

**(THE MEANING AND MULTIPLE GRAMMATICAL ASPECTS IN THE
INTERPRETATION, PARSING, AND EXPLANATION OF THE HOLY QUR'AN)
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Abstract

Perhaps the most prominent phenomenon that caught our attention in (Interpretation, Parsing, and explanation of the Holy Qur'an) by Sheikh Muhammad Ali Taha Al-Durra is a phenomenon that deserves pause and contemplation, especially the phenomenon of (multiple grammatical aspects) of some Qur'anic words that were mentioned in the interpretation. That is, it is permissible to parse a single word with two or more parsings. It is permissible to parse a word once in the nominative case, in the accusative case a second time, and in the genitive case a third time. Or the word takes its parsing from the one followed before it if it is one of the subordinates. Or there is a multiplicity of parsing of the words according to the readings or dialects; It goes beyond two and three faces and even reaches ten grammatical faces. The reasons for this multiplicity are different and multiple, as will be shown in the first chapter, on the one hand. On the other hand, we will discuss an important topic in the second chapter, in the second section, after the multiplicity of aspects in the letters, which is (parsing) and its effect in determining the meaning. Differences in parsing lead to differences in meaning, and multiplicity has an effect in changing the meaning of the text, Based on what linguists said about the views of grammatical movement and its change that leads to a change in the meaning.

Chapter One: The multiplicity of grammatical aspects in words

It is known that it is permissible for grammarians and commentators to have multiple meanings, as evidenced by what was mentioned in the interpretation, parsing, and explanation of the Holy Qur'an. It is a familiar and common thing when parsing the blessed Qur'anic verses, and the meaning of "multiplicity" has become numbered and they are multiplied.¹

To clarify this, we review the words that have multiple ways of parsing, among them: There are many parsings of the word "other" mentioned in God's saying: **(O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded)** (Fatir: 3), in explaining God's saying: (O mankind, remember the favor of Allah upon you)..that is meant by mentioning a blessing is not to mention it with the tongue only, but with it, and with the heart, and to protect it from disbelief, and to thank it by knowing its rights, acknowledging it, and obeying its Lord.. And in (Is there any creator other than Allah) an interrogative with a negative meaning; That is: there is no creator other than God! Not the stones and idols that you worship. The parsing of (other) is in the nominative, the genitive, and the accusative. The nominative has three aspects: one of them is the predicate of the subject, the second is an attribute of a creator, and its predicate is one of two aspects that I mentioned,

¹ Intermediate Dictionary: An elite group of linguists at the Arabic Language Academy in Cairo, the Arabic Language Academy in Cairo, 2nd edition, [its introduction was written in 1392 AH = 1972 AD] and photocopied by: Dar Al-Da'wa in Istanbul, and Dar Al-Fikr in Beirut, vol. 2, p. 587.

and the third is the subject's name because the subject's name relied on the interrogative tool, so it has replaced its predicate.²

And in the same verse: (There are two sayings in the predicate: One of them is the phrase { who provides for you..}. Etc., and the second: it is deleted, its appreciation: for you, and so on).³

The word "day" in the Word of God has five aspects: **(And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted)** (Al-An'am: 73). We find the parsing of day is: object of a deleted verb, the estimation is: and remember the day he said...etc. Accordingly, it is a resumed verbal sentence, and it has no place in parsing. It is quoted from Abu Al-Baqaa: There are several aspects: one of them is attached to the "him" in (And fear Him), meaning: and fear the torment of the Day He says. The second is attached to the heavens, that is, He created the day He says. The third is a predicate (His word is the truth), that is, His saying: The truth is the day He speaks, the word (and) is included in the sentence in which the predicate is presented, and the truth is an attribute of His saying. The fourth is an adverb for the meaning of the sentence, which is (His word is the truth), meaning: his saying is valid one day. He says: Be. And the fifth is in the accusative case according to the appreciation: remember. I think this is something worthy of consideration, and the previous four aspects clearly show affectation and arbitrariness.⁴

There are other evidences in many aspects, such as (revealing) in God's saying: **([This is] the revelation of the Book about which there is no doubt in it from the Lord of the worlds)** (As-Sajda: 2). The meaning of (the revelation of the Book) is: the Holy Qur'an that is in our hands, recited on our tongues, preserved in our chests, and revealed to the heart of our Prophet (God's blessing and peace be upon him). The meaning of (there is no doubt) is: there is no doubt about it. (From the Lord of the worlds) means: it is descended from the Lord of the Worlds who created them from nothing, created them well, formed them, beautified their forms, raised them and raised them well, nourished them and nourished them well.. The meaning of his words is the parsing of revelation and it has five aspects: one of them: it is a predicate about (Alif, Lam, Meem) because (Alif, Lam, Meem) is meant by the Surah, and some of the Qur'an. (Revelation) means it was revealed, and the sentence from his saying: (There is no doubt in it) is a state/adverb of the Book, and the factor in it is (revelation) because it is a source, and (from the Lord of the world) is also related to it. It may be an adverb of the pronoun in (in it) because it occurs as a predicate and the factor in it is the adverb.. The second: that (revelation) is a subject, and (There is no doubt) is a predicate, and (from the Lord of the world) is an adverb of the pronoun in (in it) and it is not permissible in that case to be related to (revelation) because the source has reported about it, it does not work. The third: that (revelation) is also a subject, and (from the Lord of the world) is its predicate, and (There is no doubt) is an adverb or.. The fourth: That (there is no doubt) and (from the Lord of the worlds) are two predicates of: (revelation). The fifth: that (revelation) is a predicate of an implicit subject, the estimation is: this is a revelation, or what is recited is a revelation.⁵

Language was an important reason and played a role in the multiple aspects of parsing, as

² The same reference.

