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What led to the poetic necessity in the books of the meanings of the Qur'an until the end of the 4th century AH

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Abstract--This study focuses on the poetic necessity in the books of the meanings of the Qur'an until the end of the 4th century AH: (fur, bat, glass, copper), the researcher extrapolated poetic evidence that carries necessities in grammatical matters and extracted them, as the authors of the books of meanings in directing the verses of the wise male mentioned the faces of interpretation, and carried one of them to necessity, although they did not insist sometimes, And to express their opinion on the necessity in the Qur'an, after an introduction to the opinions of scholars in the grammatical issue addressed, and before concluding the opinions of the interpreters and scholars in the same issue and whether they necessarily said in the Qur'an and did not accept it, the most recent of which is the weight of the researcher to one of the opinions honestly and argument and not with passion or intolerance.

Keywords---both, question, poetic necessity.

Introduction

Thank God very much and prayers and peace be upon Our Master Muhammad al-Sarraj al-Manira and after. The books of the meanings of the Qur'an still carry many issues that researchers must address and address, and the poetic necessity is one of them. It can be carried on necessity, and it began with an introduction to the grammatical issue, and then mentioned the verse that the authors of the book of meanings carried the necessity on it in one of its interpretations, and then the statement of the opinions of the interpreters in these aspects and their position of necessity, and in conclusion the most likely face supported by the argument and evidence without displacement towards

passion or intolerance, and addressed in this research three issues: the first issue: Delete (A) both, and the second issue: delete the whisper of question, and conclude it with a third issue: delete (fa) from the nominal sentence that is located in response to the condition, and ask God for reconciliation and payment in my research this was not good and good, so the reconciliation and care of God, and what was wrong or wrong from myself and satan, and thank God the Lord of the worlds.

The first issue: delete both A

The sculptor differed in (A) both, as the Kufion went on to say that it is (A) Muthanna and (T) in it is excessive to feminization and its uniqueness (Klet), (both) are praised verbally and meaningfully, and the *opticians went on to say (both) single words and meaning, and (A) may not delete both except in the necessity of poetry, because it is one name and not a second † .Ibn al-Warraq argued that "both" and "both" are indicative of the singular word and the meaning of the muthanna , which is in all opticians, and it is not permissible otherwise, but the poet's statement:

In her legs, one greeting, both of them coupled with his leader.‡

"Klet"" is not a single (both), but the poet was forced to delete a thousand (both), and what was necessary should not be an argument§, followed by Ibn Junai**, and the Qazzaz al-Kirwani stated that he singled out (both) by deleting (a thousand) of them, which was permissible by the Kufion, which is in the eyes of the hair teeth that are not measured on them††, and the Father of Al-Barakat al-Anbari replied the argument of the Kufics to their witness from the previous house mentioned, He explained this by saying: "Because the origin is to say (both) in a thousand, buthe deleted it; ‡‡ §§ If it were a single (both) the meaning would be: one of its legs, and this meaning is not what is in the house***, followed by Abu Hayyan and promised to delete a thousand of (both) as deleting some of the word for necessity†††. Apparently, it was mentioned that a thousand (both) were deleted and singled out, and carried by the authors of the meaning books on this in one face, a house of poetry they mentioned in the words of the Almighty: "Both paradises came to eat them and did not complain about anything and we blew a river through them"‡‡‡, which is the house mentioned above, which is: (in both legs one peace); And delete a thousand of them, and this is not permissible for the opticians except that the poet is forced in a few and not measured on it as

* Seen: Equity:2/359, Glass Camel Explanation Son of a bird1/244, and the beating sip: 2/558, to panic The tears:1/ 152.

† Seen: The sources themselves.

‡ The house is not a proportion in the ills of grammar:389, and equity:2/359, and the ashmony explanation of the millennium of Ibn Malik:1/55.

§ Consider: Grammar:389-390.

** Seen: The Secret of the Expression Industry:1/163.

†† Seen: What the poet may have in necessity: 307-308.

‡‡ Equity:2/367.

§§ Seen: The pulp in the ills of construction and expression:1/399-401.

*** Seen: Explaining the glass sentences of Ibn Asfour:1/244 and beyond.

††† Seen: Appendix and Supplementation:1/257.

