

EJLHSS

ISSN : 3031-7347

<https://doi.org/10.61796/ejlhss.v1i8.864>

EXPLANATORY READING IN THE LIGHT OF APPRECIATION, IN THE ALMIGHTY'S SAYING {O PATIENCE IS MOST FITTING. AND ALLAH IS THE ONE SOUGHT FOR HELP AGAINST THAT WHICH YOU DESCRIBE} A SEMANTIC GRAMMATICAL STUDY

Asst prof. Dr. Khairallah Mahdi Jassim Muhammad Alzughair
University of Karbala/ College of Education for Human Sciences

Received: Jun 22, 2024; Accepted: Jul 29, 2024; Published: Aug 22, 2024;

Abstract: The research aims to clarify the effect of estimation in clarifying the interpretation of the Qur'anic text, as it has been observed that estimation determines the interpreter's point of view in choosing the appropriate interpretation for this estimation. It has been noticed that some interpreters may go beyond what is compatible between estimation and interpretation, which prompted the research to clarify and guide these areas. Therefore, the research had its importance in referring to appreciation and its impact on the interpretive reading of the Qur'anic text. So in choosing AlMighty's saying "so patience is most fitting. And Allah is the one sought for help against that which you describe" (Yusuf: 18), was a clear example to explain what we referred to the tension between interpretation and appreciation, in both its grammatical and meaningful types. When choosing an estimate, the interpreter had to take into account the attachment of the appropriate meaning to this estimate, which generates cognitive agreement between the interpretive reading and the linguistic reading, to result in saying, through what we have referred to, the importance of regarding the estimate to be in its place. Because meaning represents the core of syntactic and semantic agreement and is the critical point that reveals the correctness of the semantic and syntactic structure according to the context. This is by describing the Qur'anic text as a context that must be read conveniently to appropriate it.

Keywords: reading, interpretation, appreciation, grammar, semantics



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

Introduction

In the name of Allah, and all praise is due to Allah, the Creator of the heavens and the earth, and prayers and peace be upon His chosen Prophet, his pure family, and his chosen companions.

Now then:

Interpretation has its dimensions in revealing, explaining and clarifying, and in its details we find in it his linguistic practice in revealing, explaining and clarifying so that interpretation stands on its market with a precise and examining dimension that does not deviate from language as the main starting point for every interpretation, as it is the first pillar for every interpreter, as it makes it the support with which he begins, and as soon as he leaves it without returning to it, he finds himself in an interpretive arena from which he does not receive what helps him in interpretation until he returns to the linguistic system to help him in reaching the purposes of speech from the connotations of meaning and the formulation and casting of the phrase, and grammatical estimation is one of the places where the interpreter inspects his linguistic stock with what distinguishes the language from formulations that are attracted by grammatical and semantic correctness, as estimation is a precise approach that is not accepted except by those who are deliberate in casting the phrase and the precision of its formulation after reviewing the linguistic system that allows him to organize by

combining the elements of words with each other; To put the speech in a linguistic mold that requires consideration of the origin, agreement of meaning, and good formulation, so how about this estimation if it is in the Holy Qur'an, which has no formulation except that the meaning accompanies it and does not cease to express it in a rhetorical style that is beautiful in its sound, perfect in its arrangement, and profound in its intent.

When we examine the Qur'anic expression, we are stopped by sufficiency. If some expressions are understood by those who have a natural command of the language and knowledge of its intentions or those who find it easy to understand its use, some expressions have been viewed by language users as having deviated from their usage, but the correctness of the meaning keeps pace with their new usage. Among these usages are the words of some sources that have not ceased to be used by the Arabs except in the accusative case due to their frequent use of them in this state. They knew that the verb was the accusative, so they deleted it due to their frequent use. As soon as they brought it in the accusative case without a verb, they knew that the user deleted the verb and kept its function so that the meaning would remain present in the mind of the listener with what he possesses from his linguistic and usage store. Then the Holy Qur'an used it in the nominative case, so grammarians and commentators stopped at this usage with a pause of contemplation. Here comes the intellectual work to justify the nominative case, after the usage was for the accusative case only. Among these sources that used the accusative case of the source is "patience." So you say: Patience, O family of so-and-so, and patience on such-and-such, and so on. It comes as a description, so you say: beautiful patience. This prompted grammarians and commentators, as linguists, to seek agreement between the natural usage and the new usage. Some of them ruled that it is correct to use the nominative case because of the meaning it conveys, so it was thought to return to the original usage and it was ruled as the most and best. Another directed that it is better not to be a description, so it is better to put it in the accusative case. Another went with the permissibility of both, and the details of that are in the research papers

From the above, we tried to give a title to our research that is consistent with the meaning and grammatical estimation and includes the source that we referred to earlier, so we named it (Interpretive reading in light of grammatical estimation, in the Almighty's saying {so patience is most fitting. And Allah is the one sought for help against that which you describe} A grammatical and semantic study).

Methods

The research was based on an introduction and three topics whose material was drawn from the readings of grammarians and interpreters in interpreting the verse with their grammatical estimations, and the details of the speech in the research areas

Result and Discussion

Interpretive reading and its place in reading texts

The interpreter may surround himself with a set of restrictions when reading the Qur'anic text in an attempt to clarify the intent of the text from the aspect of meaning. We see that the doctrinal aspect may lead the interpreter to a vision far removed from the reality of the text through his initial or critical reading of what the Qur'anic text possesses in terms of aesthetics of expression, eloquence of style, casting of phrases, and precision of organization, to the point that it almost does not allow the reader to go far from the framework of the composition of the elements of its words. However, the interpreter distances himself far from the system of the Qur'anic language and adheres to his doctrinal

heritage, so the interpretation distances itself from its explanatory dimension to the critical dimension of the course of interpretation. This is a negative point for the interpreter. Some have described this interpretive trend with a nice description called “sacrificing the text.” This sacrifice is “of the text for the sake of the subjective arbitrariness of understanding, by examining this understanding in light of its updating, and thus it deprives it of its own identity.”, if the text must be read according to the arbitrariness of the understanding generated from reading it, with the surrounding linguistic contextual circumstances, structural methods, and interconnectedness of its elements, then if the interpreter is not able to do all of these things, he can refer to what is outside the framework of the text in a way that is consistent with the meaning of the text, with the arbitrariness of the meaning of its words, so that the text is not burdened with what it cannot bear.

On the other hand, we notice a positive point in the interpreter’s interpretive reading, when he has an interpretive reading that makes him “that person or that activity that works to decipher the text and achieve a kind of aesthetic, psychological, or cognitive communication with it, or to invest in its data and potential, and to rebuild and produce it.”, this vision in interpretive reading makes the interpreter gather the multiple dimensions of the text to show the interpretation with an acceptable dimension in which he balances its cognitive dimensions.

The grammatical reading of the interpreter has an effect on the positivity of the reading, because the grammatical reading is the first starting point from which the grammarian excludes everything outside the contexts of the text. It is the starting point of strength in the positive arbitrary understanding that we referred to earlier, and it is also the effectiveness that decodes the text and analyzes it in a subjective manner, away from the interpretive conflicts that affect the reading of the text. In this research, we have chosen from among the grammatical readings (the interpretive reading in light of the grammatical or semantic estimation) to show that the interpretive reading in light of the estimation is the restoration of the original composition in a way that does not tolerate the addition of surplus elements to the text. On the other hand, this estimative field resulting from the interpretive reading opens an explanatory interpretive horizon that is compatible with the elements of the text’s composition, so that this reading does not let the multiple interpretive processes take the text to something other than what it tolerates.

We can define the interpretive reading of the grammatical or semantic estimation with regard to the interpretation of the Holy Qur’an as that reading which is based on the instinct of the language and its primary and leading understanding of the types of understanding in a way that is consistent with and restores the structure or text to its original form and clarifies its meaning; so that the explanatory meaning is then achieved which the interpreter can present in a way that does not deviate from the origin on which he relied.

The first topic

Estimation of the deleted subject

The subject is optionally deleted after a question, after the answer, and after the saying ‘ including the Almighty’s saying: “They said: "Mixed up false dreams.” ‘ The estimation is that it is a dream, so the deleted subject is estimated after the saying, and the entire sentence falls in the place of the accusative of the saying.

It may be deleted obligatorily, and it has places, including if the predicate is explicit in the oath or the predicate is a source and the estimation is in the meaning of the verb or it is a detached adjective when it is raised, and the deletion occurs in the subject and the predicate, as ((each of them is deleted permissibly and obligatorily in specific places; it is permissible to delete one of them if evidence indicates it, and the meaning and structure are not affected by its deletion)) .