³ See: Interpretation of the Holy Qur'an, its parsing and explanation: Muhammad Ali TahaAl-Durra, 1st edition, 1430 AH - 2009 AD, Dar Ibn Katheer, Damascus, vol. 7, p. 40-39.

⁴ See: Interpretation of the Holy Qur'an: Al-Durra: Vol. 3, p. 322.

⁵ See: The same reference: Vol. 7, p. 381.

in the saying of God: **(Peace be upon you for what you patiently endured. And how excellent is the final home)** (Ar-Ra'd: 24), the saying (Peace be upon you) is one of the sayings of the angels and it means praying for them to be safe from pests and misfortunes. It was said: It is to pray for their continued peace. The parsing of (“how excellent” =“ni'ma”) in (how excellent is the final home) is a past tense verb to form praise, and its opposite (“how bad”=“bi'sa”) is a past tense verb to form blame. “Ni'ma” is with fatha-nun and kasra-ayn, if the blessing befalls the person, and “Bi'sa” is with fatha-baa and kasra -the Hamza, if the person becomes miserable. The letters are similar and are not conjugated, and they are in four languages. We find by quoting praise and blame: “ni'ma”/“bi'sa”, with a kasra and a sukoon, which are the most eloquent, and it is the language of the Qur'an. Then “ni'ma”/“bi'sa”, which are with a kasra for the first and second of the letters. But most of the time “excellent” =“ni'ma”/“bad”=“bi'sa” are followed by (“what”=“ma”) such as God says: **(Excellent is that what Allah instructs you)**, and His saying: **(How wretched is that for what they sold themselves)**. The third language: “ni'ma” and “bi'sa”, with a fatha and then a sukoon. And the fourth, “ni'ma” and “bi'sa”, comes with a fatha and then a kasra, which is the basic principle for both of them.⁶ The multiplicity that was mentioned in the interpretation of the word “messenger” in God's saying: **([He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light)** (At-Talaq: 11), What is meant is that he has sent to you a messenger, namely Muhammad (God's blessing and peace be upon him), who will recite to you the verses of God with clear meaning and clear explanation, clarifying what is permissible and what is forbidden, and what you need of rulings. In the parsing of: (Messenger): Abu Al-Baqaa said there are several aspects to its accusative case: One of them: it is put in the accusative case with: {remembrance}, meaning: It was revealed to you that he mentioned a messenger (the verb is to mention). The second: It should be used instead of (remembrance) and the Messenger should be in the sense of a message, and the phrase: **(reciting to you)** is permissible to be an adjective, and to be an adverb of the name of God. The third: That the estimation is: a mention of the honor of the Messenger. Or a mention of a Messenger. What is meant by mentioning is: honor, and the genitive has taken the place of the added. Fourth: It is made accusative by a deleted verb. That is, he sent a messenger. Makki has sayings that resemble the aspects of Abu al-Baqaa, and al-Jamal narrated nine aspects of al-Samyn. The essence of the saying is that there are two approved aspects: the first is that a messenger is the object of a deleted verb, the estimation is: He sent a messenger, and this is based on the consideration of the messenger other than remembrance. The second is that “messenger” was replaced by (remembrance) by deleting the

⁶ “ni'ma” and “bi'sa” must have two things: a subject, and one that is specific to praise or blame, and saying that they are both active is the saying of the Basrans and Al-Kisa'i, as evidenced of the connection of the feminine ta' with them, as in the saying of the Prophet (God's blessing and peace be upon him): “Whoever performs ablution on Friday will be blessed, and whoever Take a bath, it is better”. The Kufans, except for Al-Kisa'i, said: They are two nouns based on the presence of the preposition in them. For example: A Bedouin, who reported that his wife had given birth to a daughter, said: (By God, she is not the best of children. Her support is crying, and her kindness is theft), and others said: (How good it is to walk on a miserable caravan). See: Interpretation of the Holy Qur'an: Al-Durra: Vol.4, p. 717-716.

addition, or according to some interpretations; which I saw.⁷

Also, there are two aspects of the imperfect verb (kan) in God's saying: **(Then look how was the outcome of their plan)** (An-Naml: 51). **(look)**: The speech is for the Prophet (God's blessing and peace be upon him), and for everyone who can see, the look of insight and consideration, so that the wise person will be considered and with that consideration will be deterred from ugly actions and malicious deeds. **(how was the outcome of their plan)**: The outcome of everything is its end and result, and the verb (kan) was not feminine, because **(outcome)** is a metaphorical feminine, and what was of it has equal masculinity and femininity, or because **(outcome)** gained the masculine form from the genitive. **(We destroyed them)**: We destroyed them because of their disbelief, and their departure from obedience to their Lord by slaughtering a she-camel, and other reprehensible actions. This; It is recited (anna) with fatha or kasra on the hamza. **(How was)**. Etc.: There are two aspects in {was=kan}: one of them: is the incomplete she, and **(outcome=aqeeba)** is in the nominative case as its noun, and there are two aspects of the predicate: one of them is **(How)** and **(We destroyed them)**. If the hamza is with a kasra, it is a resumed, and it is an interpretation of the meaning of the speech, and if it is with fatha, then it has aspects: one of them: that it is instead of the **(outcome=aqeeba)**. The second: That the interpretive infinitive must be from (anna), its name, and its predicate in the nominative case of a predicate of a deleted subject. And the third: It is in the accusative position instead of {how} according to some of them... And the fourth: It is in the accusative position on the remove the lowering. The second aspect: that the predicate of {kan} is the infinitive interpreted from {we destroyed them} if the hamza is with fatha, and if the hamza is with kasra, it is not permissible; Because there is no pronoun in the sentence that refers to **(outcome=aqeeba)** and **(how)** for this in the accusative case of adverb of: **(outcome=aqeeba)**, and the agent in the adverb is (kan) or what the predicate indicates, and the second aspect of the two aspects of (kan) is that it is complete, And (how) in this situation is adverb, and **(We destroyed them)** with the kasra is resumed, and with the fatha, so the infinitive interpreted from (anna), its name, and its predicate based on the above considerations is in its place. This; Ibn Hisham permitted in Al-Mughni three aspects in (kan): the decrease of (kan), its completion, and its addition, and he said: the incomplete case is not in the accusative case for the sake of the interrogative, and for the precedence of the predicate, and **(how)** is an adverb for completeness, and the predicate of: (kan) for the decrease, and of the subject for the increase.⁸

