

# Linguistic Responses of Abd al-Hamid al-Farahi: His Responses to Grammatical Issues as a Case Study

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## Abstract

This research focuses on the contributions of a non-Arab scholar who has significantly impacted the study of the language of the Qur'an, the most revered and miraculous of texts. Despite its eternal wonders and the mysteries of its miraculous nature remaining untapped, the language of the Qur'an continues to be a subject of intense study. After reviewing the works of al-Farahi, I was impressed by the boldness of this non-Arab scholar in critiquing many established theories of Arabic lexicographers, morphologists, and grammarians from both earlier and later periods. His responses in linguistic matters, particularly in grammatical issues, will be the main focus of this research. The research will examine his responses in grammatical issues, which we have categorized into two sections: responses related to nouns and responses related to prepositions. The section on nouns is further divided into two main categories: responses concerning inflected nouns and responses concerning constructed nouns. This classification follows the approach of al-Zamakhshari in his book Al-Mufasssal, and is organized as follows:

**Keywords:** Qur'an, non-Arab scholar, Linguists.

## 1. Introduction

Preface: The Life and Scholarly Contributions of al-Farahi

### 1.Name and Lineage:

His name is Abd al-Hamid ibn Abd al-Karim ibn Qurban ibn Qanbar ibn Taj Ali, Abu Ahmad, al-Ansari, known as Hamid al-Din al-Farahi. The name "al-Farahi" refers to his native village, named Farhiha.

### 2.Birth and Death:

Al-Farahi was born on the morning of Wednesday, the 6th of Jumada al-Akhira in the year 1280 AH, into a noble family renowned for its lineage, knowledge, and social status. His family was considered among the notable and respected figures in the region. He grew up and was raised in the village of Farhiha, located in the northern region of India, now part of Uttar Pradesh. He

passed away in the year 1349 AH at the age of sixty-nine and was buried in the aforementioned city in the cemetery for the poor.

### 3.Scholarly Contributions:

Al-Farahi's body of work includes approximately fifty publications, comprising both manuscript and printed works. His writings cover a range of subjects, including tafsir (Qur'anic exegesis), Qur'anic sciences, language, and poetic collections. Some of his notable works include: Nizam al-Qur'an (The System of the Qur'an), Ta'wil al-Furqan bi-l-Furqan (Interpreting the Qur'an with the Qur'an), Taa'liqaat fi Tafsir al-Qur'an al-Karim (Commentaries on the Tafsir of the Holy Qur'an), Dala'il al-Nizam (Proofs of the System), Mufradat al-Qur'an (Lexicon of the Qur'an), Im'aan fi Aqşam al-Qur'an (Delving into the Sections of the Qur'an), Takamul fi Usul al-Ta'wil (Perfection in the Principles of Interpretation), Rasa'il fi Ulum al-Qur'an (Essays on Qur'anic Sciences), Asaleeb al-Qur'an (Styles of the Qur'an), Hujaj al-Qur'an (Arguments of the Qur'an), Jumhur al-Balaghah (The Majority of Eloquence), and others.

## 2. Section One: His Responses to Nouns

### His Responses to Inflected Nouns

Issue One: The Inflection of ( Rizqan )(provision) in the Verse: Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. (Al-Baqarah: 25)

Al-Farahi argued that ( Rizqan )(provision) in the verse (Whenever they are provided with a provision of fruit therefrom ( Surat Al-Baqarah: 25) is a direct object (ma'ful mutlaq), meaning that it functions as a verbal noun here. He considered (provision) to be the second direct object and (of fruit) to be an appositive to (therefrom), implying that they were provided with a type of sustenance from the fruit of paradise. He rejected the idea that it could be a verbal noun because (Rizqan )(provision) frequently appears in the Quran as a noun rather than as a verbal noun. He also supported his view by pointing out that the reference to Rizqan (provision) is consistent with the masculine pronoun in the following phrase: (it is given to them ).

Al-Farahi's arguments against considering Rizqan (provision) as a verbal noun are based on two main points: First, the word Rizqan (provision) does not appear as a verbal noun in the Quran but rather as a noun. Second, from a contextual perspective, the phrase (it is given to them in likeness) implies that the sustenance is a tangible item. Therefore, (provision) must mean the sustenance itself, a direct object, and not a verbal noun. Al-Farahi argued that if (provision) were a verbal noun, it would not fit the context of being received.