The apparent issue is that the purpose is related to the meaning intended by the speaker, usually in permissible deletion, and it is not far from obligatory deletion, because the meaning is a branch of the functional meaning, so the speaker's intention for the meaning is not absent, whether it is in permissible or obligatory deletion. From this is its obligatory deletion when the predicate is a source, so the subject is estimated from the wording of the source verb, and from this is the verse under discussion from the Almighty's saying {[Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."} ‘ the estimation of the deleted subject is from the word of the verbal noun “patience” so that the estimation would be: “So my patience is beautiful patience.” However, grammarians and commentators did not stop at this estimation because of the meaning that they see as appropriate to the context of the verse and the speaker's condition. We notice these estimations as follows:

1- Estimating the subject as something other than the predicate (or something other than the subject that replaces the infinitive)

The estimation of the deleted subject came in more than one word, and this grammatical estimation was in agreement with the semantic estimation according to some of them, including what Sibawayh mentioned, in his saying ((“so patience is most fitting. And Allah is the one sought for help” as if he is saying the matter is patience is beautiful, and what is raised upon it is “tenderness” and “patience” and the like, its manifestation is not used)) ‘ what can be understood from Sibawayh's statement when he said, “And that which is raised upon ‘tenderness’ and ‘patience’ and the like is not used to make it apparent,” is that deletion is obligatory in this position when the source is not in supplication, because he equated the accusative and nominative in the source that is brought out to supplication, such as: “Praise be to Allah” and “Praise be to Him.” ‘However, Sibawayh did not estimate the subject from the word of the predicate or the verb of the source, so that it would be “my patience is beautiful patience.” What is noticeable about his estimation is that he took into account the context of the verse from two aspects: the first, he made the deleted part with what was indicated by evidence, which is the word “matter” mentioned in the verse from the Almighty's saying {[Jacob] said, "Rather, your souls have enticed you to something}. ‘ So he estimated the subject to be the word “matter” which is the evidence for the omitted word, and the second: taking into account the meaning as dictated by the indication of the verse and its context, as if Sibawayh's saying “as if the matter is beautiful patience” and he did not say “so my matter is beautiful patience” is to indicate that the matter is not what your souls tempted you with, but rather the matter is beautiful patience, or that he is balancing between their matter which was shown to be what the soul tempted you with, and his matter which will be a beautiful matter; to make from that an interpretive reading based on the meaning, so he formulated the estimation in its light.

It can be noted that what Sibawayh estimated is what is consistent with the theory of the agent, so he estimated a definite subject, which is the definite noun with “al” to precede the described indefinite noun, and in that the grammarians point out ((that the origin of the subject is to be definite, and the origin of the predicate is to be indefinite; and that is because the purpose of the reports is to inform the addressee of what he does not have, and to place him in your position in the knowledge of that report. And there is no benefit in reporting the indefinite noun; do you not see that if you said: “A standing man,” or “A knowledgeable man,” there would be no benefit in this speech, because it is not strange that a man standing and knowledgeable, in existence, is someone whom the addressee does not know. And this is not the report in which you place the addressee in your position in what you know)). This text is consistent with the presentation of knowledge that is reported by the described

indefinite noun.

Among these estimates is what Al-Zajjaj mentioned about Al-Khalil and his companions in estimating the subject. He said, “And beautiful patience is raised in two ways: the meaning is that my condition is beautiful patience, and what I believe is beautiful patience. It is permissible for it to be on the basis of ‘so my patience is beautiful patience’... and the first is the doctrine of Al-Khalil and his companions.” ‘ he meant by this that the estimation according to Al-Khalil is an estimation without the wording of the verbal noun, i.e. not on “my patience” but on “my affair,” and he did not limit it to this estimation, and the estimation of the relative clause, so he made the estimation of the subject on the wording of the predicate permissible.

From what was mentioned above, the subject is estimated to be a singular noun, which is the word “the matter,” or the verbal noun added to the speaker’s “ya,” which is “my affair,” or the relative pronoun whose relative clause is the clause. This is an omitted estimate, and grammarians, through their interpretive reading, have tried to stand on re-formulating the structure with it, relying on an origin in which grammatical and semantic correctness is achieved.

Ibn Abi Zamanin went to estimate the subject on the relative pronoun and its connection, meaning ((so what I believe is beautiful patience)) ‘ It is one of the estimates that Al-Khalil went to, as Al-Zajjaj transmitted from him, but Ibn Abi Zamanin did not mention it from Al-Khalil.* ‘ Ibn al-Jawzi made this estimation a statement from al-Khalil, saying: “Al-Khalil said: The meaning is: ... and what I believe is beautiful patience.” ‘ what appears from directing the estimation with the relative pronoun and connecting it to the verb “believed” is consistent with its meaning and the context of the verse, as the verse speaks about an action carried out by the brothers of Joseph that the Prophet Jacob (peace be upon him) did not believe in, and the verse disclosed that it was an action that their souls tempted them to do, except that there is an issue that can be pointed out, and that is if we notice that what the brothers of Joseph did in informing about the fate of their brother was not believed by Jacob the son (peace be upon him), but rather what he believed was that their souls tempted them to do something other than what they were told, so his action would be to be patient with beautiful patience, but that is something that is going on in his mind and cannot be translated except by disclosing it; because belief is psychological, and on the other hand, according to what the grammarians have indicated, the meaning of the connection is not determined in the relative pronoun except by mentioning its connection, as it is what determines or indicates the meaning of the connection ((the relative pronoun alone is an incomplete noun, i.e. incomplete in meaning, so if you bring the connection, it is said to be a relative pronoun at that time)) . Thus, the verb “I believe” is what expresses and completes the meaning of the relative pronoun, so that the expected meaning from the Prophet Jacob (peace be upon him) is to believe in what he believes, which is beautiful patience.

Al-Razi quoted from Al-Khalil something other than what Al-Zajjaj and Ibn Al-Jawzi quoted, where he said: “And among them is he who concealed the subject. Al-Khalil said: What I do is beautiful patience.” ‘ Al-Wahidi concluded by estimating the subject as “My affair is beautiful patience” and not others, except that he increased the estimation in a way that makes it justified to repeat the deleted part, so the estimation according to him is ((Your souls have made “a matter” seem attractive to you in his affair other than what you describe, so my affair is “beautiful patience”)) ‘ Thus, he makes the estimation a moral estimation in which he repeats the word “my affair” to justify the estimation with “my affair is beautiful patience.” More than one person said this estimation and not another, including Ibn Atiyah , and Ibn Juzi ‘ and Althaealibi , none of these people showed any connection to the meaning of the estimates that came on the estimation of the predicate with the relative pronoun and its connection, and it seems that the estimation of the connection of the relative pronoun with “I

believe it” is better than “I do it” because the matter is psychological and the Prophet Jacob (peace be upon him) translates it with the psychological factor as well, which is patience, so that the psychological factor and belief, which is also psychological, are in agreement, so the psychological aspect and the action are not in agreement.

The interpretive reading in light of the estimation of the connection and its relative pronoun appears clear in the semantic estimation and not the grammatical one; because the indication of the evidence for this type of omission is difficult to take from the context of the structural text, unless it is a reading of the context of the situation that the Prophet Jacob (peace be upon him) is going through, since the context of the verse is talking about him, so it is as if he is clarifying the statement and detailing it at the beginning to tell about it in accordance with what is going through from the circumstance that befell him, and Al-Jurjani was aware of the indication of the relative pronoun with “who” in consideration of the situation, so the estimation of the subject with the relative pronoun “who” has its indication derived from the surrounding circumstances; and that is ((until a man was known for his story and a matter that happened to him, and he was specialized in that story, and in that matter with the listener, then the intention was intended for him to mention “who” the interpretation of that is that you do not connect “who” except with a sentence of speech that the listener had previously known about and a matter that he had made known to him)) ‘ this is a reading of the context of the situation that justified the estimation in this manner with what is connected to it of meaning, so that the matter that the Prophet Jacob (peace be upon him) went through and the listener knew would require him to have beautiful patience, so that the speech on the predicate would be complete on the estimation: “So what I believe is beautiful patience” so that “which” from its functional side would be the subject, and the sentence “I believe” is its connection, and “beautiful patience” is the predicate describing the subject.

Al-Nahhas mentioned that the subject is estimated from the relative clause and the relative pronoun, except that he made the relative clause a quasi-sentence, and the estimate, according to him, is ((so what I have is beautiful patience)) ‘ he took this estimation as a preference for raising “patience” rather than lowering it, since raising it is more appropriate for him than lowering it. As for lowering it, he made it according to the choice of the language of the speaker in a place other than this one in the verse under discussion. The verse that he cited in lowering “patience” is the Almighty’s saying: {So be patient with gracious patience} ‘ the choice of the accusative is restricted to mentioning the verb, so there is no escape from the nominative in the verse under discussion, because the construction is not based on the verb, and what justified the nominative in it was the deletion of the noun and the attachment of the meaning.

The estimation of “what I have is beautiful patience” contains a relative pronoun and a conjunction of circumstance and what is added to it, so from the grammatical side it is a complete estimation, except that the meaning imposes the existence of a contrast between what Joseph’s brothers have, which is something that their souls tempted them to do, and what Jacob has, which is “beautiful patience,” as the meaning stops at this contrast in light of the context of the verse, which reveals the confrontation of the Prophet Jacob, peace be upon him, with the command to have beautiful patience by revealing that he has beautiful patience.

Makki bin Abi Talib went to estimate on ((My affair is a beautiful patience)) ‘ many commentators have taken this estimation and made it the first estimation, which indicates its preference to them ‘ this estimation is from adding the speaker’s “ya” to the source, so what was mentioned in this estimation is “my affair” and “my matter” and it is from the justifications for starting with an indefinite noun such as: my saying, my glorification, my speech and others, then Makki bin Abi Talib

mentioned the estimation of “my affair” and included in it the meaning of “my patience”, and that is by saying ((and my affair is patience, meaning: “and my patience with it is beautiful patience”)) ‘ he interpreted “my affair” with the source “my patience” which is from the word of the predicate, except that what is noted in this estimation is that he made the deleted subject related, so this estimation is similar to the transitive verb “be patient” as it is said in the transitive verb “be patient on such and such”, and what can be taken from the tendency of many interpreters to say the estimation on: “so my patience is beautiful patience” is that the word “sawalat” from the Almighty’s saying “[Jacob] said, “Rather, your souls have enticed you to something” included the meaning: your souls commanded you ‘ the estimation of “my command” is what the verbal evidence indicates, so the expression would be “rather, I commanded you with a command, so my command is beautiful patience,” except that this word has included the meaning of “adorned and made easy,” but the estimation of the subject was not formulated in the manner of including the meaning with these words, and I think that this does not agree with patience, since the meaning is not correct if the estimation is: “so my adornment, or my facilitation, or my arrangement is beautiful patience,” because the defect in the meaning is clear in it, because the soul does not tempt or adorn the soul with patience.