There are two aspects to God's saying: **([Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming)** (Maryam: 61), So **(gardens = janat)**: plural: paradise, which is originally: a garden with many trees, and paradise was called that; Because it conceals whoever enters it due to the large number of trees and their density. It was stated in the parsing: **(gardens = janat)** two aspects, the first is a substitute for {paradise} instead of inclusion, and the second is the object of a deleted verb, its estimation is I mean, so it is in the accusative case, and the sign of its accusative case is the kasra on behalf of the fatha; Because it is a sound feminine plural, and it is read in the nominative case as it is considered to be the predicate of a deleted

⁷ See: The same reference: Vol. 9, p. 779_ 780.

⁸ See: Interpretation of the Holy Qur'an, its parsing and explanation: by Sheikh Al-Durrah: Vol. 6, p. 731.

subject, and (**gardens = janat**) is added, and (aden) is genitive.⁹

The multiplicity of the phrasal verb comes as it appears (**in mosques**) until it reaches six aspects, in the words of God: (**[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings**) (An-Noor: 36), (**in mosques**) as stated in the interpretation: What is meant is all mosques. Mosques are the houses of God on earth, illuminating for the people of heaven just as the stars illuminate for the people of earth... (**in mosques**): It has six aspects: one of them is: One of them is that they are related to the deleted adjective (niche), meaning: like a niche found in mosques. Second: They are related to the deleted adjective (lamp), i.e.: a lamp located in mosques. Third: They are related to a deleted adjective, (a glass), meaning: a glass found in mosques. Fourth: They are related to (lit =Yawqad). Fifth: They are related to something deleted, meaning: Praise Him in mosques. Sixth: They are related to it: (to praise Him) meaning: men praise in mosques.¹⁰

And (**Rijal**) has two aspects: One of them: It is a delayed subject and the predicate is related to (in mosques), and this is an aspect I saw previously. The second: It is the subject of a verb that is omitted due to the indication of what was before it. The estimation: (Rijal praise = men praise), and this sentence occurred as an answer to a predetermined question, so it is as if a questioner was asked: Who praises Him? It was said: Men praise Him. It was said: It is a deleted predicate, the estimation: men praise God, and the nominal sentence remains an answer to the predicated question.¹¹

The multiplicity of two words in one verse is mentioned, and the aspects of the words (**He, Lord**) are multiplied to three and four facets in the words of God: (**Allah - there is no deity except Him, Lord of the Great Throne**) (An-Naml: 26). The parsing of (**Allah**): is a subject. (**no=la**) is categorical negative la , acting as “inna”. (**deity**) The noun of “**la**” is based on the fatha in the accusative case, and the predicate is omitted. Its estimation is: present. (**Except:**) is an exclusive letter that has no place. (**Him**) has three aspects: the first: it is a substitute of the noun (la); Its place is nominative at the beginning. The second: It is substitute of (la); Because it and what comes after it are in the nominative case at the beginning. The third: It is in place of the hidden pronoun in the omitted predicate, and it is the strongest of the three, and it is based on the fathah in the nominative case.¹² (**Lord**): is permissible in four ways: One of them: to replace (**Him=hu**) as an apparent substitute for an implicit one. Second: That is the predicate of a deleted subject, i.e.: He is (**Lord**), and it is good to delete it because of repeating the word with: (**Him=Hu**) twice. The third: That it is a second predicate due to His saying: (**Allah**) and the first predicate is: the nominal sentence: (**There is no deity**). Etc., according to those who see the multiplicity of predicates is different from the individual and the sentence. Fourth: That it is an adjective of the pronoun. According to Al-Kisa’i, it is permissible to describe the absent pronoun as a praising adjective. He stipulates these two conditions: that it is absent, and that the adjective is a praising adjective. (**Lord**) is added, and (**the throne**) is Genitive from adding the participle to its object, and its subject is hidden in it.¹³

⁹ See: The same reference: Vol. 5, p. 617.

¹⁰ The same reference: Vol. 6: p. 390-392.

¹¹ See: Interpretation of the Holy Qur’an: by Sheikh Al-Durra: Vol. 6, p. 393.

¹² See: The same reference, Vol. 6, p. 698-699.

¹³ See the same reference: Vol. 6, p. 698-699.

