, is a respondent.

Our last prayer is that praise is to God, Lord of the Worlds. In this research, we will limit ourselves to two or two rules approved by the scholars of the interpreters and the owners of the knowledge of the Qur’an, and we mention to them examples of the Qur’an according to space and time, and we are studying what the grammatists and the interpreters said about them, and these principles are:

1- Not to delete first from deletion.
2- Lack of appreciation first is appreciation (1).

II. FIRST: NO DELETION FIRST OF DELETION

This linguistic rule is clear in relation to the grammar of the Kufic language, which stated that “if the name is raised after the“ condition to say, "if Zaid comes to me, then he rises with what he returned from the verb without appreciating the verb. The appreciation in it: The adulterer came, and the appearance of the verb shows this estimated verb )"(2). He is the Walsh al-Qarah and one of me in this verse: (Although the woman fainted from her husband in a strange way outside
the place or not hesitate to stand on them in the
good between her and the good and the judge is
good and they come to themselves in scarcity, but
their condition and God Almighty have mercy on
them what you did with the expert)) (Women:
128) and summarized the lightness (Tel: 215 AH)
The actor presented here the instrument of the
condition (that), because it is the most capable of
tools in the condition, and because the actual past
does not appear confirmation in the word, he said:
"Make the name follow (that) because it is the
most letter That we use he could.

This is where if the word is not as it occurred
before the doctrinal "(3), the glass in the past was
authorized with (IN) and other tools of condition
and singled out the present tense with the necessity
of poetry, but with appreciation for said:" The
distinction between (punishment) And the last
verb is good. But if the distinction occurs between
the IN and the future verb, if I say: the woman is
afraid - it is ugly because "IN" does not separate it
from what is called, and this in poetry is permitted
(in) and others. As for the past, "IN" does not work
in the word, and "in."

It is permissible to differentiate it from the verb
and the woman who grew up with a conspiracy
referred to after the name. Chapter Read with both
the past and the future if I said: “When Zaid came
to me, his majority” was ugly. If I said that God
was alright, I would have done a beautiful job (4).
Al-Razi (died in the year 606 AH) said: "Some of
them said: This verse is more like saying that one
of the polytheists borrowed a prostitute
[repentance: 6] and saying if two parties of the
believers fought to make peace between them [Al-
Hujurat: 9] Here a woman raised a slated to
explain it darkly, Likewise, say in all the verses
that you recite, and God knows best "(5). Such a
verse: (Although one of the infidels hired you as a
prostitute until he heard the word of God, then I
told him that he believed until they were people
who did not know) Repentance: 6. P (a) to the
Keroites, because he "started after (that), However,
they said this in “to enable and improve them if
names were given and not after an act.” (6) The
optician rejected this expression and made a
mistake. If he had shown the future, I would say:
If someone gets up, he must be respected, No one
may raise more.

It is not permissible to recruit and confirm after
the beginner. But it is permissible to separate in
the “because” section because “the mother” of the
punishment and does not pass it to others, but her
sisters may only do this in poetry. Whenever they
visit, they revive it. . . And I give him the Cup of
Legs (7) Ibn Hesham’s mistake (Tel: 761 AH),
make the name for beginners here, but he did not
mistake making him an advanced representative;
he said: “It is an illusion first to say who does not
go to the words of lightness and Kofin in one of
{Your reward} and {if the sky was separated} then
the Tiro was raised by mistake because otherwise
the words adopted by them, but he said on purpose,
but if he said that the Akhtash or the text is no
longer a wrong expression because this doctrine
went to him and they did not inadvertently wear it
with the rule of yes the right to Say ‘m in the origin
of the matter and authorized to be raised in action
as the permitted audience says alcofoni faces a
third which is already active mentioned in the
presentation and Ajil inferred with a passport
about the words of Zappa: (... What a beauty of her
walking and shy. "([8]) As if Ibn Hisham had
sought another acceptable face for the keffiyeh
after their first mistake by making the name of the
beginners, which is what Al-Suyuti (d.: 911 AH)
tended to make this name and its proverbs progress according to the origin of the words, because "it is also considered what was originally issued by an ally on how Zaid happened to {a false lie and a team kills” cow 87 and {Oh God denies} Ghafir 81 Effective because these names are in the rank of delay, as well as a number about Ya Abdullah {if one of the polytheists hired you immoral repentance 6 {and the cattle that were created} [the bees: 5] {and the night if it collapses}.