What is noted from the interpretive reading of the commentators is that it comes from the generality of the meaning of the word that is made specific by the predicate. The word “my affair” or “my concern” is a general word that has more than one meaning. If it is reported, the subject is made specific by it. Therefore, Makki bin Abi Talib included the word “my concern” with the meaning of “my patience” from the side of the meaning of the generality of the word, so he made it specific by the meaning of the word, not by building the predicate on it. He interpreted the concern as patience so that the estimation and meaning would agree from its verbal side, since the estimation is from the indication of the evidence for it, and from its moral side, by telling about patience that it is beautiful patience.

2- Estimating the subject as the predicate (or the subject as a substitute for the source)

Many grammarians and commentators have mentioned the estimation of the deleted subject on the word of the predicate or the word of the verbal noun, and it may become clear to the observer that he makes it the correct estimation. The interpretations of the commentators have followed one after the other in this verse in estimating the subject in consideration of the meaning or in consideration of estimating the deleted subject in reference to the evidence for it, and from that is the saying of al-Tabari ((And my patience for what you did to me in the matter of Joseph is a beautiful patience or it is a beautiful patience)). The subject was estimated from the word of the verbal noun, so the estimate would be: “My patience is a beautiful patience.” So the estimate would be a necessary estimate with the indication of the evidence for it, which is the verbal noun from the word of the verb. Al-Tabari added in his saying “for what you did to me in the matter of Joseph” so that this speech would indicate the moral estimate in addition to the grammatical estimate; because this phrase is an explanation of the meaning of the matter that Joseph’s brothers came with and what they did to him with what their souls suggested to them, or what he mentioned is related from the preposition and noun to the subject, not that it is related to a deleted predicate, so that “a beautiful patience” would be the predicate, and the connection does not make the meaning independent; because its meaning is the connection or the connecting meaning because it contains the performance of the correctness of the meaning and its clarification ‘ the estimation by mentioning the preposition and the noun was an interpretive reading of the Qur’anic text from the Almighty’s saying: “Rather, your souls have enticed you to something” so that this matter would be a reason for obtaining patience ((that is, the result of that great calamity is that there would be beautiful patience from me)) ‘ this estimation includes a moral estimation that

contains an explanatory indication of the meaning intended by the speaker in what he wants to do, and it seems that this estimation does not agree with the estimation of the predicate on “I chose it,” meaning that what was chosen by beautiful patience. The details of the discussion of this estimation will come in the second section, so what justifies the estimation not agreeing is that the reason is a matter required by the situation and the position, not that the Prophet Jacob, peace be upon him, had something other than patience.

As for the estimation of the subject with the pronoun “he,” it is a reading that is far from the indication of the evidence for it. What I think is that what was said before the subject was abbreviated with the pronoun, so the Almighty’s saying, “Rather, your souls enticed you to do something,” is beautiful patience, because the pronoun is an indication of the abbreviation of speech. It is not possible that what Joseph’s brothers did was beautiful patience. The estimation does not agree with the indication of the verse that will reveal the state that the state of the Prophet Jacob (peace be upon him) will lead to, or the predicate that will be told about Joseph (peace be upon him).

Al-Sam’ani and Al-Razi Attributed the estimation of the beginning with the pronoun “he” is attributed to Al-Farra’, and we did not find it in its meanings, and Al-Alusi attributed it to Al-Khalil ‘ we did not find it in Al-Khalil either, or among those who transmitted it from him among the predecessors.

The deleted subject is estimated to be in the form of a verbal noun, i.e. on: So my patience is a beautiful patience attributed to Qutrab, as mentioned by Al-Zajjaj and others followed him ‘ to be “the estimate of adding the source to the speaker’s Ya.

Al-Samarqandi mentioned this estimation - the estimation of the subject in the form of the predicate - but he did not adopt it, and he weakened it, as he mentioned it with his saying “it is said.” ‘ Ibn Abi and Zamanin permitted it .

we think that the tendency of some grammarians or commentators to estimate the subject as the predicate is closer to keeping up with the truth, as grammarians pay attention to the fact that if the omitted word is indicated by evidence from the wording of the composition, then it is the closest estimate for them, far from affectation and far from the meaningless statement, according to what Ibn Jinni expressed: ((It weakens his vision until it leads him to spoil the craft)) ‘ the estimator finds his goal in the estimation of the combination of the elements of the composition and their organization with a simplified reading, except that the meaning has its own status and influence in being one of the determinants of the estimation appropriate to the combination of the elements of the composition with each other, except that what requires taking care of which of them is closer to the estimation “So my affair is beautiful patience” or “So my patience is beautiful patience” the first is an estimation from the indication of the verbal evidence for it, and so is the second estimation.

3- Estimating the moral subject

The moral estimation comes to clarify the structural elements, not in the manner of returning what was deleted from the structure to return the structure to its original state, which it was in to form the attributive sentence. Rather, it may return some words outside the original structure to make them complements of the meaning. This includes what was said in the estimation of speech in the Almighty’s saying: {so I took a handful (of dust) from the footprint of the Messenger} ‘ Ibn Jinni said in estimating the speech: “That is, from the dust of the trace of the Prophet’s hoof.” ‘ he returned to the structure the absolute object and the complement to it in order to complete the understanding of the meaning in light of the estimation, as it is an explanatory estimation that combines the words of the attribution and the meaning.

The moral estimation explaining the subject in the verse under discussion came in two estimations,

one of which was mentioned by Al-Farra', and the other by Al-Samarqandi, in addition to what we have implicitly cited in the research papers, and both of them are estimations on the non-working sentence "ma" and "la" because their work was interrupted by the exception mentioned in the estimated sentence.

As for Al-Farra's interpretation, it is what Ibn Al-Jawzi also mentioned about him, as Al-Farra' preferred the nominative case over the accusative case in "patience," as he said: "Al-Farra' said: Patience is nominative, because he consoled himself and said: It is nothing but patience, and if he had ordered them to be patient, it would have been accusative." . In quoting the phrase from Al-Farra', there is some change in its meanings.* . Then, this estimation was not mentioned in this place in the verse under discussion, but rather it was mentioned in the estimation of the subject in the Almighty's saying: {so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the Knowing, the Wise.} . Then, the use of this source is considered lifted by the users, as they used it in something other than supplication, according to what we have proven from the text of Sibawayh mentioned above. However, each context has its effect in determining what is omitted and determining the estimation in its light. However, the verse under discussion and the verse mentioned above came preceded by one phrase, which is {Rather, your souls have enticed you to something}. . Therefore, the estimation of the deleted part in the two verses is based on one estimation. As for his opinion on the issue of "then patience is beautiful," what appears from his words is that the "fa" is included in the answer to the condition, as he said: "And his saying, 'then patience is beautiful' is like 'then fasting three days' — and — 'keep [her] in an acceptable manner'")) . The strange thing about his statement is that he did not explain the two verses that he referred to in his meanings. . The two verses are: {Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment.} . and the Almighty said: {And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home].} . The phrase "three days" was mentioned elsewhere in the Almighty's saying: {But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn.} Al-Farra' did not present the parsing of these Qur'anic verses, except that the first one may be parsed as a subject and the predicate is omitted and advanced, i.e. on: "Then you must hold back" or on: "Then holding back is better or better" or "holding back" is parsed as the predicate of an omitted subject and the estimate is: the duty is to hold back, and it was parsed as a verb and subject, and the estimate is: So let holding back be in a good manner . as for the Almighty's saying, "Then fasting for three days" in the two verses, the "fa" is included in the answer to the condition for the conditional "man," and this is its parsing only. Thus, we cannot determine what al-Farra' intended by parsing "fasabrun jameel" in the nominative case, except that it is possible for us to prefer that the parsing is based on the fact that the "fa" in "fasabr" has the meaning of recompense, and some of them have gone to that, so it enters into the nominal sentence . on the other hand, the explicit parsing of the conditional clause in the Almighty's saying, "Then fasting for three days," and the statement of the reward is acceptable according to what we will note at the end of the third section, unless the estimation is: "Then he must fast," in which case "fasting" is a subject that is delayed for the predicate "upon him," and thus what al-Farra' meant is that "Then he will be beautiful," in which case the estimation is: "Upon me is beautiful patience," just as some of them went to the estimation as: "For me" or "With me is patience."

It seems that this transmission, even if it is not by Al-Farra', has the word "patience" in the nominative case, because he consoled himself, which required an interpretative reading, because his saying "consoled himself" is as if he ordered himself to be patient. The estimation is: "It is nothing but patience," a declarative sentence in which "what" did not work because its negation was

invalidated by “except.” The declarative sentence clarified that the matter that he will do is “it is nothing but patience,” meaning that the matter that results from what the sons of Jacob did to their brother requires patience from the Prophet Jacob, peace be upon him, not that he order them to be patient, because ordering them to be patient requires the accusative case of “patience,” meaning “beautiful patience.” Everything we have presented is an explanation of what Al-Farra’ meant by the text transmitted from him, and in that there is a balance between the meaning of the accusative and the nominative, and the details of the discussion of the accusative case will be in its place in the third section.