One of the many parsing signs in the interpretation of the Holy Qur'an, and we only see that it is a type of dialectal pluralism according to the languages of the Arabs, is what was mentioned in (the caller added to the speaker's yā'), the saying of God on the tongue of Joseph: **(Of these stories mention] when Joseph said to his father, "O my father)** (Yusuf: 4). Abu al-Baqaa reported on his saying in the God's saying: **(O my father)**, saying: ((It is known that in the noun added to the speaker's yaa, if the last letter is not a vowel, and the noun is called, it is in six languages: one of them: deleting the "yaa", and dispensing with it with the kasra,, and this is the most common. The second is that the "yaa" remains with a sukun, and it is less numerous than the first. The third: Inverting the "yaa" into an alif, deleting it, and dispensing with it with the fatha. The fourth: Inverting it into an alif, remaining it, and inverting the kasra into a fatha. Fifth: remaining the "yaa" with the fatha. Sixth: nominative the noun after deleting it as singular, the addition structure is sufficient, but this is in the case of something that is often called in addition to the "yaa", such as the Lord, the parents, and the people)).¹⁴

It was stated in the interpretation of the explanation of the Qatar al_Nada, whoever reads the saying of God: (He said, "My Lord, prison is more to my liking), Etc. this ; It is added to that if the caller added to the speaker's "yaa" is (aba), or (ama) in four languages: one of them is: replacing the "yaa" with a "taa" with kasra, and with it the seven are recited, except for Ibn Aamir in God's saying: (O my father...) (ya abti) etc, from Surah Yusuf and Maryam, the second: replacing it with "taa" with fatha, and with it Ibn Aamir recited what was mentioned above. The third: (O my father) (ya abta) with a taa and an alif... and with it what was mentioned above was read abnormally... The fourth: (O my father) (ya abti).¹⁵ Regarding this, the poet said: From the Long Sea:

Father, you are still among us, but.. we have hope to live as long as you are alive.¹⁶

In the interpretation, Ibn Hisham said regarding the last two languages that these two languages are ugly, and the last one is uglier than the one before it, and it should not be permissible except in the necessity of poetry. Al-Khudari said in his commentary on Ibn Aqeel: It is necessary, but the first one is easier due to the disappearance of the form of the "yaa" to

¹⁴ See: the same reference: Vol. 4, p. 613-614

¹⁵ See: Explanation of Qatr al-Nada and Wabal al-Sada: Abdullah bin Yusuf bin Ahmad bin Abdullah bin Yusuf, Abu Muhammad, Jamal al-Din, Ibn Hisham (d. 761 AH), edited by: Muhammad Muhyiddin Abdul Hamid, Cairo, 11th edition, 1383, p. 206. ; Interpretation of the Qur'an: Al-Durra, vol. 13, p. 613-614.

¹⁶ The poetic verse :It is not known who said it, and the evidence is in (My father) (abti) where it is combined the substitute and the substitute for it, and they are: the "taa" and the speaker's yaa because the taa is replaced the speaker's yaa in his saying: (Oh my father), and this is not permissible except in Necessity, and the Kufans allowed it absolutely. . [Explanation of the statement/2/178; Al-Ashmouni/3/158] Explanation of the poetic evidence in the greatest grammatical books, "For Four Thousand Poetic Witnesses": Muhammad bin Muhammad Hassan Sharrab, Al-Resala Foundation, Beirut - Lebanon, 1st edition, 1427 AH - 2007 AD, vol. 2, p. 33.

replace it. Rather, it was said. : It is not necessary; Because this alif did not change from the “yaa” , but rather it is what follows the distant caller, the one calling for help, and the one seeking help, so it is a tenth language. God knows.¹⁷

Regarding the two languages, Sheikh Al-Durra said: (I say: These two languages were ugly, because it is combined the substitute, which is the “taa”, and the substitute for it, which is the inverted “yaa” into alif, or the uninverted, and he permitted Some of them have permitted the nominative of the “taa” due to its resemblance to the feminine “taa”. As for stopping on this noun, it is used by some people as a “taa” because it is not feminine, so its pronunciation remains evidence of the deleted word, and with a “haa” according to others they likened it to the feminine “haa”).¹⁸

The plurality of the relative noun (those) also occurs, as in God’s saying: **(Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward)** (Fatir: 7). As for the explanation: **(those who disbelieve)** that is: in God, and were hostile to His Prophet. **(a severe punishment)**: that is: it is permanent, its magnitude is unknown, and its terror is indescribable. **(And those who believe and do righteous deeds)**... and the exchange of faith with disbelief in the verse: **(will have forgiveness)** for their sins. **(And a great reward)** in the Hereafter, which is Paradise, and what is in it of abiding bliss; Which never runs out. This; In the verse, there is a promise to whoever responds to Satan (the devil) and follows his trappings and whisperings, and a promise to whoever opposes him, and makes an end to empty wishes, and bases the whole matter on faith and good deeds, and the fact that they are inseparable.

The parsing of (those) is a relative noun based on the fathah, and it has three aspects: one of them: nominative in two ways: the strongest of them is that it is a subject, and the nominal sentence after it is a predicate. What is better is for (to them) to be related to the deleted predicate, and **(punishment)** is the subject of the genitive, that is, to be related to them. The second is that it is a substitute for the waw of the group. The second: its accusative case is in the aspects of: the substitute for (his party), or: the adjective for it, or the implication of a verb such as: “adham” and the like. The third: genitive in two ways: the adjective, or the substitutionary form of (the companions) and the best way is the first to match the division, and the sentence: (they disbelieved) with the deleted relative, has no place.¹⁹

Similar to what was mentioned above, the plurality of (whoever) is included in three aspects in the words of God: **(O Prophet, sufficient for you is Allah and for whoever follows you of the believers)** (Al-Anfal: 64). **(sufficient for you)**: the meaning is: it is sufficient. **(and for whoever follows you of the believers)**: It was said: The meaning is: God is sufficient for you, and the Emigrants and Ansar are sufficient for you, and it was said: The meaning is God is sufficient for you, and He is sufficient for those who follow you. And the parsing: (whoever): a relative pronoun based on the sukun, which has three aspects: The first: The accusative has two aspects: either as an indirect object or as a direct object According to the estimation of a verb: it is counted and it is correct because it does not work in the indirect object, except what is of the same type as what works in the direct object, and the conjunction is like the verbal

¹⁷ See: Explanation of Qatr al-Nada and Wabal al-Sada: Ibn Hisham, p. 206; Interpretation of the Holy Qur’an: Al-Durra, vol. 4, p. 613-614.