It appears that grammarians and interpreters have divided opinions on this issue:

A. Some Permitted Both Interpretations: Some scholars, like al-Zamakhshari, allowed for both interpretations: (provision) could be understood as a verbal noun or as a direct object. Al-Zamakhshari argued that if taken as a verbal noun, it could be in apposition to what precedes it since the meanings of ( to which are brought the fruits of all things )and (He provides the fruits

of everything) are similar. He considered that it could function both as a verbal noun and a direct object.

Some scholars, like al-Farisi, criticized the view that Rizqan (provision) functions as a verbal noun. Al-Farisi argued that in the verse (And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable. (Surat An-Nahl: 73), (shay'an) is dependent on (provision), even though Rizqan (provision) is understood as a noun in this context. Therefore, the argument that (provision) should be a verbal noun is challenged.

Al-Kabiri suggested that Rizqan (provision) could mean the provided sustenance (mabsut), i.e., it serves as a direct object. However, he noted that Rizqan (provision) in the form of a verbal noun would be spelled as Rizqan (provision) and not Rizqan (provision).

In summary, the debate centers around whether Rizqan (provision) should be understood as a verbal noun or a direct object, with different scholars presenting various arguments and interpretations.

B. Some scholars view that Rizqan (provision) is not a source but a noun:

Some scholars, including Ibn al-Tarawati, believe that (provision) in the verse is not a source but a noun meaning "the one who is provided for," similar to terms like (al-ri'aya) and (al-tahin). They reject the idea that Rizqan (provision) can function as a source that governs (shay'an) in the verse: (And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable. (An-Nahl: 73), arguing that this interpretation is not accurate.

According to this view, Rizqan (provision) in the Qur'anic context is understood as referring to what is provided rather than as a source of the verb, making its use in this verse nominal rather than verbal. This opinion has also been adopted by scholars such as the Nadhir al-Jaysh and others, who consider Rizqan (provision) here to be used in a nominal sense rather than as a source.

Regarding the Debate on the Usage of Rizqan "provision":

The view held by al-Farahi that the verb (razāqa) takes two objects is not universally accepted among scholars. They are divided into two groups:

A. Group That Believes the Verb (Razāqa) Takes Only One Object:

This group holds that the verb (razāqa) is transitive to only one object in the Qur'an, and this is the view of proficient grammarians. For example, in the verse: And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable. (An-Nahl: 73), this opinion was also held by Mahmoud bin Hamza al-Kermani.

B. Group That Agrees with al-Farahi:

This group agrees with al-Farahi's view that (Al-razāqa) is transitive to two objects. in the verse: (and he to whom We have provided from Us good provision, so he spends from it secretly and

publicly. )(An-Nahl: 75) cannot be interpreted as a source (masdar) because spending (infaq) is done from what is provided (marzuq), not from the source itself. They contend that it is difficult to interpret (Rizqan ) in the verse as a source, and this view is supported by scholars such as al-Razi. They believe that (Rizqan ) here is the second object of (ruzīqū), with the first object being the subject (the pronoun "we" or "they"). This view is also supported by al-Samin al-Halabi, who argues that (Rizqan ) is the second object for (ruzīqū) and means "provided," and that interpreting it as a source is unlikely given the context of the verse: )they will say, "This is what we were provided with before. And it is given to them in likeness. " ((Al-Baqarah: 25), since a source cannot be presented as similar (mutashābih), but rather the provided sustenance (marzuq) can be.

It seems to me that al-Farahi's view is more plausible based on the examination of the Qur'an and the Arabic language. This is because (Rizqan ) does not appear as a source in the Qur'an. Additionally, the pronoun (hu) referring to (Rizqan ) as a second object, and the fact that (Rizqan ) can sometimes be transitive to two objects as in the verse, support al-Farahi's argument. For example, (Rizqan ) functions as a second object for (ruzīqū), meaning that God provided him with money (e.g., gave him), and it is not an absolute object confirming the verb, as (Rizqan ) is more clearly understood as "provided" rather than a mere confirmation. The indefinite article indicates variety or emphasis, implying a specific type different from the known one.