As for the other moral estimation, it is what Al-Samarqandi mentioned, and he made it a saying: ((And it is said: Its meaning is that I have no choice but patience)) ‘ here, “la - no” is used with an indefinite noun, and its use with an indefinite noun indicates the negation of the predicate being a subject, except that the occurrence of the negation with “illa” gave it a meaning specific to it, as the sentence informs that what happened to the sons of Jacob (peace be upon him) is of no use except patience, and thus this estimation represents an interpretive reading through the estimation of the pronoun that justifies the nominative and conveys the meaning in the same way between “patience is beautiful” and “I have no recourse except patience.” I think that this estimation was derived by the interpreter from his interpretive reading of the meaning of the context of the text, as the sons of Jacob had a cunning and a trick that they lied to their father, which is what the text of the verse before the verse under discussion indicated, Allah Almighty said {They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful. . The interpreter formulated his interpretation from the context of this verse according to his understanding that what the sons of Jacob, peace be upon him, brought was a trick, so he had no other option but patience. It seems that this interpretation is taken on the surface from the proverb that says, “The trick of the one who has no other option is patience.” ‘ its meaning is: “Whoever is unable to benefit himself by repelling harm from himself is able to be patient and gain benefit from the reward of patience and good reputation in the possession of the soul.” . Thus, this appreciation indicates the consolation of the Prophet Jacob (peace be upon him) himself and his call for patience, and that he had no choice but to be patient in the face of the trick of his sons.

Thus, what we derive from the moral estimation has come about based on an understanding of a general explanation of the matter - that is, using the wording of the source, not the matter in its form - and the estimation in it is “it is nothing but patience,” which is an understanding that is consistent with the description of the situation that the Prophet Jacob (peace be upon him) will face. As for the other moral estimation, it has also been taken from the context of the situation, except that it is closer to interpreting the significance of the meaning of the composition, that what Joseph’s (peace be upon him) brothers did was a trick, and the trick was not mentioned in the composition, rather its meaning was derived from the action of Joseph’s brothers, so the estimation was: I have no trick but patience.

The second topic

predicate estimation

The commentators have presented some estimates of the predicate in the verse under discussion, and in that “patience” is an advanced subject, and the estimate of the predicate in this place has varied, and these estimates are as follows:

1- Estimating the predicate as a quasi-sentence

There is no doubt that the semantic purpose accompanies the occurrence of the predicate as a quasi-sentence, especially when starting with an indefinite noun with the justifying conditions and the benefit expected from it. ‘ The benefit of the meaning is consistent with the coming of the quasi-

sentence as a predicate, whether it precedes the subject or comes after it, such as the Almighty's saying: {but in nearness to Allah is the best of the goals (To return to).} . The meaning is more accompanied when the predicate is presented permissibly, because it gives the speaker an intentional scope to desire the purpose of the expression, so the presentation and delay are carried out for purposes that convey an intended meaning, and in presenting the quasi-sentence as predicate to the subject there are purposes specific to it, and most of these purposes are limited and specific .

Al-Wahidi mentioned in "Al-Basit" that Abu Ubaidah estimated the speech to be "So let there be from me beautiful patience." • Note that Abu Ubaidah did not mention that in his metaphor, and this estimation is the closest we can explain about it that "Fa" is the Fa of the answer to what was clarified earlier about what we cited in the words of Al-Farra' when he made "beautiful patience" based on his estimation of his saying, "then a fast of three days" and his saying, "Then, either keep [her] in an acceptable manner" The first is in the answer to the conditional verb "so whoever does not find" and the second is in the answer to the condition in light of the estimation on "let there be keeping [her] in an acceptable manner" because the sentence here is a verb and a subject, except that the estimation: "let there be from me beautiful patience" in it "from me" is related to the predicate so the speech is not parsed as a verb and a subject, so the condition in it is from a semantic aspect not a structural one, so the sentence is abrogated by "was" coupled with Fa to make it a sentence confirming the occurrence of patience from him to console himself with it.

Among the estimates of the predicate as a quasi-sentence in the verse under discussion is what Al-Samarqandi mentioned, as he estimated the predicate from the preposition and the noun, and he went to it without other estimates, as he said ((Your souls have made something attractive and desired for you, so you have wasted Joseph. So patience is most fitting, meaning: with beautiful patience without impatience)) • It is as if he wanted to clarify that the estimation is: "So beautiful patience upon beautiful patience" so that "beautiful" is an attribute of patience, and it is an estimation that he derived from the meaning of the context in the Qur'anic text; to confirm the exaggeration in patience; therefore he added to the estimation "without impatience" and what explains this exaggeration is the rest of the verse from the Almighty's saying: "And Allah is the one sought for help against that which you describe" so he sought help from Allah; Because he will be patient with patience upon patience, and the exaggeration referred to was picked up by Al-Qasimi in his interpretation of seeking help, for ((the interpretation of the one sought help upon is tolerating what they describe of Joseph's destruction, and patience with the calamity in it; his denial "upon him be peace" - meaning the Prophet Jacob - * rejects it for them in that, and the formula does not help him, for it has prevailed in describing something with what is not in it)) • There was no formula that indicated the exaggeration in the help of the Prophet Jacob (peace be upon him) except that patience be patience upon patience, for in it there is a clear indication of the exaggeration in patience, indeed exaggeration is stronger in expression than the explicit formula indicating it.

Al-Tha'labi cited the estimation of the predicate as a quasi-sentence before the subject and made it the first of the opinions, and the estimation is ((and patience, meaning: from me or my action is patience)) • The prepositional phrase was placed before the indefinite noun, and the justification for that is that the predicate, which is a prepositional phrase, is placed before the indefinite noun if there is no other way for the predicate to occur, and this is what the grammarians mentioned in their rule for the places where it is obligatory to place the predicate before the subject if the subject is indefinite and there is no justification for placing it before the predicate • In terms of meaning, the estimation of the predicate as "from me" carries the meaning that the Prophet Jacob consoles himself with it. As for the estimation of the predicate as "upon me," it carries the meaning that the Prophet Jacob requires

patience upon himself, or that patience is a consequence of its cause, which is what their souls tempted them to do.

Al-Ukbari allowed the estimation of the predicate as a quasi-sentence, and made it an optional opinion. He said, “If you wish, the omitted word could be the predicate, meaning: ‘for me’ or ‘with me’.” ‘ That is: “I have beautiful patience” or “I have beautiful patience.” The estimation reveals the speaker’s affirmation of patience for himself. Al-Shawkani explained this estimation with what is required by the nominative case, as he reported from Al-Mubarrad about the preference for the nominative case in “patience.” He said, explaining, “Al-Mubarrad said: ‘So beautiful patience’ in the nominative case is more appropriate than the accusative case, because the meaning is: He said, ‘My Lord, I have beautiful patience.’” ‘ The estimation in this text is to make the circumstance and what was added to it a predicate and the sentence is in the accusative case for the verb of saying, so he made the meaning of the conversation mentioned in the Qur’anic text on two sayings, a saying mentioned by the speaker which is the position of the Prophet Jacob (peace be upon him) to his sons “He said: [Jacob] said, “Rather, your souls have enticed” and the second saying on the estimation of the meaning of the speech “He said: With me is beautiful patience” so that the second saying is a report in which there is care and concern that Jacob (peace be upon him) is facing the event that befell him so he presented the predicate “with me” so the interpretive reading according to Al-Qurtubi was that ((the meaning is I do not live with you with a gloomy face and a scowling forehead, rather I live with you as I was with you)) ‘ Presenting the predicate reveals the confirmation of the attribute with Jacob (peace be upon him). Presenting it has an aspect of acceptance, to inform the speaker that the addressee knows what attribute he has ‘ Especially since the speech is directed from Jacob (peace be upon him) to Allah Almighty, so the interpretation was: “He said, ‘My Lord, with me is beautiful patience’” because Jacob (peace be upon him) knew that Allah knows what Jacob (peace be upon him) had. Ibn al-Sarraj documented what we mentioned about the knowledge of the addressee and his independence when mentioning the subject. So if the speech is implied, then its manifestation is either not good to manifest it or it is used or left, and what is used is its manifestation ((and from that is “none of them stands” so the subject was deleted, as if he said “one of them stands” and from that is the saying of Allah Almighty “so patience is most fitting” meaning: “my patience is most fitting”)) ‘ So, the sufficiency is the limitation of speech, and the apparent meaning of Ibn al-Sarraj’s statement is that the sufficiency here is sufficiency from a grammatical perspective; therefore, he estimated the deleted subject as “my command,” but this deletion suffices whether the deleted subject is a subject or a predicate.

In summary, what can be pointed out is that presenting the predicate with a quasi-sentence of a preposition and a noun or an adverb and what is added to it, in the estimation that was mentioned earlier from the justifications for starting with an indefinite noun and presenting the predicate before the subject if it is a quasi-sentence of which nothing else can be a predicate, then there is care and concern from the speaker to inform about himself with what he will do and that there is a limitation and specification in it for the action that he is performing, which is patience, so the correct estimation is: “So I have patience” and it is more complete than delaying it so that delaying it does not require changing the syntax, and thus changing the meaning. So if the estimation is “So patience is beautiful for me or I have,” then there is no specification in the speech and “beautiful” is closer to being a predicate except that it is an adjective, and so ((for the addressee to think that it is an adjective, and waits for the predicate and confusion occurs to him)) ‘ Thus, the presentation is for the purpose of removing the illusion on the one hand, and on the other hand, it is intended to magnify the matter after specifying it, that is, specifying the beautiful patience with Jacob (peace be upon him), and it

seems that the specification is limited to estimating the predicate with “I have patience” because estimating the predicate with the circumstance “with me, with you” is the custom of grammarians that deletion is permissible in light of the question and answer, so it is said: “Who is with you” and it is answered with “Zayd” meaning: I have Zayd .

