



RESEARCH ARTICLE

GRAMMATICAL EVIDENCE AND ITS EFFECT IN DIRECTING MEANING (BETWEEN AL-QURTUBI AND IBN ASHOUR IN THEIR INTERPRETATIONS) (INFLECTIONAL MARKING AS AN EXAMPLE)

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Abstract

The Holy Quran possesses a plurality of significations and connotations, and the comprehension and elucidation of said significations are intrinsically tied to the unveiling of the contextual factors and evidentiary substantiation that surround the text in terms of circumstances and literary components. The purpose of this investigation is to observe a noteworthy phenomenon in the realm of linguistic studies that assumes an influential and prominent function in guiding the text, which is the effect of clues in directing meanings and connotations. The researches methodology employed is of a descriptive and analytical nature. This approach involves extracting the evidence found in the interpretations of Al-Qurtubi and Ibn Ashour. Subsequently, the description of this evidence is elucidated, followed by an analysis of its impact on directing the intended meaning. The research has yielded several findings, one of which is the significant influence of grammatical signs on the direction of meaning, according to Al-Qurtubi and Ibn Ashour. This is due to the fact that meanings can be manifold and vary depending on the grammatical interpretation, thereby affording the text extensive and meaningful connotations.

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Introduction:-

1- Translated by Abu Abdullah Al-Qurtubi:

His name is Abu Abdullah Muhammad Muhammad ibn Ahmad ibn Abi Bakr ibn Farah al-Ansari al-Khazraji, Shams al-Din al-Qurtubi. (Tafseer Al-Qurtubi, 1964).

„Al-Qurtubi, with the addition of the qāf, the sukūn of the rā', and the dām of the neglected tā', and at the end of it, the unified ba'." „This is attributed to Cordoba, which is a large town in the Maghreb of Andalusia, from which a large group of scholars have graduated from it in every art, ancient and modern. (Al-Sam'ani, 1962).

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His birth:

He grew up in Cordoba and was attributed to it. He became one of its most famous figures. When Al-Qurtubi is mentioned in general terms, the minds of scholars and students of knowledge turn only to him. As for his birth in Cordoba, in Andalusia, the sources did not mention his date, as with many men of his time. (Mashhour Salman, 1993).

His writings:

He has many works, including „Al-Asna, in explaining the names of God Al-Hasani “, „The Book of Remembrance, in The Best The Supplications“and the book that we are about to study called „Jami' al-Ahkam al-Qur'an“, which is for the sake of interpretation and the most useful. From it, he dropped the stories and histories, and instead established the rulings of the Quran. And deducing evidence, mentioning readings, parsing, abrogating and abrogated, and he has useful writings and comments other than these. (Al-Daoudi, 1983)

His death:

He was residing in Minyat Banu Khasib from the lower level, and there he died on the night of Monday, the ninth of Shawwal, in the year six hundred and seventy-one (Al-Daoudi, 1983).

A translation of Al-Tahir bin Ashour: his name, birth, upbringing, writings, and death.

His name is Muhammad Al-Tahir bin Muhammad bin Muhammad Al-Tahir bin Ashour Al-Tunisia.

His birth: Muhammad Al-Tahir bin Ashour, known as Al-Tahir bin Ashour, was born in Tunisia in 1296 AH (1879 AD) in an ancient scholarly family whose origins extend to Andalusia. This family settled in Tunisia after the Christianization campaigns and the Inquisition, to which the Muslims of Andalusia were subjected. This honorable family heralded the birth of Sheikh Muhammad Al-Taher Ibn Ashour in Marsa, a suburb of the Tunisian capital, in Jumada Al-Awwal in the year 1296 AH, corresponding to September 1879 AD (Ibn Ashour, 1984).

His writings:

He has nearly forty books, including: Liberation and enlightenment from interpretation. It is shortened from its original name: “Liberating the correct meaning and enlightening the new mind from the interpretation of the Glorious Book.”

His death:

Al-Taher bin Ashour died on (13 Rajab, 1393 AH = 12 August, 1973 AD) after a life full of knowledge, reform, and renewal at the level of Tunisia and the Islamic world” (Ibn Ashour, 1984).