‡‡‡ Cave:33.

mentioned above^{sss}, because fur authorized to be (Klut) single (both) and has deleted a thousand, and he quoted the previous house mentioned, which is: (in both legs one salami) and he sees that if it comes in the Qur'an it is permissible^{****}, but the most afraid mentioned that the word "both" is single and the act came (came) One, and he authorized his carrying on the muthanna as he carried (both) on the muthanna and says: "**** Both words and meaning each one of them came to eat it, and if it had come, it would have been permissible to have the meaning: the two paradises. Both of them came to eat them," ****and copper silenced her in his book "Meanings of the Qur'an", and mentioned its interpretation in his book (The Expression of the Qur'an) and followed the glass in its interpretation, and stated that the sculptor authorized it in other than the Qur'an^{ssss}.

A number of scientists addressed the issue of deuteronomy and singled it out by deleting (a thousand) of it, and mentioned two aspects of the interpretation, namely: The first is that (both) are single words of meaning, and the act (came) comes one and this agrees, and the meaning: each of them came to a kforher. This face is the strongest in the audience of scholars, and one of my opinions is Tabari^{****}, Al-Foxy⁺⁺⁺⁺, Ibn Attia^{****}, al-Razi in one of his directives^{sssss}, and al-Qartabi^{*****}. This face is not without weakness, because (both) in the Kufics are verbally and meaningfully, and their evidence that they are praised for what they conveyed from hearing as mentioned above, as well as measurement, which is that a thousand (both) change J in the monument and traction when adding to the conscience as you say: (both), ibn ⁺⁺⁺⁺ al-Jawzi stated that there are Arabs who use meaning and influence the word, so the word (both) is a word of a different meaning: (Both paradises came to eat it) and they praise the act to induce the meaning of "both" in the deuteronomy ^{*****}.

The second is that (both) are the meaning and meaning, and the meaning is carried on the following: (both heavens came), so the act is praised, because (both) are praised, and therefore (klt) deletes (a thousand) of them single (both). It is the opinion of^{sssss} Al-Tabari, Al-Zamakhshari^{*****}, Al-Razi, and⁺⁺⁺⁺⁺ one of my negative opinions^{*****}.

"If the paganism was verbal, they would not be added to the fold, because the thing is not added to itself, which indicates that (a thousand) in them is not for

^{sss} Seen: Grammar:389, Equity:2/359 and beyond.

^{****} Seen: The Meanings of the Qur'an for Fur:2/142-143.

⁺⁺⁺ Seen: The Meanings of the Qur'an for The Lyfs:2/430.

⁺⁺⁺ The meanings of the Qur'an and its expression of glass:3/285.

^{ssss} Seen: The Expression of the Qur'an for Copper: 2/130.

^{****} Consider: collector Statement:18/19.

⁺⁺⁺⁺ Consider: Detection And the statement. about explanation Qur'an:6/170.

⁺⁺⁺⁺ Consider: Brief Editor:3/516.

^{sssss} Consider: Al, Razi's Explanation:21/462.

^{*****} Consider: The Mosque of the Provisions of the Qur'an:10/401-402.

⁺⁺⁺⁺⁺ Seen: Equity:2/360-361.

⁺⁺⁺⁺⁺ Seen: The path increased in the science of interpretation: 3/83.

^{sssss} Seen: Al Bayan Collector:18/19.

^{*****} Seen: Scout:2/721.

⁺⁺⁺⁺⁺ Consider: Al, Razi's Explanation:21/462.

⁺⁺⁺⁺⁺ Consider: Nasfi's interpretation:2/300.

ethnicity, it may be tilted... If (a thousand) were in them for deuteronomy, it would not have been permissible to tilt it, because (A) paganism cannot be tilted"SSSSSSS and al-Qartabi did not reward it in the Qur'an, but it is permissible in other than the Qur'an at the sculptor*****; and mentioned elsewhere the weakness of this face by saying: "This is a weak saying among the people of Basra, because if it were muthanna, it should have been composed by him. In the monument and traction (J) with the name shown... It proved to be a single name as "Ma'a", but it was developed to indicate the deuteronomy and their saying: "We are a single name that indicates two and above."+++++++

After presenting the above, the researcher supports the public's view that a thousand (both) of the individual and not for Muthanna, and it is not permissible to delete them except in the necessity of poetry as mentioned above, but to carry the word (both) on meaning and conduct it on deuteronomy is far and not permissible in the Qur'an, and it may not be permissible in other than the Qur'an for a few poetry+++++++; and moreover, this involves us in the many interpretations and deletions that are not permissible in the Qur'an, it is considered the word, And if he came to consider the meaning, he would say, "AttaSSSSSSS."