2- Estimating the predicate as a verb, or in the form of the comparative.

Grammarians and commentators have estimated three verbs to indicate the deleted predicate in “so patience is most fitting,” and they are as follows:

A- I choose

Al-Sam'ani mentioned the estimation with this action, and it is one of the sayings in the estimations that he mentioned, and it seems that it is weak in his view, as he said: ((And it was said: So patience is most fitting, he chose it)) . The phrase “I chose him” is a declarative sentence in which the pronoun refers back to the subject. Al-Baghawi also mentioned this estimation without attributing it to a speaker, and he also considers it weak¹ . This estimation explains the interpretive reading of what comes after “patience is beautiful,” which is the Almighty’s saying, “And Allah is the one sought for help,” so that help is sought for this patience that Jacob himself chose, which is what Al-Sam’ani explained in his interpretation . It seems that the estimation of the verb “I chose” is not supported by the verbal evidence to justify its estimation; because the phrase “so patience is beautiful” is as if it were a complete statement, so there is no choice in the context of the statement, and that “the fa” indicated the order of what he does after the sons of Jacob described the event, and “the fa” in this context is like the answer.

There is a difference between estimating the predicate as a noun or a quasi-sentence and estimating it as a verbal sentence, as the noun indicates permanence and continuity, while the verb indicates renewal and occurrence.

B- The most beautiful

Al-Baydawi said, in estimating the predicate: “That is, my matter is beautiful patience, or beautiful patience is more beautiful.” ‘And Al-Nasafi took it and made it an optional statement as well¹ , and so is the Aiji and the Qasimi . The verb coming in the form of “af’al” is intended to indicate preference. The Prophet Jacob, peace be upon him, preferred patience over not doing an action similar to the actions of his sons or being described as the Qur’an described them as “their souls enticed them to do.” The estimation of the preference in the singular form remains in need of its object by entering the preposition “min” before it, and it is not deleted except by the indication of evidence for it, and from it is the Almighty’s saying {I am greater than you in wealth and mightier in [numbers of] men} , So “min” was deleted from the verb “a’zaz” because the first “min” indicated it, and thus the deleted part had to be repeated in a way that would not cause confusion, because it is a return to the original, and we will explain the discussion in more detail regarding the estimation of the comparative verb “amthal / Ideal” as a predicate.

The estimation of “more beautiful” that we mentioned earlier about Al-Baydawi, Al-Nasafi, and Al-Iji is what the interpretive reading of a coherent text produced in light of the grammatical and semantic estimation, an attempt to make the text coherent with its structural elements in light of the estimation in the sequence of its structure and building some of it on others, as the interpretive reading narrated that ((have enticed, “Rather, your souls to something,” “so patience is most fitting,”: more beautiful, or my matter is most beautiful patience, “And Allah is the one sought for help against that which you describe,” meaning: against the possibility of what you describe of the destruction of Joseph)) , the verb “enticed” was estimated to build upon it “Rather, your souls to something” and “Great” was estimated to describe the matter; to balance it with the estimated predicate “ more beautiful” so the

attributes are closer to the predicate; so that the meaning would be if the matter of Jacob's sons was great, then Jacob's patience would be more beautiful than the actions of his sons.

Perhaps the preference with "more beautiful" - or "more Ideal" as will come later - does not involve differentiation in the manner of sharing a characteristic between the two preferred, which is what preference requires, but rather it is a preference based on difference.

‘Because what the sons of the Prophet Jacob (peace be upon him) brought was what their souls tempted them to do when they lied to their father, so the comparison is not by lying; so this action is not correct to compare, because the comparison is by the matter in a general way, so the matter that Jacob brought, which is patience, is better than the matter that his sons brought, which is deceit and lying; therefore it was said in this type of comparison ((And “af’al” may be used to indicate perfection and increase in its specific description, even if the description that is the origin is not shared, and based on this their saying: “Summer is hotter than winter” meaning summer is more complete in its heat than winter in its coldness)) ‘ So, perfection and addition would be to describe the patience of Jacob (peace be upon him) without others, since no patience comes from them. Thus, what came from the estimation of “more beautiful” throughout the text was intended to estimate the agreement of the estimation of the words to convey the intended meaning; by returning the original words that form the original attributive sentence, except that describing “a matter” as a great matter does not support the statement of reporting “beautiful patience” with “more beautiful” due to the lack of agreement of preference between the matter and patience, so the estimation of “so my patience is beautiful patience” is better than the estimation of “so beautiful patience is more beautiful” and even more appropriate than it.

C- Amthal / Ideal

The first indication of this estimation is by Al-Zamakhshari, and he justified the beginning or the deletion of the predicate ((because it is described, i.e. my matter is beautiful patience, or beautiful patience is better)) ‘ Ibn Juzi adopted it, as he said in raising “patience” ((and its raising as a subject, its meaning is: beautiful patience, the best)) ‘ Ibn Atiyah said that the predicate is estimated as “most excellent.” ‘ and Abu Hayyan ‘ and the althaealibi ‘ Abu Al-Saud made the assessment optional between “the most beautiful” and “the best.” ‘ Al-Alusi collected the estimation of the predicate on “the best and most beautiful” as he said after transferring the estimation of the subject ((or then beautiful patience is better and more beautiful as it is a subject whose predicate is deleted)) ‘ in the estimation of “more beautiful” and “more perfect” there is an omission since the preference here is singular, so it must be coupled with “than.” If the estimation had been made as: “more beautiful or more perfect than what you describe,” the estimation would have been consistent with the context of the structure in the verse, so that the textual connection in the verse would be as: “So patience is beautiful, more beautiful than what you describe, and Allah is the one sought for help against what you describe,” or: “On the possibility of what you describe,” according to the estimation of some of them .

In light of the preference and estimation of deleting “min” and its genitive with the comparative “The most beautiful and Ideal” and the analogy that what is meant is the matter in the preference, the estimation would be: “My matter is better or more exemplary than your matter” or “My patience is better or more exemplary than your patience.” So there is no deletion in that, any deletion of “min” with its genitive except for the presence of evidence, because it is impossible to delete it without what indicates it . It is not possible to imagine a comparison between two patiences because the sons of Jacob (peace be upon him) did not have patience. The statement cannot be made about: “My patience is more beautiful than your patience” because they did not have patience. Rather, what happened was

what their souls suggested, and it was a bad deed on their part, so it is not met with preference for patience. Nor is the matter more ideal or better than the matter of the sons of Jacob (peace be upon him) because the matter that they came with is contrary to the matter that Jacob (peace be upon him) will carry out.

Al-Samīn al-Halabi adopted this estimation, except that he made the predicate related, so the speech is about a deleted predicate, and the estimation is ((Beautiful patience is more suitable for me)) ‘ and the connection with the predicate is better in terms of meaning, so that it becomes clear in its light that patience is more appropriate for the Prophet Jacob than for others, meaning that patience is more appropriate for him than for others, and it is an example for him to bear because he is for Allah Almighty, or that he has no choice but patience, so he complies with it. And it is not far from the fact that the fat man intended to prefer it, like the Almighty’s saying {Your Lord is most knowing of you} ‘ Al-Sabban pointed out that the estimation should be: “Your Lord knows you better than others,” meaning that the preference is based on estimation, not realization ‘ Thus, the verse is interpreted as: “Beautiful patience from me, rather than impatience.” Thus, the estimated participation between patience and impatience is achieved, on the basis that impatience is the opposite of patience, which is what we have noticed from the commentators’ interpretation of the meaning of beautiful patience, that is, that in which there is no impatience. However, the related word could give a more complete meaning from this estimation when the speech is about information, so the estimation would be: “So beautiful patience from me,” so the related word specifies the occurrence of beautiful patience from the speaker.

From what was presented of the estimation of the predicate on the comparative, then the interpretive reading of the comparative depends on the existence of a comparison between the two and their sharing in the attribute in the manner of comparison, and what appears is that the first matter is not described with an attribute, for what the souls of Joseph’s brothers tempted him with is a matter, and patience is a matter, so if their matter is described, then it is an ugly act according to what some of them have gone to. ‘ Al-Iji described it as a great matter, so he should have estimated the speech as: “So beautiful patience is greater” and not as: “beautiful patience is more beautiful” as we quoted from him earlier ‘ that is, there must be agreement in estimation and meaning. Some of them have said that their matter is an evil act, and evil cannot be described by a description. Abu al-Su’ud said in his interpretation of “a matter”: “Among the matters is evil that cannot be described or defined.” . This statement does not support the estimation with “the comparative” because their action is not characterized by a quality that makes comparison so that Jacob’s patience is better than his sons’ patience, whether it is more beautiful, more perfect, or greater. The closest thing to expressing that there is a comparison between the action that came from his brothers and what Jacob reported about “beautiful patience” is ((their recompense for their action, so this patience is a pardon for holding them accountable)) ‘

So the interpretive reading of “a matter” remains not describing it as “great” but rather as “other than what you describe.” So that it is not described with a common attribute of preference between it and beautiful patience, and therefore it is not correct to estimate the predicate with “the comparative verb” because of the contradiction of the meaning and the occurrence of confusion in it.

In short, the assessment of “The most beautiful and Ideal” is far-fetched in two respects:

First: There is no comparison between two actions that can be compared.