One night, because its issuance in the original deeds and appreciation of my name is increased and that you rent one and create cows and swear at night to sell it in double-sided to be a real deficit issued by Zaid the father ... "(9) And from a group that says: ((I ask you for forgiveness, say, O God Exhaustion and something that was not his son and his sister, so he described what he left as an inheritance if not her son, so the two had two-thirds, leaving even though they are brothers, men and women. : 176), and he says: “If two parties fight against the believers, then make peace on Bagot, one over the other, who wants to say Come to God, and make peace between them with profit and swear by God he loves them)) (Al-Hujurat: 9) The Almighty said: ((If the sky was burning in the sky and if the planets were scattered, and if the seas exploded and if you learned the scattered graves as they are shown and late)) Al-Shaqq: 1 - 5. The Almighty said: (“If the sky slips and the Lord’s ear continues and continues if the earth is stretched and throws what you have forsaken and your Lord’s ear and do so you are a man you persevere in your Lord so hard”) (6 sPLIT: 1-6), for the interpretation of the Kufic is (Imru and two sects Sky, planets, seas and graves) the MPPT S experience behind, Or active before actions that exceed (10), and in that horizontal vision of the Bastien (11), "Al-Zamakhshari said: I said to him: The sun rises to start or effectiveness?

I said, but regarding effectiveness, Rafha’s reaction is interpreted implicitly by Kurt, because if the verb asks the meaning of the condition. He is on his way called effect, which was not called the subject, and there is no puree in this term. It does not mention a complex expression about the necessities of grammatical rules, but it may be raised when the sun begins the oarfish and the kufi because they consider that it is permissible to come after the nominal sentence if, then: If Zaid is more generous, then "(12). The condition is a deleted omitted verb from the aforementioned verb after the tool, because “Sebawy does not see the addition of the envelope in the future to the nominal sentences, and the oakfish sees it,” says Sabawiyeh: "When the sky is separated" [SPLIT: 1] and the like actually before the name "(13), And the meaning of “if the sky is separated” "is cracked and broken, then it will be deleted, and it will be appreciated if the sky is split because of the police specialize in Entering the actual rulings, and what came from this, and thus the formal preservation of the ruling of the jurisdiction, the sky is an act of neglect "(14) Another evidence for the Almighty says: It is not righteousness that turns away from your faces before the East and Morocco, but righteousness He believes in God and the Last Day, angels, writers, and prophets, and brought money in his love to his sons, orphans, the needy, the travelers, and beggars in their necks, prayers, and brought alms and those who died in their praise if the covenant is steadfast in misery and adversity, while the bass of those who believe and fear (Al-Baqarah/ 177).
Sibawayh opinion (Phone: 180 AH) n Al-Akhbar (but) omitted the meaning: but the righteousness of righteousness, faith in God and on the last day (15), followed by Cordoba (206 AH) (16), and the lighter (V: 215 AH), which is common in the words of the Arabs as saying: (more drinkable water, more news that is eaten, do not eat bread and do not drink with water, but you want: more eat bread, and drink more water with water) (17). Al-Far'a (Tel: 207 AH) went to the source on behalf of the perpetrator's name and stated that this use was received by the Arabs in large numbers.