Issue 2: Deleting the question

The sculptor disagreed in the possibility of deleting (Hamza) the question that has the forefront of the speech, as the Kufion and followed by the lighter to delete (Hamza) the question of choice even if it is not after (um) ^{953*****}, and most opticians argued that it should not be deleted even if it indicates the existence of (um) related only in the necessity of poetry+++++++. Sibuye argued that the question may be deleted in poetry, especially because of the presence of (um) indicating it and mentioning Abyata, including the poet's saying:+++++++ Your lie is your eye, or you've seen by the dark glass of the lord a fantasy. SSSSSSSS

He attributed the failure to delete it in the choice when it is safe to dress, even if it is not indicated, such as the saying of the Almighty: "This is a blessing that I wished to have worshipped the children of Israel"*****; and the meaning: (aand that is a blessing) on questioning+++++++, and as the poet said: I've been tired and i'm not eager for eggs.+++++++ He wanted: Or the gray one playsSSSSSSSSS, and the radiator went the doctrine of Sibuye and commented on the poet's saying:

SSSSSSS Equity:2/366.

***** Consider: Guidance into puberty The end:6/4380.

+++++++ The Mosque of the Provisions of the Qur'an:10/402.

+++++++ Seen: Pulp singer: 269, explaining the statement on illustration:1/709.

SSSSSSSS Seen: Revelation and statement of the interpretation of the Qur'an:6/170.

***** Consider: The Danny Fairy in the letters of meanings:1/34, and the clarification of the purposes and paths:2/1004, and the singer of the pulp:1/20.

+++++++ Consider: Appendix and supplementation:7/212, andThe genie Wide In the letters of meanings:1/34.

+++++++ Seen: Book:174-175.

SSSSSSSSS The house of the sinner in his cabinet:245.

***** Poets:22.

+++++++ Looks: Guidance to reach the end:8/5287And the door in the science of the book: 1/507.

+++++++ The house is for the dead and I did not find it in his cabinet, which is mentioned in the grammar books, seen: characteristics:2/281, and explained the healing café:1/399, and the singer of the pulp:1/20.

For your age I do not know if you know about seven or eight embers***** He said, "He wanted: Absbaba? He was forced to delete and make (um) proof of his will to do so, because the meaning was on it,"+++++ al-Qazzaz al-Kirwani stated, adding that the Kufans allowed the deletion of (Hamza) the question, even if there was no evidence of it, and they sang verses, including the poet's saying: W m said you love her I said with her the number of stars and pebbles and waltRup+++++ Which: Do you like her? This is not permissible for opticians sssssssss.

Al-Zamakhshari followed what the opticians went to ***** , as well as ibn Yish promised to delete it as a poetic necessity+++++ , and ibn Malik authorized it to be deleted from poetry and prose before (um) indicated it, or without (mother).+++++ Apparently, the authors of the books of meanings carried it on this, reading the saying: "Those who disbelieve have been wrongly warned or not to warn them not to believe" by sssssssss deleting the first tremor*****. Some of them have authorized the deletion of (Hamza) the question whether (um) exists in the speech or not, and his evidence is many of the Qur'an and poetry, while the public considers that deleting it because of the presence of (um) indicative of it, which is only for poetry+++++, the fur seemed to delete (Hamza) the question, even if he did not mention it in the verse we are about, but mentioned deleting it elsewhere said: "And the question is dropped, She says: "Even if it was: "Oulu kan, if you understand"+++++, and he mentioned elsewhere deleted it and said: "A may ask the question of reprimand, and like him he said: "You go your kindness" sssssssss ***** , and the lighter followed him and made such deletion the house mentioned above, namely: Your lie is your eye or you saw it by+++++), and he mentioned elsewhere deleted it when he mentioned his saying: "This is a blessing that he wished for me to worshipped the children of Israel"+++++, and he said: "This is a question, as if he said: (or that is a blessing to wish for)" sssssssss It seems that the glass allowed it to be deleted if there is evidence in the speech that she (um) and cited from the poetry the above-mentioned verses, such as the house that says: (... With seven embers or

ssssssss Seen: Explaining the healing café:3/1216, and the singer of the pulp:1/20.

***** The house of Omar ibn Abi Rabia in his diwan:209, and the narrator has: (I don't know if I am a accountant... I threw...).

+++++ Brief:3/294.