Issue Two: The Inflection of "Ḥammālātī" in the Verse:

(And his wife , the carrier(Ḥammālātī ) of firewood. (Al-Masad: 4).

Al-Farahi's Critique of Sibawayh: Al-Farahi challenged Sibawayh and, consequently, al-Zamakhshari who followed him, regarding the of inflection "Ḥammālātī" in this verse. Sibawayh had dismissed the reading with the accusative case (nominative) and argued that the correct reading is in the nominative case (raf'), suggesting that the accusative reading implies an insulting connotation (specifically for derogation). Sibawayh contended that the reading with the accusative would imply something like "I insult" or "I scold," for instance: "Ḥammālata al-ḥaṭab" (the carrier of firewood). According to Sibawayh, it was not intended to be the predicate of the woman but rather an insult directed towards her (Sibawayh said: "We have been informed that some people read it in the accusative: } And his wife , the carrier(Ḥammālātī ) of firewood (al-ḥaṭab) not making (Ḥammālātī) a predicate for the woman, but rather as if saying: (I mention) Ḥammālata al-ḥaṭab in an insulting manner").

Ibn al-Jazari said: "'Āṣim read: }Ḥammālata{ in the accusative, while the rest read it in the nominative" (Ibn al-Jazari).

Al-Farahi responded to Sibawayh's dismissal of the accusative reading by stating that Sibawayh did not intend to imply an insult. Rather, he noted that some people read it in the accusative as an insult, but this interpretation is not obligatory for everyone who reads it in the accusative. Al-Farahi argued that the accusative reading could be a legitimate case of a present participle (ḥālīyyah), which is a clear grammatical form.

Al-Farahi contended that if the intention had been to use a present participle, the verb would have been in the present tense or the form of an active participle. However, he argued that using

the form of a superlative (ism al-mubalaghah) is more emphatic. For example, he illustrated that saying "Tawalla Zaidun al-imārah ḥammāl 'athqāl al-nās" (Zaid assumed the leadership as the carrier of people's burdens) is more emphatic than using the present participle or the active participle form.

Al-Farahi rejected Sibawayh's implication that the accusative reading necessarily connotes an insult. He argued that the accusative reading can be a valid form indicating the present participle.

**Emphasis Through Superlative Form:** Al-Farahi explained that using the superlative form (ism al-mubalaghah) is more emphatic and appropriate for the context than using a present participle or the form of a verbal noun.

**Comparison with Other Forms:** Al-Farahi supported his argument with an example demonstrating that descriptive superlatives have a stronger connotation than verbs or active participles.

**Objections Regarding the Definiteness of "Ḥammālat al-ḥaṭab":**

One might object that "Ḥammālat al-ḥaṭab" appears to be a definite noun, while in reality, it is not definite. This is because descriptive adjectives when added to their objects are considered to be in a nominal sense rather than a literal one, and therefore they are not definite.

Al-Farahi addresses this concern by clarifying that the description "Ḥammālat al-ḥaṭab" is not necessarily definite. He argues that the description functions as an adjective rather than as a definite noun because of its grammatical form in this context.

Al-Farahi criticizes al-Zamakhshari for being misled by Sibawayh's argument. Al-Zamakhshari, following Sibawayh, argued that the accusative reading of "Ḥammālat" implies an insult. Al-Farahi dismisses this view, suggesting that al-Zamakhshari was more concerned with the novelty of Sibawayh's interpretation rather than its correctness. Al-Farahi asserts that Sibawayh's preference for the accusative reading was due to its derogatory nature, and he criticizes the approach of using the insult as a means to honor the Prophet Muhammad ﷺ. Al-Farahi deems this approach as flawed and inappropriate.

Al-Farahi argues that the accusative case in "Ḥammālat" should be understood as a present participle (ḥāllīyyah). He contends that this interpretation is more clear and suitable because it describes the woman's role in the context of the verse, especially in relation to the punishment she will face. The participle provides a clearer explanation of what will happen to her, indicating that she is a carrier of firewood when she enters the fire of Hell.

**A. Views Against Al-Farahi:** Classical grammarians and commentators are divided on this issue:

**Iṣā ibn 'Umar al-Ṭaqafī:** He held that the accusative reading of "Ḥammālat al-ḥaṭab" indicates derogation.

**Al-Farrā':** He agreed that the accusative form implies insult and is used to emphasize the negative qualities.

**Abū Manṣūr al-Aẓharī:** He also supported the view that the accusative form indicates criticism or condemnation.

Al-‘Ukbārī: He considered the accusative reading to be the better option if it is meant to convey blame or criticism.