¹⁸ Interpretation of the Holy Qur’an: by Sheikh Al-Durra: Vol. 4, p. 613-614.

¹⁹ See: Interpretation of the Holy Qur’an: Al-Durra: Vol. 7, p. 643.

sentence on the nominal. The second: The genitive either by conjunction on the genitive pronoun, replaced by addition, without repeating the genitive, and it is permissible according to Yunus, Al-Akhfash, and the Kufans, and it is the choice of Ibn Malik, or on the ambiguity according to another, which is correct according to Ibn Hisham, and it is also the doctrine of most of the Basrans who say that conjunction is forbidden in the aforementioned form, Al-Suyuti allowed the waw to be the waw of the oath. Third: Nominative with conjunction on the nominative noun with the estimating the genitive, i.e.: And according to those who followed you, then it was deleted, and its successor is the genitive.²⁰

The relative name (uwli) has two aspects of parsing in the word of God: **([All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four)** (Fatir: 1). (uwli): An adjective of messengers, and quoting from Abu Al-Baqaa: substitute of (messengers) or an adjective for it, in the accusative case like it, and the sign of its accusative is the “yaa” on behalf of the fatha, because it is attached to the sound masculine plural, and the “nun” was deleted for the addition, and (uwli) is added, and (wings) is genitive.²¹

It is noted that some words may have up to ten aspects, as mentioned for the word (**splendor**) in the word of God: **(And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring)** (Taha: 131), That is: (And do not extend your eyes). Etc.: The meaning: Do not look, Muhammad, and do not look at what we have given the infidels of the pleasures of this life and its desires, this has no permanenc, and what we have given the infidels of the mortal debris of the world is like a flower that blooms at the beginning of the day, then withers at the end of it. God forbade the Prophet ((God's blessing and peace be upon him)) from desiring the world and competing with its people for it, and so he did not look at any of its pleasures, and he does not pay attention to it. And (splendor =Zahra) has nine aspects: One of them: it is a second object with the inclusion of: (We have given enjoyment) meaning: we have given, and the first: it is (pairs) or related to (**them**) according to what I have seen. The second: That it is instead of (pairs) and that is either on the basis of an added deletion. Or, in exaggeration. Third: That it is in the accusative case with an implicit verb that is indicated by (We have given enjoyment =Mut`na) its meaning: We made for them a splendor, or we gave them, which is the saying of Ibn Hisham in Al-Mughni. Fourth: that is the accusative case on blame; That is, he blamed, and Al-Zamakhshari called it the accusative based on specialization. Fifth: Instead of the place of the relative. This was mentioned by Ibn Hisham in the Mughni and Makki also stated it because: (We test them) by the connection of (We have given enjoyment), and the sentence (We have given enjoyment): is the relative clause, so it is necessary to separate the elements of the relative with a foreign word, and that the relative is not followed before the perfection of the relative.²² Sixth: It is replaced by: (**by which**). Seventh: It is in the accusative case of (**that**) that is relative. Eighth: It is an adverb of “ha” in (**by which=bih**), which is the relative pronoun. Ninth: It is a distinction of the word “ma=that” or the letter “ha” in (**by which=bih**) as Al-Farra’ said. Ibn Hisham said: This is according to the doctrine of the Kufans regarding the definition of distinction. Makki said: It is permissible to put (**splendor**) in the accusative case as it is placed in the infinitive position, the position of “adornment,” such as: (God’s work) and

²⁰ See: the same reference: Vol. 4, p. 83.

²¹ See: the same reference: Vol.7, p. 637

²² Interpretation of the Holy Qur’an: Al-Durrah: Vol. 5, p. 757-758.

(God's promise) and it contains consideration, so it is the tenth aspect.²³

Chapter Two: The First Requirement: The multiple aspects of parsing in the letters of meanings

Pluralism in Arabic grammar also includes letters, as the letter is an important section and no less important than the other two sections, the noun and the verb in speech. The letter is: the tool called linking because it connects the noun to the noun, and the verb to the verb.²⁴ ((Meaning letters that come with nouns and verbs have meanings..²⁵)).

Whoever searches in language dictionaries will find that tools or letters are the same thing. ((Tools include types of letters as they are used by grammarians, and the nouns and the verbs that resemble them. They are what the speaker uses to create different meanings required by the situation and circumstances of expression)).²⁶The letter is the basis of all words, no matter how diverse and different its meanings are among grammarians.