They said about the name already, and they are talking about the verb by the name i.e. put each of them in the place of the other in its place. The name of the news is from the verb, and indeed from the name news because it is known meaning (18) like a poet (19):

\[
\begin{align*}
\text{And the takers} & \quad \text{They are kings} \\
\text{and the first} & \quad \text{and sons of kings} \\
\text{politicians} & \quad \text{to them}
\end{align*}
\]

The (takers) deputy for the act (they take) as well as the words of the poet: (20)

\[
\begin{align*}
\text{But the boys} & \quad \text{For your age} \\
\text{are every dewy} & \quad \text{what boys have} \\
\text{boy} & \quad \text{to bear beards}
\end{align*}
\]

His saying (sprouting) is a placeholder for name and appreciation: What children grow beards. Likewise, appreciation and meaning are according to Abu Ubaidah (d: 210 AH), who mentioned (that the Arabs create the sources of attributes, borrowing righteousness here as a metaphor for the characteristic (who believes in God) and speaks: but the righteous who believe in God) (22). Al-Tabari (310 AH) died, the Basrians, including Sebawy, as they went to him.

And he said that the first blessed verse to delete the added residence added to his place, he said: (But this means: but righteousness is a righteous belief in God and on the last day he placed (from) the subject of the verb, sufficiency of its significance, and its importance. From that relates to a recipe from the deleted verb as the Arabs do, Asmaa Vtda, her famous business stances, says: Generosity Hatem, Courage Antar, but Generosity Hatem Courage Antar, meaning: Generosity Hatem Hatem and dispense with the mentioning of Hatem if he knows about quality, he repeats the generosity after what you mentioned, put it in his quality; she learned a gesture including shedding And you did not remember, as it was said: And ask the village, where were we? (Yusuf/ 82) and the meaning: the people of the village) (23) The possible cooler (T: 285 AH) in this verse blessed by interpretation on behalf of the source of the name of the subject (24), as well as Makki bin Abi Talib (T: 4 37 AH), and Tabarsi (T: 54 AH 8) (25), most likely Ibn Al-Sarraj, (T: 316 AH), the Creed of the Sebawi, which was endorsed by Tusi (T: 460 AH) as well as Cordoba (T: 761 AH) and Khaled Al-Azhari (905 AH)) (26). And he made the meaning of the glass based on the deletion of two additions: but righteousness believes in God or righteousness is the righteousness that believes in God (27), the first to explain the deletion of the name (but) and the first remains the additive and the second is to explain the deletion of the news (but), and copper follows in the interpretation Second, according to the words of Al-Khansaa (28):

\[
\begin{align*}
\text{For it is} & \quad \text{She} \\
\text{the reception} & \quad \text{would n't have liked} \\
\text{and} & \quad \text{it even if she} \\
\text{management} & \quad \text{thought y}
\end{align*}
\]
For example, with a great turnout and a sense of righteousness; (29), and Baguaye is equal (d.: 516 AH) between these two interpretations. With regard to their presence in the Qur’an, this is the first saying: “They are testimonies with their Lord” (Al-Imran/163), Meaning meaning in degrees, and the second saying:

The result of piety (Taha/132), meaning: and the results of the pious: on behalf of the source on behalf of the actor, but he preferred the doctrine of fur in the permissibility of informing verbs of names and names of verbs, and this does not deviate from the statement on behalf of the source of the actor's name, but it includes; (30), and Zamakhshari continued to interpret it, so I approved only them (31), as well as the Oval (T: 685 AH) (32). The interpretation of the blessed verse for omission is either in the beginner or in the news, and it is possible that both grammarians and interpreters have gone to it, and another section of grammarians may have been omitted from the news; because omitting the additive is a kind of breadth and early news for the beginner, because the breadth of miracles Firstly from the breasts (33), and it is possible that others delete the late novice because he appointed the news and deleted it as difficult, and therefore the delete is both deleted (34). All of the foregoing interpretation of the grammatical and commentators in this verse is hardly for the purpose of reconciling the rules of the rules and the text of the Qur’an and creating harmony between them, and perhaps pushing them to overlook the meaning and what the words of the Qur’anic text indicate and bear the context of importance (35), and he alluded to the meaning of this Fur and Abu Ubaidah before, and Abd al-Qaher al-Jarjani (d.: 471 AH) referred to him in his statement to al-Khansa, who presented; and stated that the excitement of formulas (al-Iqbal and Albarbar); and he was for the purpose of communicating the meaning of exaggeration: (and they did not respond to Iqbal and the administration is not Its meaning, it may be permissible for the word itself, but it can be made much of what is accepted and managed, Most of them have contact with them, and it was not the case for others) (36), as well as the meaning in the verse that came to emphasize the meaning that righteousness is reflected in faith in God and the Last Day and angels and heavenly books and prophets and the work of prayer and zakat and fulfill the covenant and patience in good and evil, sincerity and piety, Perhaps this meaning made Akbari mention this interpretation first (37), which is preferable to appease satisfaction (v: 686 AH) as well, because the interpretation of omission may be in the sense of affirmation and exaggeration by the verse by telling the source (38) And this is what Abu Hayyan (T: 745 AH) also recommended (39), which was stated by Ibn Ashour (T: 1393 AH) by saying: (But the righteousness of safety from the safe: Tell the source in the name of the soul to exaggerate the ruffle in saying: (It is the turnout and manipulation) and many people to speak, and he says:

If your water becomes hollow (King/30) (I40)). And Alusi (phone: 1270 AH) authorized to be the source (mainland) means the name of the actor, and the deputy of the subject's name; to take advantage of the exaggeration, but he preferred the doctrine of Al-Basreen - the interpretation of the omission of the added estimate: the righteousness of safety because the body does not tell them the meaning (41), This interpretation of the rules (42),
it seems that what was referred to as fur, Abu Ubaida, and Al-Rida are separated to say in it most likely Abd al-Qaher Jarjani in terms of meaning, and in terms of origin, the importance of the verse requires confirmation of the meaning or exaggerated, because objection to ideological suspicion Religion related, it is necessary to deprive him of confirmation and exaggeration; as well as the grammatical origin requires weighting not to delete the Delete, saying that acting on behalf of the deletion in addition to what is found in the Arabs, which is the year of the year in his saying that scientists have cited a lot of evidence for prose and poetry.

III. Second: Lack of appreciation is the first estimate

Sight, that God is above everything. [Al-Baqarah / 20], or to be unnecessary to confirm, because the verb (sprout) came beyond himself once and the message again is from the door (verb and verb) on the one hand. It has rained, grown and grown, which are two common languages (45), and Col Zuhair (46):

I saw people with needs around their homes

Even if you grow legumes

The blessed verse (reading may sprout fat) also (47), and Abu Ubaidah al-Mubarak explained the increase of the Pope only, because it is excessive messages contained in the words of the Arabs frequently, on the verse: “Who responds to atheism” [Hajj 25], and Almighty says: “ None of you have two cases "[determinism/ 47] (48), and the meaning at the slave of God Almighty:” And do not put your hands in ruin. " [Al-Baqarah / 195] and appreciation: Receive your hands (49), and followed them in this Ibn Qutaiba, as he says: “Read in the name of your Lord” [Alaq 1], meaning: Read the name of your Lord, and he says: “And you will see and see, with you enamored with you.” [Al-Qalam 5 -6], meaning: Are you intrigued, and I say Ashe (50):