+++++ The house of Omar ibn Abi Rabia in his cabinet:30.

ssssssss Seen: What the poet may do in necessity:33-333.

***** Seen: Detailed in the workmanship of expression:438.

+++++ Seen: Detailed explanation of a living son:5/104.

+++++ Seen: Explaining the healing café:3/1215-1217, and explaining the facilitation of Malik's son:3/360-362.

ssssssss Cow:6.

***** It is the reading of Ibn Muhaysun, and the pink, seen: calculated for the son of a genie:2/205, abbreviated in the gay readings of ibn Khalawi:2, and the gay readings of the Karmani:49, and the injustice of the best human beings in the fourteen readings:169.

+++++ Consider: Appendix And supplementation.:7/212, And the genie. Wide In the letters of meanings:1/34.

+++++ Meanings of the Qur'an for fur:1/98.

ssssssss The hatchet:20.

***** Meanings Qur'an For fur.:2/394.

+++++ Seen: The Meanings of the Qur'an for The Lyfs:1/33.

+++++ Poets:22.

ssssssss The meanings of the Qur'an for the most lying:2/461.

The Almighty: "This is a blessing that I wished to have worshipped the children of Israel"+++++, as I included (A) question and meaning: Or that is a blessing+++++, and one of the hadiths is that he said: "I got married? I said, "Yes, he said, "Tomorrow or theba?"

The third issue: deleting (fa) from the nominal sentence in response to the requirement

There is a disagreement between the sculptor in the possibility of deleting (fa) from the nominal sentence located in response to the condition, as the kufion and some opticians - especially the radiator - went to the possibility of deleting (the fa) from the answer of the condition if it was a nominal sentence in the choice, and the opticians went on to delete it only in the necessity of poetry+++++. Sibuye argued that the poet may have to delete the "fa" from the answer to the condition, which is a nominal sentence, such as the poet's saying:

Who does good things, God thanks her and evil is evil to God

The witness in it: (God thanks her) wanted: "God thanks her" and he deleted the "fa" entering into a nominal sentence, which is the answer to the condition, and this is necessarily special.

As the poet said: Bani Thaal, do not be stubborn, the goats drank it Bani Thaal who is lying down is unjust+++++

The witness in it: Delete (al-Fa) from the answer to the nominal condition, delete it with the beginner, and estimate: it is unjust.

As for the radiator, he seemed to delete it in speech and did not necessarily concern it, but he attributed to him another saying, which is absolutely forbidden in prose and poetry, and they claimed that the novel of the previous house mentioned, namely: (Who does the good things God thanks her), narrated by the radiator: (Rahman thanks her) and on this there is no witness in it, and the son of papers authorized the deletion of this (the mouth) in the poetry+++++, and deleted it when the zamakhshri of

+++++ Poets:22.

+++++ Seen: The strangeness of interpretation and the wonders of interpretation:2/830, and the universal provisions of the Qur'an:5/285.

+++++ True Bukhari, Talk No.2097):505.

+++++ Consider: He explained the satisfaction on the café:2/936, and the swearing-in of the beating:4/1872, and the singer of the pulp:219.

+++++ Consider: Resorption flailing:4/1872, And the Danny genie in the letters of meanings:69.

+++++ Seen: Book:3/64_65.

+++++ The house of Kaab Bin Malik in his cabinet:108, and the novel (Sian) instead of (Gayan).

+++++ Seen: Explain the statement on illustration:2/406.

+++++ The house is attributed to Assad in the book:3/65, and no percentage in the swiping of the beating:4/1872, and Boot rules I are explaining Facilitate Benefits:5/640.

+++++ Consider: Boot the rules by explaining the facilitation of benefits:5/640.

+++++ Seen: Brief:2/72-73, The Secret of the Expression Industry: 1/275.

+++++ Seen: Squishing beatings: 4/1872, And the genie. Wide in Characters Meanings:69-70, and the singer of the pulp:218.

+++++ Seen: Grammar:440.

homosexuality ##### , Abu al-Aqyari al-Abari stated that deleting it in poetry is not measured against him##### , and Ibn Malik followed him by saying: "The fa may be deleted to be mentioned for necessity..."##### Many sculptors made deleting them a necessity ##### , and the Kufion went on to delete them in the choice #####.