The first requirement: multiple letters

The letter does not differ from a noun or a verb, as previously mentioned, in terms of the multiplicity of grammatical aspects, and the Qur'anic readings are one of the important factors for the multiple possible ways of parsing letters, as in (Indeed=Inn), which was mentioned in the God's saying: **(They said: Indeed, these are two magicians)** (Taha: 63). (They said): That means the magicians, or Pharaoh and his people. (Indeed, these are two magicians), this sentence has two readings: The first is: (Indeed=Inna), it is in agreement with the parsing and is contrary to the writing of the Qur'an. The second is: (Indeed=Inn), it does not contradict the writing of the Qur'an or the parsing, and its meaning then is that: these two are nothing except magicians, and we notice here that (Inn) is negative and its meaning is: (no) and the (laam) meaning is: (except). Ibn Hisham considered it in his book to be lightened from the heavy one, neglected and has no function. (These) is a subject, and (magicians) is a predicate of an omitted subject, the estimate is: they are magicians..²⁷

Language is also one of the reasons for pluralism, as the article (where) which is considered an adverb and contains six languages in God's saying: **(And thus We established Joseph in the land to settle therein wherever he willed)** (Yusuf: 56). That is: just as We blessed Joseph by bringing him closer to the heart of the king, making Joseph endearing to him, and saving him from prison; We established him in the land of Egypt, we made him ruler over its treasures, and he was in charge of commanding and prohibiting therein. The meaning of (we established Joseph in the land) is: The ownership/the empowerment which means that no one can argue with him about what he sees and chooses. (settle therein wherever he willed) means he will leave the country and its palaces wherever he likes and wants, which is an interpretation of the advanced empowerment. (Wherever=haith): it was built because it does not indicate a specific place, and because what comes after it is its completion, like the connection from the connected one, and it is based on a movement; because what comes before the end of it is silent, and the damma is more appropriate to it. Because it is a purpose, so it was given the purpose of the movements, which is the dhamma; Because the dhamma is the strongest of the

²³ See: The same reference, and the same page.

²⁴ See: Lisan al-Arab: vol. 9, p. 415.

²⁵ Clarification of the reasons for grammar: Abu al-Qasim al-Zajjaji (d. 337 AH), edited by: Dr. Mazen al-Mubarak, Dar al-Nafais - Beirut, 5th edition, 1406 AH - 1986 AD, p. 54.

²⁶ Dictionary of Grammatical and Morphological Terms: Muhammad Samir Najib Al-Labadi: Al-Resala Foundation, Beirut, House of Culture, Algeria, p. 10.

²⁷ See: Interpretation of the Holy Qur'an: by Sheikh Al-Durra: vol. 16, p.693- 695.

movements, and it was said: (wherever = haith) was built on ḍamma; Because its origin is (houth), the ḍamma indicates the (waw) in (Houth), and it is permissible to build on (fatha). It is found (haith) in six languages, with the (yā') with ḍammah, fathā, and kasra, and with the (waw) with ḍammah, fathāh, and kasra, so it is haith, haith, haith, houth, houth, and houth. And the parsing of {where} is: an adverb of place related to the verb before it, and it can be considered an object. It is based on the ḍamma in the accusative case.²⁸

The interrogative noun (what) appears in two ways in God's words: **(They ask you, [O Muhammad], what has been made lawful for them)** (Al-Ma'idah: 4). The speech is to the Prophet (God's blessing and peace be upon him). And the questioner is the believers, so God has made clear what is forbidden for them; They asked him what was permissible for them. And what is permissible is the opposite of what is forbidden, and the parsing of (what=matha) is: (ma) is an interrogative noun based on a sukun in the nominative case as a subject. (tha): A relative noun based on the sukun in the nominative case as a predicate. It is permissible to consider (matha): a compound interrogative noun, and its parsing is in two ways: considering it as an object that precedes the verb after it, and considering it as a subject, and verbal sentence is a predicate. The link: The subject's deputy refers to it, and whether the sentence is nominal or verbal, it is in the accusative position of a second object for the verb before it. And the sentence: **(They ask you)**. Etc., it is resumed and has no place in parsing.²⁹

There are also many ways to parse (what) mentioned in God's words: **(And do not approach immoralities - what is apparent of them and what is concealed)** (Al-An'am: 151). **(Immoralities)** that is, major sins, or adultery in particular. **(what is apparent)** That is, what people have seen. **(and what is concealed)** That is, what no one sees except God. (What/ma) can be connected, described, and infinitive. The first two are based on the sukun in the accusative case instead of Immoralities, and the verbal sentence after it is its connection, or its description. The link is that the subject returns to it. **(Of them)** : related to a deleted adverb from the hidden subject, and from an explanation of what was unclear in {ma}. Based on the third consideration, (ma) is interpreted with the verb after it with an infinitive in the accusative case instead of: **(immoralities)**. Estimation is: do not approach immoral acts, whether apparent or hidden.³⁰

There are also many ways of parsing that infinitive (Ann), and the accusative infinitive (Ann), applies to the present tense and puts it in the accusative case, and to the past, so it does not affect it.³¹ (Ann) and the verb that comes after it have seven aspects, as mentioned in the interpretation, in God's saying: **(And is this a favor of which you remind me - that you have enslaved the Children of Israel?)** (Ash-Shu'ara': 22). What is meant by this is: How did you grant me education when you enslaved my people?! Whoever insults his people has been humiliated. The enslavement of the Children of Israel has nullified your good deeds towards me. Even if you had not enslaved them, and had not killed their children; I did not raise myself to you until you raised me and took care of me, and I would have had someone from my family who would raise me, and they would not throw me to death. (Ann) and the verb after it in the interpretation of an infinitive; it is quoted from Al-Sameen: it has seven aspects: One of them is that it is in the nominative case, an explanation of (that), as in God's saying: **(And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning)**. The second: It is in the accusative case as an object (object for its sake), and

²⁸ See: Interpretation of the Holy Qur'an: Al-Durra: Vol.13, p. 612_613.

²⁹ The same reference: Vol. 3, p. 20-22.

³⁰ The same reference: Vol. 3, p. 426-428.