Fill boilers and open bare cliff [51] ensured our spears

This means: that the livelihood of our children guarantees our spears, and the reasons for Tabari increased by in these texts and not increased in other texts from the Arabs not; its appearance in some sense (52), but it is possible that the epidemic is related to (sprouting) to indicate the meaning that these The tree grows the fruit of the fat (53), and Abu Ishaq continued in her glassy fur as he went, so I already knew (sprout), and what it means to grow fat and fat, as you say: Zaid came with the sword, meaning: he came with the sword (54), and he explained The copper verse has three aspects: the first - the increase of B as Abu Ubaida said, and the second - the accompanying already (sprout) as the fur and glass said, and the third - that the epidemic relates to the source referred to in The verb (sprout) (55), and Makki bin Abi Talib went on to say that the Almighty (fats) has a second effect on (germination) or the condition of the first deleted and appreciated effect: (sprout the paradise of fats) i.e: fat and according to the second reading (Sprout), and according to the first reading (sprout) the neighbor and the massacres must be in the place of the influence of the memorial and the epidemic of violation of the act, or in the place of the placement of the case, as well as the meaning if (nept) and (spring) in one sense (56), and make Monotheism (d: 468 AH) The meaning of the blessed verse based on the meaning of the violation, which is mentioned B, meaning: Fat spread, because it squeezes the olives (57). He put the neighbor and Zamakhshari
(fat) in a memorial immediately in place of the actor (Sprout) and the meaning that sprouted them and anointed him ([58]), and authorized al-Razi to be (obese) away from the actor's conscience in (sprout) or the deleted effect, and appreciation of the meaning: sprout Olives and oil (59). Al-Qurtabi attributed this interpretation to Abu Ali al-Farsi (377 AH). [60]), Abu Hayyan mentioned these interpretations without weighting one of them ([61]), and the first Shukani (5: 1250 AH) in their reading, and their separation in meaning, in the first reading is the verse: (the town) related to its removal directly of the conscience of the actor, meaning: Germinate in the same fool, and on reading the second in the sense of Alaba (with) the associated benefits, the meaning grows with fat and got (62). Ibn Ashour equates the meaning of clothes and accompaniment as well as affixed, and these words are synonymous with the meaning of the meaning: (sprouting fat) that it sprouts clothes for fat (63). Perhaps the best explanation for this verse is the blessed when he went to Makki bin Abi Talib Al-Qasi, who did not come out of what Farawi said because the verse’s words were turned on the building and the formulation or formation gave each of them a composition of its meaning, and as a result of the collection of different meanings that are referred to in the meaning of the Almighty And enough to carry and show. Similarly, the Almighty also said