Al-Farahi contends that the accusative reading of "Ḥammālat" should be understood in the context of a present participle rather than an insult. He argues that this interpretation fits better with the grammatical structure and provides a clearer explanation of the verse's message. Critics of this view, however, maintain that the accusative form is used to convey derogation, with historical commentators supporting this perspective.

#### Analysis of the Accusative Case in "Ḥammālat al-ḥaṭab"

The reading of "Ḥammālat al-ḥaṭab" in the accusative case is interpreted by some as derogatory. The phrase is seen as describing a person infamous for carrying wood, which symbolizes spreading discord and malice. The term "ḥaṭab" (wood) is metaphorically used to represent slander and gossip because these actions fuel enmity among people.

The second group: Those whose saying agreed with Al-Farahi's saying, as they held that the accusative reading in (hammalat) is in the present case. Al-Akhfash Al-Awsat mentioned that this reading has another interpretation, and that it is permissible for (hammalat al-hattab) to be an indefinite noun with the intention of the noun, so it is a case for (his wife). ) and is made in the accusative case by saying (), and it was said: The accusative case was read in (hammalat) in the case, and the meaning is: the fire prays and it is said that.

The Al-Samin Al-Halabi weakened this statement, noting that it is weak to make it an adverbial clause according to the majority concerning the pronoun in the following prepositional phrase if we consider it as a subject for "his wife." This is due to its precedence over the meaningful agent. Some have questioned the validity of the adverbial interpretation based on the notion that it implies continuity, which is known through addition, so how can it be an adverbial clause according to the majority? He responded that the intended meaning is future time because it has been stated in the interpretation that she will carry a bundle of firewood on the Day of Judgment, just as she carried wood in this world. This indicates that there are two opinions: one holds it to be literal, and the other interprets it as a metaphor for walking in slander and spreading discord among people.

What Al-Samin Al-Halabi mentioned is subject to consideration. As the accusative case in the present case is more likely than the accusative case in the estimation of an omitted factor. This is for two reasons: The first: The accusative case makes (his wife) doomed to lose along with her husband because of their participation in harming the Prophet, may God bless him and his family and grant them peace. The other: This narration replaces the assessment of what is not evidence for those who imagine insulting and disparaging, and makes the judgment on Abu Lahab and his wife one sentence in a unified context, not two sentences. If it is said: (The firewood carrier) is news for the woman, or we stop at (and his wife), and we make the estimation of the words: (She is the firewood carrier), then this is ambiguous news from which it is not known that it is a story about her condition in this world or the hereafter. If you want the second, that is what Al-Farahi wants. If you want the first, then Al-Farahi will see that you have dealt with the severing of the systems from the previous and the following; As for the previous one, it appears that he

mentioned the prayer of hellfire in the afterlife. As for what follows, they agreed that it is a story about her situation in the afterlife.

From what Al-Farahi mentioned, it becomes clear that (carrier of firewood), whether it is in the accusative or nominative case, is nothing but a story about its situation in the afterlife, and that the correct reading is its accusative and current position and nothing else. This is Al-Farahi's first evidence for what he argued. Then he presented three pieces of evidence after this evidence, which we cannot mention here. All of them are logical, giving preference to the accusative case over the present case. If you look into them carefully, you will find that Al-Farahi is correct in what he said, as every piece of evidence he mentioned is taken from an independent origin. The first is from the tongue, the second is from systems, the third is from history, and the fourth is from the Sunnah of the Qur'an. From whatever angle you look at his interpretation, you will find his opinion clear and precise, as he said.

## 2. Responses to Al-Farahi on the Referring Pronoun in the Verse:

### 1. The Issue of the Referring Pronoun in the Verse:

Verse in Question: The verse being discussed is verse : (And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought. ) (Al-Jathiya:13)

Al-Farahi argued that the pronoun *Alha* in *Minho* (from Him) does not refer to Allah but to the relative pronoun "Ma" (what). He believed that the pronoun in *Minho* (from Him) should be understood as referring back to "Ma", not to Allah. According to Al-Farahi, the phrase (all of it) functions similarly to its use in the verse: }

Interpretation: Al-Farahi's interpretation implies that not everything in the heavens and the earth is specifically made subservient to humanity; rather, only some of it is. This means "" (from him ) would be understood as indicating a partitive sense, implying that there are things that have not been made subservient to us.