Second: The need for evidence indicating the estimation of the comparative verb, and there is no evidence to support that from the context of the word or the situation, and likewise there is no evidence to estimate the comparative verb without “min” due to the lack of evidence to delete it, so estimating

the predicate with “comparative verb” requires an indication to justify it, and it seems that the interpreters’ employment of the meaning of beautiful patience is ((patience in which there is no impatience or complaint)) . Thus, the preference is between beautiful patience and patience that is based on impatience or includes complaint. we have sensed that al-Tusi has estimated a predicate on “af’al al-tafdil-the preference” from the meaning of the preference between the two patiences. The predicate may be ((a subject, and its predicate is omitted, and its estimation is: beautiful patience is better than impatience that is not appropriate for me)) . However, he made the preference for patience in contrast to impatience, so “first” came as a predicate for “patience,” and the predicate indicated the preference between two people according to this estimation. Al-Razi mentioned this estimation without attributing it to a speaker, saying: “Some of them said,” and he mentioned the rest of the hadith .

The third topic

Estimation of the deleted verb

This estimation came from the Qur’anic reading of the text as dictated by the nature of usage, and it led the commentators to support this reading with the origin of the actual syntactic structure of the sentence, as the structure of the sentence is either nominal or verbal . Away from the disagreement that was held in the construction of the sentence and increasing its construction to four sections, and the raising and lowering comes for its purposes in addition to its interpretation by the theory of the agent and what is the one who raised or lowered, as the semantic aspect is linked to the grammatical movement, which is a branch of meaning. If the grammatical movement revolves between raising and lowering on the same word in a specific structure, then each expression with its movement has a specific meaning for it, and grammarians have their indications in this matter . However, they did not specify a specific meaning for the nominative or accusative, such as that which we find in the meaning of precedence and delay, such as the meaning of specification. Rather, they are explanatory meanings that represent a reading of the meaning of the elements of the structure in light of their agreement. This includes what was discussed about the accusative or nominative status of the male and female thief in the Almighty’s saying: {[As for] the thief, the male and the female, amputate their hands} . We do not want here to refer to the grammatical preferences and their analyses in determining the predicate or the accusative and nominative of the thief and the female thief and the estimates accompanying them, as Sibawayh has benefited greatly in this matter, even if his directions were objected to . However, we want to point out the difference between their accusative and nominative cases in light of the exegetical reading. Al-Farra’ had a clear indication of the difference between the accusative and nominative cases, as he said: “They are both nominative due to what is mentioned of them, and the accusative case is permissible in them, just as it is permissible to say ‘Azid hit him’ and ‘Azid hit him’. The Arabs choose the nominative case in ‘the thief’ and ‘the thief’ because they are not specific, so the direction of the punishment is to direct it, like your saying: ‘Whoever steals, cut off his hand’. ‘Whoever’ can only be nominative. If you meant a specific thief or a specific female thief, the accusative case would be the direction of the speech.” . The nominative case in such a sentence does not always mean specification, and this does not apply to our saying: “The man, so honor his position.” Rather, the meaning comes from the interpretive reading of the text, and this reading is the focus of attention because of the permissibility of the accusative case in the verse under discussion.

And what Abu Ubaidah pointed out to the estimation of the verb that makes the accusative is that the rule of the accusative is on the singular for patience, so it is not described; because with the description it must be raised. He said ((Because “beautiful” is an attribute of patience, and if patience

were alone they would have made it accusative like you say: patience)) ‘ some of them have taken this analysis to place the word “patience” in the accusative case other than as a supplication, and distinguished between the nominative and accusative cases according to the rule of what is better, that is ((If it had been in the accusative case, it would have been permissible, but what is better is the nominative case, because it is described.)) ‘ the text in this ruling refers to the fact that if an indefinite noun is described, it is correct to begin with it, so the ruling on raising with “the best” does not prevent the accusative of “patience.” However, if the issue is related to meaning, then it is necessary to give preference to raising, because saying “the best” may be from the grammatical side, which is related to grammatical correctness. This is because the verb coming as a component of the verbal sentence that works must have an object that works with the accusative, which is the accusative verb. So you say: “I am patient” or “I am patient” with the patience of the believer who is rewarded. And likewise, patience came in the accusative case as a description in the Almighty’s saying: “So be patient with gracious patience.” . Patience came as a description, not a singular noun, and it was made accusative. The verb is an agent, whether its object is singular or described.

The interpretive reading of the accusative of “patience” has been divided between attributing the accusative to the agent according to some of them and the semantic connection according to others. Al-Farra’ said, “If it were: ‘So be patient, beautifully’, it would be like ordering oneself to be patient, which would be permissible. In Ubay’s reading, it is: ‘So be patient, beautifully’.” ‘ what Al-Farra’ explained in reading the accusative of “patience” shows the issue’s connection to the meaning that is compatible with the accusative. His interpretive reading of this accusative made Jacob, peace be upon him, ordering himself to be patient. This reading led Abu Hayyan to make the command in the form of an address rather than a call, as he said: “The accusative reading is only correct if it is estimated that Jacob returned to addressing himself, as if he said: So be patient, O soul, with beautiful patience.” ‘ what Abu Hayyan presented with this estimation is in consideration of grammatical and semantic correctness, that a person cannot command himself except by calling himself with the word “self,” which is what is used in addressing the self with both calling and commanding, and what Abu Hayyan mentioned is a condition for the correctness of reading the accusative, and thus it is not correct, apparently, for him to estimate it as: “Be patient with beautiful patience.” It is possible to justify estimating the accusative in light of what Abu Hayyan went to as: “I will surely be patient with beautiful patience,” because the speaker confirmed the occurrence of patience from himself as if he is addressing it, and what Abu Hayyan mentioned is the statement of Ibn Atiyah . However, he did not attribute it to him, but rather he added an estimate to it. The estimate that Abu Hayyan mentioned was mentioned before him by al-Tabarsi, as al-Tabarsi adopted it without others if the accusative case was required .

It seems that the context of the speech justifies the estimation of the call, as it indicates on the surface that the Prophet Jacob intended “beautiful patience” to appease himself, so that “self” would be a specific indefinite noun, which is the self of Jacob, peace be upon him. The interpretive reading in light of this estimation takes into account the state of the addressee and the psychological factor that he is going through; therefore, the estimation of the components of the sentence increases what reveals the requirements of the meaning, and since ((the starting point requires mentioning the sentence with all its components, nothing is missing from it and no part of it is different, but reality stops us at structures from which some of its parts are deleted for various different reasons, so if the one who follows the starting point comes to study and research them, he is forced to estimate and direct the speech in a direction that may take it out of what the speaker intended, and then the listener misses out on imagining the psychological state that the speaker was in, which is a part of the style

that must be taken into account in literary expression)) ‘ in light of this text, we seek appreciation from the interpreter, who is considered to be the one who is led and sets out to reconstruct the text with its elements that indicate the completion of its pillars. He must not miss out on imagining the psychological state or describing the state in which the speaker was, so he translates his intention with an appropriate appreciation; ((because the words were brought to indicate a meaning, so if the meaning is understood without the word, it is permissible for it not to come with it and it is intended by rule and estimate)) ‘ the estimation is the image that conveys what is implied from the words, so that the ruling is justified in light of the correctness of the estimation.

However, this interpretive reading, with this estimation, came in describing the construction as predicate and not as an establishment, which is what Abu Hayyan himself mentioned on the authority of Al-Kisa’i, so “if patience is said in the accusative case, then it is accusative as a source of predicate; that is: so be patient with beautiful patience. It was said: and it is a weak reading according to Sibawayh, and the accusative case is not suitable in such a case except with the command.”. The verb is an imperative verb that indicates the addressee. It seems that this estimation does not stop at this formulation in the accusative case on the predicate source. Al-Samīn al-Halabi went to show the pronoun after the speaker’s verb, which is the imperative verb (i.e.: I am patient with beautiful patience) ‘ it seems that he wanted to emphasize by showing the pronoun, because the pronoun in this position is hidden.

Al-Tha’labi mentioned the accusative case as a verbal noun, except that he made the accusative verb coupled with the lam of emphasis and the nun of emphasis ((So be patient as a verbal noun, meaning: So I will be patient with beautiful patience)) ‘ Al-Qurtubi adopted this estimation ‘ Al-Shawkani attributed it to Al-Mubarrad ‘ this interpretive reading of the estimation looks at the state that Jacob’s state will lead to and not at the state he is in; this is because the nun of emphasis, if it is connected to the present tense verb, makes it indicate the future without the state .

Perhaps the estimation of making the verb coupled with the emphatic lam and the emphatic nun in Ikhlas indicates the future, which is related to the context of the verse, as the seeking of help from the Prophet Jacob (peace be upon him) from Allah Almighty is related to what will come in the future in terms of what his sons did to Joseph (peace be upon him), so what Al-Qunji confirmed in the interpretation of “And Allah is the one sought for help” is that it is not in the state, so the interpretation of ((And Allah is the one sought for help” means that help is required from Him, and the sentence is a performative invocation, not a statement from Him, meaning: to show a state or possibility)) ‘ this interpretive reading is consistent with the estimation of: “I will be patient with beautiful patience.”

What we can learn from Al-Qurtubi is that in his preference for the nominative case, the accusative case requires the verb to be shown. He said: “So, patience is most beautiful” with the nominative case is more appropriate than the accusative case, because the meaning is: He said, “My Lord, with me is most beautiful patience.” He said: “And the accusative case is for the source, meaning, so I will be patient with most beautiful patience.” ‘ That is, by showing the verb, and it is one of the indications of Sibawayh that was mentioned in the first section that the showing of the verb with these sources was left out because they came in the nominative case .