³¹ See: Al-Mu'jam Al-Waseet: Vol.1, p. 28.

the third: It is a substitute for: (**favor**).³² ((And the fourth: It is a substitute for the letter “ha” in (Tamanha). The fifth: It is in the genitive case with a decreed “ba”. The sixth is that it is an implicit subject predicate, meaning: she. And the seventh: It is in the accusative case with an implicit meaning: I mean)).³³

Perhaps the nature of some words, which have been given multiple names, including (interrupted letters) found in the Holy Qur’an, and which the language is unable to use or precisely determine their lexical meaning, has multiple grammatical aspects in grammatical analysis, such as (Alif, Lam, Meem) which appears in God’s saying: (**Alif, Lam, Meem* The Byzantines have been defeated**) (Ar-Rum: 1_2).

The word (**Alif, Lam, Meem**) has several aspects. The first is that it is nominative as a predicate of a deleted subject. The estimation is: This is (**Alif, Lam, Meem**) or it is the subject of a subsequent predicate. The second: Its place is in the accusative as the object of a deleted verb. The estimation is: I read, or I recite the word (**Alif, Lam, Meem**), or it is in the accusative case by deleting the letter of oath, as you say: God, I will do it. The accusative form is also a deleted verb. The estimation is: I committed myself to God, meaning: I swear by Him. Third: Its place is the genitive on the oath, and the preposition is deleted, and its function remains after the deletion; Because it is intended, it is like what is spoken, and the estimation of speech in this way is: I swear by: the word ((**Alif, Lam, Meem**). Suleiman Al-Jamal - may God have mercy on him - said: This is weak; Because that; That is, deleting the proposition and keeping its action are among the characteristics of His Majesty, and no one else associates it with Him. There is no place for it in the parsing, considering that it and others like it are disjointed letters, or abbreviated from nouns.³⁴

The second requirement (Parsing)

The most important thing that distinguishes the Arabic language from all other languages of the world is that it is an Arabized language, and the phenomenon of parsing is one of its most distinctive characteristics, and parsing is the clarity of the Arabs’ words and their intent according to Ibn Manzur ((Express... make it clear and eloquent)).³⁵

Ibn Qutaybah describes the Arabs to whom parsing was designated, saying: ((This is the condition of the Arabs in the constructions of their words, and they have the parsing that God has made a sign of their speech and an adornment of its system, and a difference in some cases between two words that are equivalent and have different meanings. Such as the subject and the object, there is no difference between them; sometimes their conditions are equal in the possibility of the verb being for each of them, except by parsing. For example, someone said: This is the killer of my brother with the nunation, and another said: This is the killer of my brother without nunation. The nunation indicates that he did not kill him, and the deletion of the nunation indicates that he killed him.³⁶

(Parsing came to distinguish between meanings).³⁷ Within linguistic contexts, as well it

³² See: Interpretation of the Holy Qur’an, its parsing and explanation: Vol.19, p. 551-552.

³³ See the same reference: Vol. 6, p. 552.

³⁴ Interpretation of the Holy Qur’an: Al-Durrah: vol. 21, p. 233.

³⁵ Lisan al-Arab: vol. 1, p. 588

³⁶ Interpretation of the nunation of the Qur’an: Abu Muhammad Abdullah bin Muslim bin Qutaybah Al-Dinawari (d. 276 AH): Edited by: Ibrahim Shams Al-Din, Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, p. 18.

³⁷ Explanation of Al-Mufasssal: Ibn Ya’ish, vol. 1, p. 221.

was stated in Al-Lubab: ((...that parsing entered speech to separate meanings, and this is achieved by one parsing, so there is no need for another)).³⁸ That is, (parsing is a statement that distinguishes between the different meanings of speech.).³⁹

((One of the benefits of this type is knowing the meaning, because parsing distinguishes meanings and identifies the speakers' purposes));⁴⁰ because speech was created for understanding, words cannot be understood unless they are parsed, and the appearance of the parsing sign/mark at the end of the words has a role in determining the meaning. And when this mark is absent from the word for reasons required by the language, such as building, for example, it is possible to change the mark, which leads to changing the parsing, and thus leads to a change of meaning. The question here is if the parsing distinguishes between meanings, so how if there are many aspects of the same word? Does multiplicity lead to a violent change that affects the meaning in the linguistic composition? or not ?

The answer to that remains, perhaps, as mentioned above, that the pluralism was mostly in constructed/ built words or other words of speech, and this does not affect the meaning; Because the true meaning is fixed for the tool, letter, or the connected noun. There is no tone in it, because: (((The reprehensible tone is apparent, which is diverting speech from what is correct to what is wrong by removing the parsing)).⁴¹

But if the parsing changes and affects the understanding of the meaning, and differentiates between the subject and the object, then perhaps, as Ibn Jinni said, they rely on referring to the sense in his saying: (Know that the reasons of grammarians are closer to the reasons of speakers than to the reasons of the jurists. And that is because they only refer to the senses and use as evidence the weight or lightness of the situation on the soul.),⁴² and God knows best.

Conclusion:

Perhaps the conclusion of this research is that it proves the multiplicity of ways of parsing Quranic words in (Interpretation of the Holy Qur'an, Its Parsing and Explanation) by Sheikh Al-Durrah, and he gave it five reasons: (multiple readings, multiple dialects, the nature of understanding the meaning by the translator himself, the semantic meaning, the language and its flexibility in deviation from the rule). This is due to the evidence that contains multiple ways of parsing the words, which were between: (weak, rejected, and the permissibility was the most). To explain this, we say:

³⁸ Al-Lubab fi Illal al-Benaa: by Al-Kaabri: Vol.1, p. 93.

³⁹ Explanation of the Book of Sibawayh: Part of the book (from the chapter on scars to the end of the chapter on verbs). It is prepared as a doctoral thesis by: Abu Al-Hasan Ali bin Issa Al-Romani (296 - 384 AH): Doctoral thesis by: Saif bin Abdul Rahman bin Nasser Al-Arifi: Supervision: Dr. Turki Bin Sahu Al-Otaibi, Imam Muhammad bin Saud Islamic University - Riyadh - Kingdom of Saudi Arabia, 1418 AH - 1998 AD, p. 797.