Al-Farahi's argued that if some things are not subservient to us, it does not negate the idea that all creation is ultimately for our benefit. These non-subservient things might serve a different purpose or be created with a specific wisdom that we might not understand. Thus, all creation is for our benefit, even if we cannot immediately perceive the benefit of every part.

Most scholars of grammar and interpretation argue that the pronoun ( *Alha* ) in *Minho* ( from him ) refers to Allah. This view holds that everything mentioned in the verse is under Allah's control and is provided for human benefit. The traditional interpretation does not support the idea of some things being not made subservient to humanity.

Al-Farahi's view challenges the traditional interpretation by suggesting that the verse implies not everything is directly subservient to humans. According to him, *Minho* (from him ) suggests a partitive meaning, which would mean that there are elements within creation that are not directly beneficial to humans but are part of a broader divine plan.

**Scholars Supporting Traditional View:** They argue that the pronoun (Alha) refers to Allah, meaning that everything in the heavens and the earth is created for human benefit, and there is no need to imply that some things are not made subservient.

Al-Farahi's suggests a more nuanced interpretation, where "Minho" (from him) indicates that while not everything is directly subservient to humans, all creation has a purpose within the divine plan and ultimately serves human benefit in ways that may not be immediately apparent.

The debate centers around whether the pronoun in the verse refers to Allah or to the relative pronoun (Ma). Al-Farahi's view provides a perspective that some things are not directly subservient but still fall within a larger plan of creation for human benefit. The traditional view, however, maintains that everything is made subservient to humans by Allah. This division reflects differing interpretations of divine purpose and the function of creation.

#### A. The First Group:

This group disagrees with Al-Farahi's view. They believe that the pronoun "Alha" in "Minho" (from Him) refers to Allah. Their interpretations include:

The pronoun (Alha) is understood to refer to Allah. The phrase "Minho" from him is seen as relating to a state of Allah, indicating that the things mentioned are under His control and originate from Him. This suggests that the pronoun refers to Allah as the source of all things.

Al-Hamdhani's holds that the pronoun refers to Allah and that Minho "from him" indicates that these things are created by Him and derive from Him. Alternatively, it can be seen as a description of a deleted source, meaning that these things are created by Allah in terms of "from Him."

**Al-Zamakhshari's View:** He agrees that "Minho" (from Him) functions as an indication of the state or origin of what was created. The interpretation is that Allah is the creator and source of these things, and the phrase can also serve as an emphatic statement reinforcing the previous clause, or as a nominal sentence where (whatever is in the heavens and whatever is on the earth) serves as the subject and (Minho) (from Him) as the predicate.

**Al-Razi's View:** He supports Al-Zamakhshari's opinion, emphasizing that "Minho" from him indicates that the things are created by Allah and are under His dominion.

#### Other Interpretations:

**Abu al-Baqā' al-'Akbari:** He posits that could relate to (subject) or be an adjective for (all of it).

**Ibn Adel al-Dimashqi:** He suggests that (from him) could be related to an omitted adjective for (all of it) or be connected with "Sahar" (subject) meaning that everything comes from Him and is under His control.

**Additional Opinions:** Some believe (from him) acts as a state or description for a deleted noun or for (all of it) indicating that the things mentioned are all derived from Allah. The verse generalizes after specifying, with the specification relating to the benefit gained by humans from these things.



## B. The Second Group:

**Position:** This group is very small and agrees with Al-Farahi's view that (Minho) from him refers back to the relative pronoun (Ma) (what). Their opinions include:

They believe that the pronoun Minho is related to a second state of "Ma" (what). This interpretation aligns with Al-Farahi's view, suggesting that not everything in the heavens and the earth is subservient to humans, but only some of it.

**Agreement with Al-Farahi:** This small group aligns with Al-Farahi's position that the pronoun "From him" refers to "Ma" and implies that some of what is in the heavens and the earth is not made subservient to humans.