The Second Topic: The Concept of Evidence and Its Types:**The concept of evidence linguistically and terminologically:**

Ibn Faris said: The qāf, the ra', and the nūn are two correct forms. One of them indicates the plural of something to something, and the other is something that is pronounced with force and intensity. The first: I compared the two things. (Ibn Faris, 1979). evidence: faeila in the sense of almufaeila , taken from comparison. (Al-Jurjani 1983). And the context: the soul.... (Al-Himyari, 1999). “And

I qarant the thing, I qaranah it, that is, I strengthened it to something. (Al-Khalil bin Hamad, undated)

In terminologically:

Al-Sharif Al-Jurjani said in his book “Definitions”: The presumption is: “a command that indicates what is required” (Al-Sharif Al-Jurjani, 1983), that is, through it we know the meaning and intent of the speech.

The term Qarinah was not common among the ancients, but it was present in their minds in other terms. For example, Sibawayh used the word “sign” in the meaning of Qarinah, as in the chapter on the implied subject. He said, “That is because you saw the image of a person, and it became a “**sign**” for you to know the person, so you said: Abdullah. By God, it is as if you said: That is Abdullah, or this is Abdullah. Or you heard a voice and recognized the owner of the voice, so it became a “**sign**” for you to recognize him, so you said: Zaid by God. Or you touched a body or smelled a scent and said: Zaid, or musk. or you tasted food and said: honey. If you were told about the Characteristics of a man and he became a “**sign**” for you regarding his knowledge, you would say:

Abdullah. It is as if a man said: I passed by a man who was merciful to the poor and kind to his parents, and I said: So-and-so, by God. (Sibawayh, 1988)

The **sign**, according to these says, is consistent with **Evidence**.

Dr. Tammam Hassan said in his book Al-Bayan fi Rawa'i al-Qur'an, "If there is no evidence indicating what is intended, intelligence will not succeed in realizing what is intended." (Tammam Hassan, 1993)

Types of evidence:-

Verbal evidence:

It is an element of speech that infers grammatical functions. Using it as guidance, we can say this word is a subject, and that is an object, or something else. Such evidence is like landmarks on the road that guide a person to the place he intends. (Tammam Hassan, 1993).

We can consider the verbal evidence in the context as follows:

The grammatical sign- the rank - the formula - the Matching - the connection - the conjunction - the tool- the tone" (Tammam Hassan, 2006).

Moral evidence:

It is the sign that connects an element of the sentence to the rest of the elements, such as the attribution relationship, which is the relation of the element of the event in the meaning of the verb or description to its subject, the means of its occurrence, or the place of its occurrence. This is like the one in Zaid stood up, Amr passed away, the pot broke, and Zaid is standing and Amr Perished. (Tammam Hassan, 1993).

"Moral evidence:

Attribution - transitivity - absent - connotation - circumstantial - strengthening - Situational- interpretation - directing disagreement - attribution - subordination." (Tammam Hassan, 2006).

1- The grammatical sign:

The grammatical mark is considered the most prominent evidence among the grammatical indicators, which contribute a major role in determining and directing the meaning. Distinguishing the word within the grammatical structure and clarifying its grammatical and syntactic conditions depends on the grammatical expression. Since parsing carries out the mission of clarification, and disclosure, this has become its definition.

«The Arabic language differs from other languages in its grammatical signs, both original and secondary. These signs play an important role in evaluating the text...they are the gateway to the correct reading, the correct expression, and the intended meaning...**the parsing of a word**, in a phrase, is linked to understanding the moral function of that word. This requires analyzing the phrase into its parts, and understanding the function of each part, so that it can be parsed correctly.

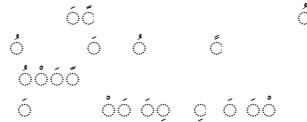
Based on this concept of parsing, we can say that parsing lays precise foundations for speech." (Nadim Daakour, 1998).

"It is clear that the difference in signs in one language is followed by a difference in meaning" (Fadil Al-Samarrai, 2000)

The third topic: applied examples:

1. Allah says:

The evidence of the syntactic sign in his saying "excuse me," once in the nominative and once in the accusative, gives us different meanings, and this meaning is determined by the syntactic sign.



Al-Qurtubi said in his interpretation (أولاق فرذعم بل مكبر مهلعو نوقتي). That is, the preachers said: Our admonition to you is an excuse to your Lord. That is, it is only our duty to exhort you, so that you may become righteous. Al-Tabari attributed this statement on the authority of Ibn al-Kalbi. The majority of Interpreters said: Bani Israel separated into three groups, and this is what is apparent from the pronouns in the verse. One group survived, and they were about seventy thousand. And a group that retreated but did not forbid or disobey, and that this group said to the forbidding: You have not advised a people - the disobedient wants - God will destroy them or punish them based on the prevailing suspicion, and what God Almighty did at that time was known to the disobedient nations. The disapproving group said: Our admonition to them is an excuse to God, and perhaps they will fear.