It seems that the deletion of (fa) from the answer to the nominal condition, and carried by the owners of the books of meanings on this in one aspect, said: "When they threw moses said what you came with magic, God will invalidate him that God does not fix the work of spoilers."##### Some of them authorized the deletion of (al-Fa) from the answer of the condition in prose in capacity, and made many evidences, including the house mentioned above, which is: (Whoever does the good deeds, God thanks her);##### The sentence of the act of punishment (you brought magic) and the answer of the punishment (God will nullify it) is a nominal sentence from which the (fa) and the meaning are deleted: God will invalidate him, and he quoted the house mentioned above, namely: (Whoever does the good things, God thanks her), and then said: "Don't you see that your saying: "God will see you as It was raised in it (fa) or not, so it fixed her conscience,"##### and the lightest followed, and he authorized it to be deleted from the answer to the nominal condition#####, but the glass does not allow it to be deleted, because the answer to the condition needed this (fa) to be an answer, as she says: (If you visit me, I am your brother)#####

He mentioned that Ma is in a place of raising in the beginning, and his experience (you came with it) and the meaning: anything you have come up with, but the saying of fur by making (ma) in the sense of punishment and (you came) in a position to be confirmed, and at the discretion of deleting (the fa) from the answer of the condition that he sees as saying: "God will invalidate it", There is weakness, because the deletion of (fa) in such a way is not permitted by many grammarians except in the necessity of poetry, but it is quoted from the deaf that the grammarians even poetry changed his story and made it by proof (al-Faa), so it is: (Whoever does good, rahman thanks him), and ##### stated elsewhere that Abu al-Hassan al-Aakhsh al-Saghir reads his saying: "And what has happened to you is a calamity, since you have gained your hands and pardoned many."##### In the absence of (what I have earned),

Seen: Detailed in the workmanship of expression:440.

Seen: The pulp in the ills of construction and expression:2/58-59.

Explanation of healing café:3/1597.

Consider: explain Satisfaction On the café.:2/936 And explain the glass sentences.

Son of a bird:2/315, and The genie Wide in Characters Meanings:69.

Consider: explain Satisfaction On the café.:2/936, And the genie. Wide in Characters Meanings:69.

Younis:81.

Consider: explain Satisfaction On the café.:2/936, And the genie. Wide in Characters Meanings:69.

Meanings of the Qur'an for fur:1/476.

Seen: The Meanings of the Qur'an for The Lynnian:1/168.

Seen: Meanings of the Qur'an and its expression of glass:4/399, 3/392.

Seen: The Expression of the Qur'an for Copper:1/536-537.

Shura:30.

#####however, that (what) means the condition and (the fa) is deleted from his answer, and he holds the passport to delete it in the house that has already been mentioned, which is: (Who does the good deeds God thanks her) as a good permissible, as is permissible in reading those who read it by deleting it, and copper ##### considers that his interpretation is far away, because the witness of the house is several sculptors of poetic necessity, it is not permissible to carry the Book of God except mostly months *****.

A number of scholars addressed the issue of deleting the "fa" from the answer to the condition in the verse, and mentioned two aspects of the interpretation: The first is that Ma should be a policewoman and has been removed from her answer. He attributed his passport to Abu Al-Hassan ##### al-Akhsh, ##### fur vacation, Makki bin Abi Talib#####, and Abu al-Aqy al-Abari *****. This is weak in the audience of scholars, and Abu Ali al-Farsi replied: "It is possible to delete (the fa) in it#####...", and Abu al-Qasim al-Carmeli was strange#####, and he was excluded by the Fat Halabi and stated that deleting (al-Fa) in the answer to the condition here is not permissible except in the necessity of poetry in the public#####, followed by al-Shawkani *****.

Second: Ma should be connected to the meaning of "who", and therefore the "fa" has no mention. It is the opinion of Abu Ali al-Farsi#####, Abu al-Qasim al-Carmeli#####, al-Begui#####, al-Zamakhshari ***** , and Al-Razi#####. This face is not without weakness, and Makki bin Abi Talib ruled him out in his words to delete the verse in a reading of his deletion from the saying of The Almighty: "And what has happened to you is a calamity, since you have gained your hands" by saying: "It is as if what I have been doing in the past is what has been gained by our hands and what'sgoing to happen to us while we'regoingto be like that, and to be on the This is not permissible; Except with what we've gained our hands, and that meaning only has to be done , because it's the general public#####, and its big weakness, too#####, and.