There is a difference between Jacob (peace be upon him) ordering himself to be patient and his words being in the position of an order, so the action is understood clearly in the use of “patience,” as Al-Mawardi explains this difference, that is, the distinction between the nominative case as a subject that carries the meaning of patience, which he called “satisfaction,” and the accusative case as a command that is in the position of a request, and that is because what Jacob (peace be upon him) mentioned ((to please himself, so patience is most beautiful) so what he ordered himself to do of

patience has two possible meanings: One of them: patience in confronting them for their action, so this patience is forgiveness from holding them accountable, the second: that he He commanded himself to be patient with what he was afflicted with, the loss of Joseph. And in His statement: {So patience is most fitting} there are two interpretations: One of them is that it means “It is most fitting that I be patient.” The second is that he commanded himself to have most fitting patience ‘ this interpretive reading was included under the estimation and opened its interpretive field in its light, and what is noted in his estimation “that it is beautiful that I am patient” has made the source “my patience” interpreted from “that the verb” and it is consistent with the estimation of the accusative on: “I will be patient with beautiful patience” because the verb confirmed by “the emphasis nun” leads the verb to the meaning of the future without the state, and the interpreted source leads it to either the state or the future, so it limits the meaning of time ‘ Thus, we can conclude that whoever goes to the accusative case on the basis of “be patient with beautiful patience” then its meaning in this estimation is indicative of a request for what has not happened, so it may happen or not happen. As for the estimation of the verb confirmed by “the emphasis non,” it indicates what is a future reality and indicates continuity.

Thus, the two aspects mentioned by Al-Mawardi indicate the nominative case, not that the command to the self is in the form of an estimate: “Be patient with beautiful patience.” Rather, the estimate closest to the command to the self is: “So my patience is beautiful patience,” because that is consistent with his statement that “beautiful patience” is to please himself. Therefore, what we notice is that the source “patience” is one of the words that come in the accusative case with the apparent verb, so it is a grammatical usage phenomenon, just as “watering,” “soil,” “rocks,” and “wonder” were grammatical usage phenomena that come in the accusative case .

On the other hand, we note that the estimation that Al-Mawardi recorded on: “It is beautiful that I am patient” could be in line with the truth in light of the grammatical and semantic estimation, since the source of “that I am patient” is in the place of the delayed subject, and thus the estimation in this case is one of the justifications for raising, and that “so patience is beautiful” carries in its semantic meaning “that it is beautiful that I am patient,” which is an interpretation of “so patience is beautiful.” This interpretation justifies the estimation of a deleted predicate indicated by “the fa” and what follows from it, so that the estimation is on: “so patience is beautiful on what your souls have tempted you with an affair,” so that the estimation of the predicate is from the indication of the verbal evidence for it, and it is more complete according to what the grammarians usually do in estimation according to their rules.

Ibn Ashour linked the usage of the nominative and accusative cases to the verbal and nominal forms, as the use of the verb means renewal of occurrence, and the use of the noun means stability and permanence. Thus, the interpretation of ((“So be patient, be patient, be patient, be patient.” He changed it from the accusative case to the nominative case to indicate stability and permanence.)) ‘ it seems that it tends towards the accusative instead of the nominative, since the aforementioned deviation is closer to the rule of its usage mentioned by Sibawayh, since the word “patience” is used in the same way as the words that are used in a supplication, such as “hamdan,” “amazban,” “shukran,” “af’al,” and “karama.” ‘ they are sources in which the verb is not shown; therefore, Sibawayh considered “patience” to be more and better, because the speech is intended to be an order ‘ that is, it means to be patient with beautiful patience, as if the command does not leave him; therefore, Sibawayh included this word in the category of words that are not used for supplication, even though their appearance indicates that, so they did not take the course of “saqiya laka wa turban laka” because these accusative sources are intended for supplication, and the sources that “patience”

was taken as their course are intended for command. So if that is proven, then the estimation in the interpretative reading of the accusative or nominative is proven to indicate the command and nothing else.

As for Al-Saadi's interpretative reading of the accusative of "patience," it is a reading in light of the moral estimation, as he says, "As for me, my job is that I will be keen to carry out, which is that I will be patient in this ordeal with beautiful patience, free from discontent and complaining to people, and I will seek Allah's help in that." ' Thus, he makes the estimation a connection between its elements that explain the meaning. With this estimation, he establishes an answer that the Prophet Jacob, peace be upon him, must do, so that the interpretive reading becomes clear that it shows that his sons did what they did to Joseph, peace be upon him, and as for his action, it is what he does for Joseph, peace be upon him.

Al-Tabataba'i said that "patience is beautiful" is like a reward, but his reading of the meaning seems ambiguous. He said, "So patience is beautiful" is a praise for patience, and it is a type of putting the cause in place of the effect, and the estimation is that I will be patient with what has befallen me, for patience is beautiful. The indefiniteness of patience and the deletion of its description and its ambiguity are to indicate the magnificence of its matter and the greatness of its importance or the bitterness of its taste and the difficulty of bearing it ' his estimation: "I will be patient with what has befallen me, for patience is beautiful." This indicates several things:

- 1- The accusative case is for "patience" as a definite noun and not as an indefinite noun. He is aware of this because he stated in his speech that the indefiniteness of patience indicates the magnificence of its matter and the greatness of its status. Thus, he prefers the definiteness of patience in light of linguistic usage and in accordance with the correctness of the grammatical estimation. However, the estimation according to what he presented from speech would be: "I will be patient with patience" in order to indicate the magnificence of the matter and the greatness of its status.
- 2- He followed the method of those who followed before him in defining patience and raising it in the estimation as was transmitted from Al-Farra' and what Al-Mawardi mentioned, except that he presented the definition in the accusative and not the nominative, and made the estimation a sentence copied from "that" and its subject and predicate, and I think that the estimation on the sentence with the copying tool is intended to indicate confirmation of the occurrence of the predicate, so the patience of the Prophet Jacob is a beautiful patience and its occurrence from him is confirmed.
- 3- It may be that in Al-Tabataba'i's phrase "and the indefiniteness of patience and the deletion of its description," his saying "and the deletion of its description" was an oversight on his part, since the speech was completed on the indefiniteness of patience and the mention of its description, and what he mentioned of the indication of the indefiniteness has been mentioned by grammarians in the indefiniteness and the deletion of the description .

In light of the above exegetical readings in raising and lowering "patience" in it, there is an attempt by linguists and commentators to show the agreement of the grammatical and semantic formulation, and their lack of agreement has become clear in some places. What we tend towards or express from the opinion that the Almighty's saying "So patience is most beautiful" indicates from the side of meaning the reward that will be obtained in return for what the sons of the Prophet Jacob (peace be upon him) did to their brother, so patience is beautiful is caused by what preceded it from the speech, and what justifies what we tend towards is that the "fa" in the verse is the eloquent fa that reveals

something omitted, and the coming of the “fa” in the nominal sentence indicates causality and is mentioned in these places ((And this is permissible because his saying: “Whoever comes to me will have a dirham” is in the meaning of reward, so the fa entered into its predicate as it enters into the predicate of the reward)) ‘ this is achieved by estimating the deleted part on the relative and connected particle, such as “that which I believe is beautiful patience” and similar examples of this estimation, including what Sibawayh cited, such as: “This is Zayd, so good is beautiful” and from it “whoever comes to me is honored and praised” so the entry of the “fa” in it is good and straight in it is the meaning of reward ‘ However, the necessary estimation must include the letter “fa” indicating the reward, and many estimations among linguists and commentators lack the letter “fa” as we noted earlier, even though it is present in the Qur’anic text under discussion

Conclusion

In conclusion of this research, we reached a set of results that express the summary of the research’s sources and details, and the results are as follows:

- 1- Grammarians and commentators have focused on four main grammatical directions in the Almighty’s saying: “(for me) patience is most fitting.” The first: a subject for a deleted predicate, the second: a predicate for a deleted subject, the third: a subject for a deleted advanced predicate, and the fourth: an absolute object for a deleted verb. Most of these estimates were in the deleted subject, and they are: a relative pronoun subject, a pronoun subject estimated with “he,” a verbal noun added to the speaker’s “ya,” and it was: “my affair, my patience, my affair.”
- 2- None of the commentators accepted Al-Mubarrad’s estimation, which was that the deleted word was: “It is nothing but patience.” Whoever mentioned it attributed it to Al-Mubarrad without any of the estimations choosing it, approving it, or adopting it.
- 3- Sibawayh was unique in estimating the subject with a definite noun, so his estimation is: “The matter is beautiful patience,” and it is one of the estimations we preferred; because he relied on the verbal context in estimating the subject, and the details of what was said about it have passed, in addition to preferring the estimation that says that the “fa” of “fasabrun jameelun” has the meaning of causality, on the basis that “fasabrun jameelun” is the predicate in the context of the relative clause, that is, on: “The one who chose it, then patience is beautiful,” and what supports that became clear in the research.
- 4- What Al-Sam’ani and Al-Shawkani mentioned regarding the estimation of the predicate as an action: “So patience is beautiful, I chose it.” It remains a statement without attribution to a specific speaker, and some commentators chose what was in the form of “I do” in its place.
- 5- It is unlikely that the subject is estimated by the pronoun “he” because the pronoun is either a linker, except that the “fa” mentioned in “patience is beautiful” is closer to linking, or it is a predicate of it, so it is a definite noun that is better known than a described indefinite noun, so the predicate is about the pronoun, not about patience, and the context of the speech wants to inform about the fact that patience is beautiful and it is the patience of the Prophet Jacob (peace be upon him).
- 6- The attempts of interpreters to link estimation to meaning are more important than those of grammarians, and this is due to the prevalence of grammatical artifice among grammarians. Therefore, interpreters mix between the interpretative reading “revealing and clarifying” and grammatical estimation.
- 7- The moral estimation is an explanatory estimation that represents the semantic aspect of the estimation. The interpreters were concerned with it, and this appeared among the interpreters due to their interest in the explanatory interpretive reading of the Qur’anic text, in addition to the grammatical estimation, which is the subject of the research.