Therefore, if they were two groups, the prohibitionist would have said to the disobedient one: "And perhaps you will become righteous," with the Kaf.

Isa and Talha read "excuse me" With the accusative. According to Al-Kisa'i, it is placed in the accusative case in two ways: one of them is in the infinitive. The second is that we do so as an excuse to God. It is a reading Hafs from Asim.

The rest of them read in the nominative form: which is the choice, because they did not want to apologize outright for something for which they were blamed, but they were told: Why do you preach? They said: Our admonition to them is an excuse to God. If a man said to another man:

Excuse me to God and to you from such-and-such, meaning an apology, it would be accusative. This is what Sibawayh said. The verse indicates the statement of blocking the pretexts. (Al-Qurtubi, 1964)

Ibn Ashour said in his interpretation:

(Excuse me) in the nominative case, because it is a predicate of an omitted subject, which is indicated by the questioners' saying, "Why do you preach?" and the appreciation is that "our admonition to them is an apology from us to God." the audience read it in the nominative case, and a reading Hafs from Asim read it in the accusative case in the direct object for his sake, i.e. We exhorted them for their excuses before God. (Ibn Ashour, 1984)

Ibn Ashour mentions that the grammatical sign changed the meaning, so the accusative indicates an explanation for their words, as the word expresses an object for its sake, and the nominative indicates that the sentence is a nominal and that they do not explain their sermon, but rather explain their approach in all their actions, which is to make excuses to God. This is evidenced by Sibawayh's words: (They did not want to apologize in a way that they blamed, but they were told: "Why do you preach to a people?" They said: Our admonition is an excuse to your Lord. And if one man said to another: "Excuse me to God and to you from such-and-such" he would want an apology. It would have been in the accusative case. (Sibawayh, 1988)

Hence, if we look at the two approaches mentioned in the verse by Ibn Ashour and Al-Qurtubi, we will find that they both used the grammatical sign to direct the meaning, and the meaning differed for both of them in the nominative and accusative cases.

The bottom line in this verse: Al-Qurtubi: The reading of the accusative case is based on the infinitive, meaning we apologize, sorry. The second is that we did that as an excuse to God.

Ibn Ashour reads the accusative case in the direct object for its sake, i.e. we preached to them for the sake of excuse.

Al-Qurtubi read the nominative as a predicate of an omitted subject, i.e. "Our sermon is excused." The same was said by Ibn Ashour in his interpretation.

Allah says

وَوَيْلٌ لِلَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٣٧﴾

وهْ باوتلا ميحرلا" { لا

Al-Qurtubi said: "Ibn Kathir recited: " **فَتَلَفُّمُ دَا ثُمَّ هِيَ تَامِكٌ**". The rest are in the nominative case of " **دَا**" and in the accusative case of "**تَامِكٌ**". The two readings go back to meaning, because if

Adam received the words, they also received him. It was said: Since the words were the savior for Adam, by God Almighty's granting of his success in accepting them and his supplication with them, the words were effective and as if the original was on the same page. This reading is: "Adam received words from his Lord," but because of the distance between the feminine word and its verb, it was appropriate to delete the feminine sign. This is a principle that applies throughout the Qur'an and speech when the feminine verb occurs without a marker, such as their saying: The judge was present today a woman . It was said: When the words were not truly feminine , they were interpreted as meanings of the words , so they were masculine . Al-A'mash recited : "مَدَا نُم هِيرَ" in a slurred form. (Al-Qurtubi, 1964).