It is a useful reading and Ibn Amer, seen: the seven readings:581, the meanings of readings of al-Azhari:2/356, and the argument of the readings:642.
 ##### Seen: The Expression of the Qur'an for Copper:3/14.
 ##### Consider: syntax Qur'an Copper:3/14.
 ##### Consider:Al , Hajjah For readers 7 th:6/129, And the door. in Science Book:17/200, And open Almighty For the Shoukani.:4/617.
 ##### Consider: Meanings Qur'an For fur.:1/476, Father, The protected:6/252.
 ##### Consider: Guidance into puberty The end:10/6595.
 ##### Consider: Statement in syntax Qur'an:2/1133.
 ##### Al , Hajjah For readers 7 th:6/129.
 ##### Consider: Oddity Interpretation And wonders. Interpretation:2/1054.
 ##### Consider: Dr, The protected:6/252.
 ##### Consider: open Almighty For the Shoukani.:4/617.
 ##### Consider: Al , Hajjah For readers 7 th:6/129.
 ##### Consider: Oddity Interpretation And wonders. Interpretation:2/1054.
 ##### Consider: Linguistic interpretation:4/148.
 ##### Consider: Scout:4/225.
 ##### Consider: Al , Razi's Explanation:27/600.
 ##### Guidance into puberty The end:10/6595-6596.
 ##### Consider: Statement in syntax Qur'an:2/1133.

Abu Al-Saud's weakness is mentioned that Ma is a policewoman here or includes the meaning of the condition*****.

After presenting the above, the researcher supports the public's view that deleting (fa) from the answer of the condition is rare in speaking to a few and it is specific to poetry as mentioned above, and this keeps us away from the interpretation in the deletion not permissible in the Qur'an, so the verse should be carried in a face other than the face of deleting (fa) from the answer of the condition, and we have passed the second face, which is: (to be (what) is connected in the sense of: (which), can be carried on it even if it has weakness.

Conclusion

After god's success in completing my research, he showed the most prominent findings of the research:

- Poetic necessities are described as ugly, abnormal, or rare, as languages are described with these qualities.
- The sculptors and scholars agreed, old and new, that there is no necessity in the Qur'an, and that the Qur'an cannot be forced to do so at all, and all that came from the guidance in which most scholars responded and carried the verse better; Otherwise, there is no need for it, and guidance may necessarily be a technical mention of potential expressions that are weak and strong, not as a matter of facial leave, which includes a poetic necessity.
- More Kufians than citing poetry to support their arguments, many of which are a departure from the rule set by the opticians, who consider these poetic evidences contrary to their rules to be poetic necessities, and in a few cases we find agreement for the doctrines to necessarily judge poetic on a number of issues.
- The interpretation's necessity is to open the door to challenging Qur'anic readings, or to describe them as rare and queer, which has prompted scholars to defend them and promise them a Language of the Arabs, and to read the correct support for the Messenger of God and peace be upon him does not respond.
- The poet has the right to increase, delete, submit, delay, etc. to control rhythm and weight, which is not in the Qur'an, because the Qur'an descended in Arab languages, and The Languages of the Arabs have a great deal of room, so it is better to carry the Qur'an by interpretation of these languages than to resort to necessity.
- The sculptor resorted to presenting more than one expression of the same issue, some of which were contrary to grammatical rules, to eliminate poetic necessity.
- The positions of the authors of the meanings of the Qur'an studied fluctuated from the pregnancy on poetic necessity, as fur, although it graduated a number of readings on poetic necessity, mentioned with it other aspects that were declared permissible, and sometimes outweighed these aspects as necessary. As for the most akhfash, we find different opinions

for him, once it is permissible to induce and defend one aspect of the necessity of poetry, and once it does not, and sometimes it mentions necessity as the language of an Arab people. The position of glass on directing the Qur'an on the poetic necessity was the position of the warrior, as it was a number of mistakes and ugliness carried the Book of God Almighty on it, but it carries on a good face, and with this we find little face among other aspects due to necessity, or conveys a face based on necessity and silences him. As for copper, he limited himself in his book (Meanings of the Qur'an) to directing the meaning of the verses and their interpretation and little mention of a grammatical, expressive and pure orientation to them, these things included his book (The Expression of the Qur'an) and explained in it the explanation and the full grammar, grammar, and others, which is no less strict than glass in the inability to carry the Qur'an to necessity, describing it as wrong, and with what we find in it - as well - What we found at the glass was a mention of necessarily directing in a number of places, albeit a few.

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