- 8- The attraction of estimation in the Almighty's saying "patience is most fitting" takes into account the context of the situation and the grammatical artifice, and the harmony of the context of the situation and the estimation in revealing the meaning.
- 9- Abu Hayyan benefited from the interpretation and estimations of others, as he mentioned them as they are without referring to them. He mentioned the moral estimation from Ibn Atiyah and the grammatical estimation from Al-Tabarsi without referring the statement to them.
- 10- What was transmitted from Abu Ubaidah and Al-Farra' regarding estimates, and was not found in their books, does not indicate that it was not attributed to him, as not saying it, since it may be something that was transmitted by tongues from them, since it was common for the first grammarians to transmit from them without it being found in the books, including what is transmitted from Al-Khalil and Qatrib

References

- [1]. The Noble Quran.
- [2]. J. al-Din al-Suyuti, *Al-Itqan fi Ulum al-Quran*, 3rd ed. Egypt: Mustafa al-Bab al-Halabi Press, 1370 AH/1951 AD.
- [3]. M. bin M. al-Amadi Abu al-Su'ud, *Guidance of the Sound Mind to the Merits of the Holy Qur'an* (Abu Al-Su'ud's Interpretation), Beirut, Lebanon: Dar Ihya' Al-Turath Al-Arabi, n.d.
- [4]. Abu Bakr M. bin Al-Sari bin Sahl Al-Nahwi, *The Origins of Grammar*, A. Al-Fatli, Ed., Beirut, Lebanon: Al-Risala Foundation.
- [5]. A. bin O. bin M. al-Shirazi al-Baydawi, *Anwar al-Tanzil and the Secrets of Interpretation*, M. S. bin H. al-Hallaq, and M. A. al-Atrash, Eds., 1st ed. Damascus, Syria: Dar al-Rashid, 1421 AH/2000 AD.
- [6]. M. ibn A. ibn Y. ibn A. ibn Hisham al-Ansari, *The Clearest Paths to Ibn Malik's Thousand-Line Poem*, Beirut, Lebanon: Dar al-Fikr, n.d.
- [7]. N. bin M. bin A. bin I. al-Samarqandi, *Bahr al-Ulum*, A. M. Awad, Ed., 1st ed. Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 1413 AH/1993 AD.
- [8]. M. bin Y. Abu Hayyan Al-Andalusi, *Al-Bahr Al-Muhit*, A. A. Abdel-Maksoud, and A. M. Awad, Eds., 1st ed. Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 1413 AH/1993 AD.
- [9]. M. A. al-Fadl Ibrahim, Ed., *Al-Burhan Al-Zarkashi*, 3rd ed. Beirut, Lebanon: Dar al-Fikr, 1400 AH/1980 AD.
- [10]. A. bin al-H. al-Akbari, *Al-Tabyan fi I'rab al-Quran*, M. A. al-Bajawi, Ed., Cairo, Egypt: Issa al-Babi al-Halabi Press, n.d.
- [11]. M. ibn al-H. al-Tusi, *Al-Tabyan in the Interpretation of the Qur'an*, A. H. Q. al-Amili, Ed., Beirut, Lebanon: Dar Ihya' al-Turath al-Arabi, n.d.
- [12]. M. al-T. ibn M. al-T. ibn Ashur al-Tunisi, *Al-Tahrir wa al-Tanwir (Liberating the Right Meaning and Enlightening the New Mind from the Interpretation of the Glorious Book)*, Tunis, Tunisia: Tunisian House for Publishing, 1984 AH.
- [13]. M. bin A. bin Juzi Al-Kalbi, *At-Taseel for the Sciences of Revelation*, M. S. Hashim, Ed., 1st ed. Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 1415 AH/1995 AD.
- [14]. A. A. ibn A. ibn M. bin A. al-Wahidi, *The Simple Interpretation*, Deanship of Scientific Research, Imam Muhammad bin Saud Islamic University, 1st ed., 1430 AH.
- [15]. M. ibn A. ibn I. al-Mari, *Interpretation of the Noble Qur'an*, H. ibn Akasha, and M. M. al-Kanz, Eds., 1st ed. Cairo, Egypt: Al-Farouk Modern Press, 1423 AH/2002 AD.
- [16]. A. M. al-Razi ibn Abi Hatim, *Interpretation of the Great Qur'an by Ibn Abi Hatim*, A. M. al-Tayyib, Ed., 3rd ed. Kingdom of Saudi Arabia: Nizar Mustafa al-Baz Library, 1419 AH.
- [17]. M. ibn M. Abdul-Jabbar Al-Sam'ani, *Interpretation of the Qur'an*, A. B. Ghanim, Ed., 1st ed. Riyadh, Saudi Arabia: Dar Al-Watan, 1418 AH/1998 AD.
- [18]. M. ibn al-Razi, *The Great Interpretation (Keys to the Unseen)*, 1st ed. Beirut, Lebanon: Dar al-Fikr for Printing, 1401 AH/1981 AD.
- [19]. A. R. bin N. bin A. al-Saadi, *The Facilitation of the Generous, the Most Gracious in the Interpretation of the Words of the Generous One*, A. M. Al-Luwaihaq, Ed., 1st ed. Beirut, Lebanon: Al-Risala Foundation, 1420 AH/2000 AD.
- [20]. M. ibn J. al-Tabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, A. A. al-Turki, Ed., 1st ed. Cairo, Egypt: Dar Hijr for Printing and Publishing, 1422 AH/2001 AD.

- [21]. M. A. ibn A. ibn M. al-Aiji, *Jami' al-Bayan fi Tafsir al-Quran*, A. H. Hindawi, Ed., 1st ed. Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 1424 AH/2004 AD.
- [22]. M. ibn A. al-Qurtubi, *The Compendium of the Rulings of the Qur'an*, A. al-Bardouni and I. Atfeesh, Eds., 2nd ed. Cairo, Egypt: Egyptian National Library, 1384 AH/1964 AD.
- [23]. A. H. al-Askari, *Collection of Arab Proverbs*, Beirut, Lebanon: Dar Al-Fikr, n.d.
- [24]. A. M. bin M. bin M. al-Tha'alibi, *Al-Jawahir Al-Hassan in the Interpretation of the Qur'an*, A. M. Awad, Ed., 1st ed. Beirut, Lebanon: Dar Ihya' al-Turath al-Arabi, 1418 AH/1997 AD.
- [25]. Y. al-S. M. al-Baqaei, *Al-Khudari's commentary on Ibn Aqil's Alfiyyah on Ibn Malik's Alfiyyah*, 1st ed. Beirut, Lebanon: Dar Al-Fikr for Printing and Publishing, 1424 AH/2003 AD.
- [26]. M. A. al-Sabban Al-Shafi'i, *Al-Sabban's Commentary on Al-Ashmouni's Explanation of Ibn Malik's Alfiyyah*, 1st ed. Beirut, Lebanon: Dar Al-Kutub Al-Ilmiyyah, 1417 AH/1997 AD.
- [27]. A. Y. al-Sameen Al-Halabi, *The Preserved Pearl in the Sciences of the Hidden Book*, A. M. Al-Kharat, Ed., 1st ed. Damascus, Syria: Dar Al-Qalam, n.d.
- [28]. A. Q. Al-Jurjani, *Evidence of the Miracle*, M. R. Al-Dayah, and F. Al-Dayah, Eds., 2nd ed. Damascus, Syria: Saad Al-Din Library, 1987 AD.
- [29]. S. M. Al-Alusi, *The Spirit of Meanings in the Interpretation of the Noble Qur'an and the Seven Mathani*, A. A. Attia, Ed., 1st ed. Beirut, Lebanon: Dar Al-Kutub Al-Ilmiyyah, 1415 AH/1994 AD.
- [30]. A. R. bin A. bin M. al-Jawzi, *Zad Al-Masir in Interpretation*, 1st ed. Beirut, Lebanon: Dar Ibn Hazm, 1423 AH/2002 AD.
- [31]. S. K. Al-Awadi, *The Context of the Case in Sibawayh's Book: A Study in Grammar and Semantics*, Amman, Jordan: Dar Al-Hamed Publishing, 2010.
- [32]. A. bin A. bin R. bin Aqil, *Ibn Aqil's Explanation of Ibn Malik's Alfiyyah*, 2nd ed. Qom, Iran: Dar Zain Al-Abidin, 2019 AD.
- [33]. K. bin A. bin A. bin M. al-Jarjawi al-Azhari, *Explanation of the Statement on the Clarification or the Statement of the Content of the Clarification in Grammar*, 1st ed. Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 1421 AH/2000 AD.
- [34]. M. A. Y. bin A. bin Y. the Grammarian, *Explanation of Al-Mufasssal*, I. M. Abdullah, Ed., Cairo, Egypt: Dar Saad Al-Din, 2013 AD.
- [35]. H. A. al-H. al-H. al-Kufi, *Fath al-Bayan fi Maqasid al-Qur'an*, A. I. al-Ansari, Ed., Beirut, Lebanon: Al-Asriya Library, 1412 AH/1992 AD.
- [36]. M. A. al-Shawkani, *Opening of the Lord's Statement in the Interpretation of the Noble Qur'an*, A. A. al-Sheikh, Ed., 2nd ed. Beirut, Lebanon: Al-Risala Foundation, 1429 AH/2008 AD.