Ibn Ashour said in his interpretation, “The majority read Adam in the nominative case and words in the accusative case, and Ibn Kathir read it with the accusative case (مَدًّا) and nominative words

(تَمَلَّكَ) based on the interpretation of (تَقَلَّتْ) with the meaning he reached.” These are words, so reception is a metaphor for attainment with a causal relationship.” (Ibn Ashour, 1984)

«The meaning of receiving words is to receive them with acceptance and to act upon them when he teaches them. It was read with the accusative of (مَدًّا) and the (تَأْمِيْنًا) raised: as if she received

him by reaching him and communicating with him. If you say: What are they? I said: Allah says

(Al-Zamakhshari, 1987) ”(انبر انمَ لَظْ أانسُ فُنْ) :

Allah says: { تَامِلْكَ } in the nominative, assigning the verb to the words. (Ibn Khalawayh, 1992)

And the remaining readers {مُذَوِّقًا لَهُمْ هَبْرَ تَمِيمًا} with the monument, but rather broke the Ta. Because it is not original. Whoever made the verb to Adam, his argument is that God taught Adam the words and commanded them to them, and Adam accepted and received them. (Ibn Khalwayh, 1992).

After this presentation of the opinions of the scholars, we knew that the syntactic mark has a great impact on the meaning in raising words that are active because it is the sacrifice of Adam from what happened in disobedience. His guilt is dependent on these words, acceptance, and the glow of his tongue by chanting them and praying for them. And the monument to Adam received words and if they received it, you also received it.

Thus, we notice how the syntactic mark has a clear influence in the meaning, as it resulted in the multiplicity of the syntactic mark in the two words "مدأ" and "نم لك" of the multiplicity of meaning.

Allah says:

[illegible]

Al-Qurtubi said: “Allah says : “أَوْ مَكَالٍ” Nafi’, Ibn Amir, and Al-Kisa’i recited “and your feet” in the accusative case, and Al-Walid ibn Muslim narrated on the authority of Nafi’ that he read “and "Your body" is in the raised case, which is the recitation of Al -Hasan and Al -A'mash Suleiman , and Ibn Kathir , Abu Amr and Hamza recited " أَوْ مَكَالٍ” “is in the lower case and according to this e The Companions and Followers differed regarding the recitations. Whoever recites in the accusative case makes the factor “لِسْعًا” and bases it on the fact that it is obligatory for the feet to wash without wiping, and this is the doctrine of the majority. All of the scholars, and it is proven from the action of the Prophet, may God bless him and grant him peace, and what is necessary from his saying in other than a hadith, and he saw A people were performing ablution while their heels were waving, so he called out at the top of his voice: “Woe to the heels from the Fire! Perform your ablution well”.

Al-Qurtubi said: “Allah says : “أَوْ مَكَالٍ” Nafi’, Ibn Amir, and Al-Kisa’i read ‘and your feet’ as the accusative. Al-Walid ibn Muslim narrated on the authority of Nafi’ that he recited “and your feet” in the raft , which is the recitation of Al -Hasan and Al -Amash Suleiman , and Ibn Kathir , Abu Amr and Hamz recited “ أَوْ مَكَالٍ” is lowered.

(اوْحَسَمُوا)

According to these readings, the Companions and Followers differed. Whoever read in the accusative case made the word “لِسْعًا” and based it on the fact that it is obligatory for the feet to wash without wiping, and this has been the case ever since. The majority of scholars.

It is proven from the action of the Prophet, peace be upon him, and is corroborated by what he said in other than one hadith. He saw a people performing ablution with their heels waving. He chanted at the top of his voice (Woe to the heels from the Fire. Perform ablution thoroughly).

Then God limited them and said: “تَلَّيْنِغَلَا” just as He said regarding the hands “to the elbows”, indicating the necessity of washing them, and God knows best. And whoever recites with the lower case, he makes the factor “ba.” Ibn al-Arabi said: The scholars agreed that it is obligatory to wash them, and I did not know of anyone who rejected that except al-Tabari, among the Muslim jurists, and the Shiites, among others. Al-Tabari related to the reading of the reduction” (Al-Qurtubi, 1964)

Ibn Ashour said:

“His saying: And your feet were read by Nafi’, Ibn Amir, Al-Kisa’i, Hafz on the authority of Asim, Abu Ja’far, and Ya’qub - in the accusative case - in conjunction with and Your hands and it will be a sentence and wipe your heads between the two sympathizers.

The benefit of the objection is to point to the arrangement of the parts of ablution, because the principle of the verbal arrangement is that it indicates the existential arrangement. The feet must be washed, because the wisdom behind ablution, which is purity, ablution, cleanliness, and preparation for conversing with God, requires that it be done to the greatest extent. When washing something that is more exposed to dirt, the feet encounter road dust and excrete waste due to frequent walking.