⁴⁰ Al-Itqan: by Al-Suyuti: vol. 2, p. 309. That is, knowing the parsing.

⁴¹ The core of interpretation in the meanings of revelation: Aladdin Ali bin Muhammad bin Ibrahim bin Omar Al-Sheih Abu Al-Hasan, known as Al-Khazen (d. 741 AH), edited by: Muhammad Ali Shaheen, Dar Al-Kutub Al-Ilmiyya - Beirut, 1st edition, 1415 AH, vol. 4, p. 149.

⁴² Characteristics: Ibn Jani: p.: 223.

- 1) **Multiple readings:** and expanding them is one of the most important reasons that led to the multiplicity of aspects. Muhammad Bashir al-Durra, the son of Sheikh al-Durra, mentioned this, saying: ((His expansion of interpretation was to help understand the meaning, and he presented the possible aspects of parsing for each word, especially when there are multiple aspects of the readings that produce different aspects of the parsing)).⁴³ Sheikh Al-Durrah confirmed this, saying: ((See the aspects of the readings in the explanation, where the parsing changes according to them)).⁴⁴
- 2) **Multiple dialects:** it was one of the reasons that led to the multiple aspects of some of the words that we found in interpreting Al-Durrah.⁴⁵ The dialectal characteristics of some Arab languages or dialects played a role in the multiple possible aspects of parsing for each word. The difference in multiplicity of aspects reached ten aspects, including, for example, what was mentioned in God's words on the tongue of Joseph: (When Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me.") ((Yusuf: 4). The noun called (O Father) is found in six languages, as we mentioned previously.⁴⁶
- 3) **Understanding the meaning:** One of the reasons for the multiplicity of aspects is understanding the meaning; Because grammarians and interpreters start interpreting and parsing some Quranic texts from individual physiological matters. Perhaps the interpreter, when interpreting the text, is led to a certain understanding, and this understanding is the result of the interaction of two things: The contextual data that constitute the meaning, and the nature of the interpreter in terms of innate and acquired formation, in addition to the grammatical and cultural inventory, taste, and other matters that lead to this. Consequently, this leads to a multiplicity of grammatical analysis, and the understanding of meaning may differ, which makes us see the relative disparity in the definition of meaning and its differences among interpreters, and this makes grammatical analysis different and it can be interpreted in more than one way. The best evidence for this is what Sheikh Al-Durra said, and his uniqueness in some aspects of parsing that he believes are the most correct. This led to pluralism towards his view of causality (causal condition).⁴⁷

⁴³ Interpretation and parsing of the Holy Qur'an: Al-Durra: Vol. 10, p. 790.

⁴⁴ The same reference: Vol. 4, p. 725.

⁴⁵ See: the same reference: Vol.22, p.702.

⁴⁶ The same reference: Vol. 7, p. 45.

⁴⁷ Al-Durra mentioned the causal condition and said: ((... Take the causal condition, and none of the interpreters or parsers mentioned it, and an example of it is God's saying: (**With their hearts distracted**) (al Anbiya: 3), and also God's words in surah (Al-Ma'arij) and in surah (Nuun), (**Their eyes humbled, humiliation will cover them**) (Al-Qalam: 43). Distracted and humbled are a condition of what came before them in parsing, and upon interpretation it becomes clear to you: they are two conditions of what comes after them. And this is as in the causal adjective in your saying: I passed by men whose fathers were generous, and women whose fathers were generous, so: "generous" is an adjective of what comes before it in parsing,

- 4) **Semantic meaning:** This is one of the reasons that led to multiplicity. Because the Holy Qur'an, throughout its historical stages, has received the attention of interpreters, parsers, and semanticists. A particular word may occur in multiple contexts that lead to a change in the semantic meaning, which may lead to the multiple of parsing. As God says: **(Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned)** (Taha: 58). Al-Durra said in the explanation of: **(Then we will surely bring you magic like it, so make between us and you an appointment):** Set a time for our meeting and ask people to attend; let them see what we offer you of magic, and know that we are more knowledgeable about magic than you. **(which we will not fail to keep and neither will you)** means we all attend it without delay. **(in a place assigned)** means: There is a compromise solution between us and you, in which the distance between the two groups is equal. It was said: Its meaning is: other than this place; That is: other. this; And **(appointment)** may be the name of a time, or the name of a place, or an infinitive. And God's saying (**[Moses] said, Your appointment is on the day of the festival**) bears witness to the first, and bears witness to the second (**a place assigned**), and bears witness to the infinitive: **(which we will not fail to keep and neither will you)**. If **(a place)** is parsed instead of it and it is not an adverb, then: **(we will not fail)**, the adverbial is determined. According to the first, the meaning is: Make for us a known day, and according to the second: Make for us a known place, and according to the third: Make a promise between us and you, and the last is better; because the pronoun returns to it. As the estimate: We will not break that promise.⁴⁸
- 5) **Other reasons:** There are other reasons that cannot be overlooked, including diligence, and the nature of the language, which is characterized by some flexibility in deviating from the rule, which allows the structure or pronunciation to take on pluralism due to any of the mentioned reasons.⁴⁹

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and it is in fact an adjective of what comes after it...)). See: Interpretation of the Holy Qur'an and its parsing: by Al-Durra: Vol. 2, p. 165-166.

⁴⁸ See: Interpretation of the Holy Qur'an, its parsing and explanation: by Al-Durra: Vol. 5, p. 688.

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