Those who disbelieve are calling for the abomination of God is greater than your abomination, when you call upon the faith, and you will disbelieve. (Ghafir / 10 (The apparent words of Tabari attached (as) the first detest, ie: detest God Almighty; because the meaning has: (Those who disbelieve in God call in the fire on the Day of Resurrection if they enter Fqtoa enter themselves when they saw what God has prepared for them of the types of torment, it is said to them: God abhorred Beware , O people in this world as you claim to believe in God ye used to refuse, greater than today Mguetkm yourselves what solution you from the wrath of you, ( [64]) (as well as the meaning when the glass is based on the semantic convergence between two different situations or situations in space and time, he said in the meaning of this verse blessed (that those who disbelieve advocate if they are in the case of torment God detest you in this world) When you are called to faith, you will disbelieve, Greater than your abomination, yourselves. (If you were tortured in the fire. ( [65]) And the copper (as you call) commented on (God's abomination) and the meaning on submission and delay, those who disbelieve give their book on the Day of Resurrection, if they look at it found their disadvantages, and abhorred themselves and call for God hated you in the world, when you call to faith Vkfron, ( [66]) and to this effect many interpreters went ( [67]) and interpreted the son of Jenni d: 392 e (This verse went to that (as) in the meaning is related to the words of God: (hated God), and the word related to deleted, he said: (If the meaning and prevent the side of the expression of it, atrophied erect Addresses the envelope, and the source indicates it even as if he said at the end: abhorrent as you call, ( [68]) Ibn Jnei has learned to contradict the rules of grammar and the meaning of the blessed verse tried to combine them without prejudice to what each of them required and see him has succeeded in that he showed us the plot of the Koranic text, and its graphical significance in the expression of the meanings, has preponderated the meaning of the side Expression, and interpreted Makki bin Abi
Talib attached (as) by the act of appreciation: mention to indicate the meaning of confusion and remorse when those who disbelieve, ( [69]) and his reply Alusi; because it is otherwise a meaning to mind. ( [70]) Al-Zamakhshari tended towards the meaning and carried the text on it. He commented (as) with the first abhorrence, summarizing the separation between the connection and the conduct. He estimated the meaning: to say to them on the Day of Resurrection: God would abhor yourselves the principality of badness and disbelief when the prophets (peace be upon them) called you to believe, and you would be unbelieving, and today in the fire and (as) stating reasoning. ( [71]) And linking Tabarsi between the systems of grammar and meaning; prevent attachment (as) to (detest God); because the source - as decided by the grammarian - does not separate him from his work with a foreigner, as well as (Lmqt) source, which is - here - the beginning of the experience of the Almighty saying: (greater than your abomination yourselves) and if the source occurred beginning or tell him not about doing anything; it because the news is authorized Pettmamh, and related authorized Bnqassanh, ( [72]) as well as prevent attachment) as) the second detest which is the Almighty (from your detest yourselves); because of the difference in time between the time detested on the Day of Resurrection and time (as) was in the world on what the interpreters decided, ( [73]) and prevent also attached (as) to (you claim); because it is not true; because the phrase (you claim) added to the circumstance (as) itself, and does not work added to the additive something. ( [74]) And commented attached (as) on two sides, the first: his attachment to deletions - as Ibn Jni said - indicated by the speech, and appreciation: aborted as you call, and followed by the oval, Abu Hayyan, Ibn Hisham, Zarkashi and Shukani, ( [75]) and the second: attached (as) the second detriment on the interpretation of the naming of the thing to come to him. ( [76]) Al-Razi prevailed on the side of the meaning; the verse is based on omission, submission and delay, and appreciation: God hated you, if you call for faith, and you are more disbelievers than your abhorrence of yourselves, and the abhorrence of God may be in the Hereafter with the time of abhorrence of those who disbelieve, and may be in the life at the time of the call to Faith, ( [77]) and the mistake of Abu Hayyan went to the Zamakhshari and approved of the grammarians and interpreters; because it is contrary to the rules of grammar in the lack of separation between the link and connector, (78) and responded to it permissible to expand in the circumstances when the Arabs separated by the link between the conductor, (79) and most likely attached (as) a factor of deletion and appreciation: abhorred as you claim, as authorized by the act of deletion of his appreciation (mention), then the time of fearful one in the Hereafter; to benefit the warning and rebuke and bashing, whether it is angels for those who disbelieve or among those who disbelieve themselves Or between them and their superiors or between them and Satan, (80) and the response of Sirajuddin Hanbali: T: 775 e (to Abu Hayyan mistake for Zamakhshari; (81) counting what went to Zamakhshari true ongoing according to the doctrine of Kufites, who authorized the separation between the source and its connection to the circumstances, and promised to describe Abu Hayyan Zmakhshari that envy, according to the poet: (82).
They envied the boy, for they did not receive his pursuit. As the bruises of the beautiful said to her face falsely. It is obnoxious.