For this reason, the Prophet, may God’s prayers and peace be upon him, used to enjoin exaggeration in washing the feet, and he called out at the top of his voice to the one who did not wash his feet well, “Woe to the heels of the Fire”

It was read by Ibn Kathir, Abu Amr, Hamza, and Abu Bakr on the authority of Asim and Khalaf - with the word (أَوْ مَكَالٍ) broken. The scholars have interpretations of this reading: some of them took it at its apparent meaning and made the ruling on the feet to be wiping rather than washing.

This was narrated on the authority of Ibn Abbas, Anas bin Malik, Ikrimah, Al-Sha’bi, and Qatada. On the authority of Anas bin Malik that he was informed that Al-Hajjaj delivered a sermon one day in Ahwaz, and he mentioned ablution and said: “There is nothing from the son of Adam closer to impurity.” From his feet, wash their bellies, their backs, and their ankles.”

Anas bin Malik heard that and said: God told the truth and Al-Hajjaj lied. God said:

(مُكْسِرُ بٍ أَوْ مَكْلُزٍ). Another narration was narrated on the authority of Anas: He said: The Qur'an was revealed by wiping, and the Sunnah by washing, and this is the best interpretation of this reading, so wiping the Two verses abrogated by the Sunnah" (Ibn Ashour, 1984)

The syntactic sign affected the meaning and legal ruling in one of the members of ablution between wiping and washing. So, on washing and reading the accusative, the factor is "فَأُولَئِكَ" and on wiping and reading the preposition, the factor is the "ba" in his saying, "مُكْسِرُ بٍ."

Allah says:

أَهُنَّ أَفْأَمَّا ثِيَّيْكَنَّ مِمِّ مِّنْ هُدٍ دَفَمِنْ بَتَّ عَدِيدٍ لَّا فَخَفُوعٌ لَّهِ مِ لَّا وَهُم نُونُونَ } بَلَا قِيَرٌ : 38 .
 "أَنْتُمْ بِهَا أَوْط"

The evidence is in his saying, "فَلا فُؤُخَ"

Al-Qurtubi said: The Almighty's saying : (لَّا فُؤُخَ مِهيْلَ لَ لَّاوْمُهُ نُونُوحِي) Fear is panic and it only occurs in the future. Al-Zuhri, Al-Hasan, Issa bin Omar , Ibn Abi Ishaq , and Ya'qub recited "لَّا فُؤُخَ" with the fa' on the acquittal. According to the grammarians, the choice is nominative and nunation over the beginning , because the second is a definite noun in which there is nothing but nominative , because "لَّا" does not work in definite . In the beginning, they chose the nominative as well, so that the speech would be from one aspect.

It is permissible to say "لَّا" in your saying : "There is no fear" in the sense of "لَّا" and the meaning in the verse is : "There is no fear for them in what is before them of the Hereafter, nor do they grieve over what is." He missed the affairs of this world. (Al-Qurtubi, 1964)

It is clear from his words that the context is clear in the accusative meaning of acquittal, "and it is more eloquent in its negation." (Al-Samin Al-Halabi, undated)

And in the nominative case, the speech is from one aspect; That is, the problem between the two sentences, and it may be in the sense of not, and the meaning is that they have no fear in the afterlife or for what they missed in this world.

Ibn Ashour said:

"There is no fear for them," denying the type of fear. Fear is raised in the audience's reading, and Jacob read it based on the fatha , and they are two aspects of the noun (لَّا) that negates the type. The construction of the noun on the fathah is a text to negate the gender, and its nominative case is possible to negate the gender and to negate a single individual. Therefore, if there is no ambiguity, the noun becomes the same. There are two sides as here, since the evidence is clear in the denial of type. (Ibn Ashour, 1984)

Ibn Ashour based his guidance on the absence of ambiguity. If there is no ambiguity, the two aspects are equal depending on the context. The fatha to deny type and the nominative is possible to deny type and unity, but he chose to deny type because the evidence is clear in its denial.

Research Results:-

The syntactic sign has a great impact in directing the meaning according to Al-Qurtubi and Ibn Ashour and its multiple functions. Sometimes Al-Qurtubi and Ibn Ashour mention several meanings for a single word with multiple syntactic signs.

The grammatical sign is the most prominent sign among the grammatical signs. The term significance was not common among the ancients, but it was present in their minds in other terms. For example, Sibawayh used the word "sign" to mean evidence. •Indications are like road signs that guide a person to his destination.

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