And make some of the interpreters (as) for the reasoning - as mentioned by Zamakhshari - and not a circumstance Vqmn one time, ( [84]) and the meaning: (God hated you now greater than your abomination of yourselves when you were calling to faith Vkfron, ( [85]) and approved Alusi commented (as) Almighty said: (greater than your dislocation) and the meaning (to God Almighty yourselves greater than your dislikes them; because you have been called time and again to faith repeated you infidelity , ( [86]) (or that relates to the second abomination and meaning: they detest themselves; because they were repeatedly called to faith Vkfroa, as may be attached to the detest of God, ( [87]) and he applauded this sense, although metaphorically download the occurrence of the reason, a time of disbelief call for the status of a cause at a time abhorrence for themselves while Mainthm what happened to them, ( [88]) and it is permissible attached (as) by saying (greater) and the meaning (to God Almighty yourselves greater than your abomination; because you were called again and again to the faith of you disbelief, and the time of fearful one on what is Almtadr), as approved (as) the second Palmguet understanding has repeatedly called to the faith Vkfroa, they have repeatedly called prophets and messengers to them, and also reiterates their disbelief repeatedly; therefore, the expression came already present tense, which reported continuing regenerative. ( [89]) There is also evidence of this origin: )And as we destroyed from the village of Bthartha livelihood, those dwellings did not dwell after them, but we were about)[Stories / 58] doctrine Alkoviin including fur ( [90]) In its distinction to distinguish, has been furry, that the origin of the verb attribution of the verb (Btart) to living Valmtah is the village and then assigned the act to the village, Vnbt living on discrimination; because they explain the meaning of Battar, as he says:)If he tells you something of himself, eat it well.(] Women / 4, ( [91]) Discrimination in all these evidence is transformed from the actor when fleeing, and this transformation or injustice shows the rhetorical meanings desired by the expression and context such as breadth and comprehensiveness and exaggeration in the meaning ( [92]) and detail after the totality, and clarification after the thumb, Vdlala signed in the self and more interesting. ( [93]) There is no difference in knowledge and in the indefinite discrimination when Alkoviin, and stipulated Albesrion be zero, ( [94]) it has a century Sibawayh between discrimination and in case they do not fall only Nkurtin ( [95]), And make some grammarians this use similar to discrimination load on the similar to the effect in saying: Mohammed Hassan face ( [96]) But the linguistic reality and the use of Arabic likely Kufic doctrine in the advent of discrimination knowledge; because it removes the thumb from his sentence advanced, has come from many evidence from the Koran and the words of the Arabs support it. (97) Abu Ubaida said: Her life was crippled( On metaphorical support (98)) who interpreted the meaning of Ibn Qutaiba in
accordance with: I aborted her living, as they said: Abtrk Malak Vbtrt (99) and this meaning mentioned by the furry as it passed and followed by Tabari, who attributed this meaning to Younis bin Habib also (100). The glass monument interpreted living on the deletion of the preposition (in) Meaning: Boutrt in living, and vanity tyranny grace (101). The ratios of copper and Mekki ibn Abi Talib this interpretation of Mzni (249 e (102)) and interpreted the verse blessed to include (Btart) the meaning of the act (ignorant) and then delete the additive and the values added to his place, meaning: ignorant thanked her living (103), an interpretation not far may nine signify the verse blessed.

Authorized Elzimkhcri monument (living) on the disarmament - reducing, and installed on the deletion of the added and the establishment of any added to his place: Boutrt days of living, and include the verb (Boutrt) meaning of covert Gmtt, but he made a monument on disarmament and other - reducing inclusion (104) The most likely son of Atiyah monument to discrimination (105) A number of commentators were limited to the monument (living) to delete the preposition (106) Likewise Akbari monument on the inclusion of two meanings: disbelieved grace or ignorant thanks to living (107) And authorized Abu Hayyan all that was said in directing the monument to her living, but he likely what went to the Kufites, from the monument to discrimination or semi-effect (108) Al-Alusi authorized his (living) to include the verb (Btart) the meaning of the infringing verb (infidels), or to remove the depressor, ie: in the living, or on the circumstance, but it prefers the doctrine of the Kufites. (109)

III. SEARCH CONCLUSION

After this short and brief journey in Rehab text Quranic miraculous, and the verses of Almighty Allah the great blessing in his immortal forever, within the horizon of linguistic research grammar interpretative, we can point out - through it - to points multiple as the results of this research are:

1. Interpreters rely on linguists, especially grammatical rules for the interpretation of Qur’anic texts and the interpretation and clarification of their meanings. Unless linguists are mentioned differently, they rarely find an explanation or explanation for most interpreters, especially advanced applicants.

2. In some places, the verse is performed clearly without explanation, more likely than interpretation, because the apparent may indicate that more than one reference may be intended and intended to reflect the interpretation, which may be limited to one sign.

3. Follow-up the Kufic translators in different places, especially the fur.

4. Interpreters prefer what the keffiyeh sees in many places, despite their adherence to the visual doctrine, and once they say this again and again.

5. The grammar of the Kufic language is almost close to the text and Quranic interpretation.

6. The grammatical orientation of the sarcophagus is almost without tolerance, prejudice, and thinness; it is consistent with the text and is consistent with it with ease and clarity.

7. Since Kufi distinguishes WAJ between the grammar of the original language and the linguistic meaning, use or interpretation, even your feelings within the popup text and the
essence, the researcher finds a strange or frenzied cross between him and the text in many cases.

And Praise be to Allah, the Lord of the Worlds

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