**First Group:** Most scholars argue that the pronoun "Alha" refers to Allah, meaning that everything in the heavens and the earth is created by Him and is under His control, even if not all things are directly subservient to humans.

**Second Group:** A smaller number of scholars agree with Al-Farahi, suggesting that "from him" refers back to (Ma) implying that not everything in creation is specifically made subservient to humans, but all creation serves a purpose within a divine plan.

From what has been discussed, it is clear that most interpretations found in the books of Quranic grammar and exegesis contradict Al-Farahi's view. The majority opinion is that the pronoun "Alha" in "Minho (from him)" refers to Allah.

However, I believe, and Allah knows best, that Al-Farahi's interpretation, where the pronoun "Alha" refers to "Ma," is both compelling and insightful. This interpretation suggests that Allah created everything for our benefit generally. Even if some things do not seem to benefit us directly, this does not negate the fact that their creation is fundamentally for our benefit. This understanding fits well with the context of the verse, as it aligns with the principle that all good is attributed to Allah and all evil is negated from Him.

## 3. Section Two: Criticisms Regarding Prepositions

**Issue One:** The "Seen" for Future Time

Faraahi criticized the view of Zamakhshari, who asserted that the letter "seen" in contexts of promise and threat indicates something that is bound to happen. According to Zamakhshari, the use of "seen" implies that the event is inevitable. However, Faraahi disagrees with this interpretation, arguing that "seen" refers to something that is near to happening or possible, but not necessarily a definite promise.

Faraahi believes that "seen" signifies something that is close to or potentially occurring, but not necessarily guaranteed. In other words, "seen" indicates a future event that may happen or could happen soon, but does not imply absolute certainty.

Faraahi suggests that Zamakhshari's statement could be understood to mean that while God often uses "seen" to indicate things that will certainly happen, this does not mean that everything

expressed with "seen" is unchangeable. Instead, the prediction might be within a broader scope of divine will, rather than indicating weakness in the prediction.

AS God Almighty says "And those who have wronged will come to know to what [kind of] return they will be returned."

(Ash-Shu'ara: 227)

In this verse, "seen" signifies a future event that is likely but still leaves room for divine will and variation. Faraahi emphasizes that "seen" indicates that the statement may be significant, but not necessarily absolute.

According to Faraahi, the use of "seen" for future events suggests something that is near or possible but not necessarily definite. This aligns with the idea that future predictions can fall within a broad range of divine possibilities, and certainty is not always a requirement.

Therefore, Al-Faraahi believed that the "seen" in the verse: "Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." (Tawbah: 71) indicates something that is near, either in occurrence or possibility, and it is not a guaranteed promise; because kings and rulers may promise without obligation to themselves, lest hope turns into self-sufficiency and fear into despair. The context of the speech in the Qur'an indicates this.

From what has been mentioned, it becomes clear that Al-Faraahi disagreed with Al-Zamakhshari, who stated that the "seen" necessarily conveys the existence of mercy, as it affirms a promise just as it affirms a warning. However, according to Al-Faraahi, it informs about something that is imminent in occurrence or possibility and is not a guaranteed promise; so that hope does not turn into self-sufficiency. This means: if you are certain, O human, that Allah must admit you to Paradise, you will become self-sufficient from Him! And if you despair and say to yourself: "Allah will not admit me to Paradise anyway," that would be despair! And may Allah be far from all of this.

What I see is that grammarians and interpreters have divided into two groups on this matter:

A. The first group: those whose views align with Al-Faraahi. Ibn Hisham Al-Ansari began his discussion on the issue by referring to Al-Zamakhshari's opinion with the term "claim," which suggests his disagreement, as he said about the "seen": "Al-Zamakhshari claimed that when it enters a loved or disliked action, it implies that it will certainly occur, and I have not seen anyone who understood the reasoning behind that. Its rationale is that it indicates a promise of the action's occurrence, so its entry into something that implies a promise or warning necessitates its affirmation and the establishment of its meaning." Al-Buhūt disagreed with him, saying: "The meaning of the 'seen' is not to affirm what it has entered upon; it only indicates the preparation of the present tense for the future.

B. The second group: those who disagreed with Al-Faraahi's view, among them Al-Raghib Al-Isfahani, who said: "And His saying: 'But you will surely know' (An'am: 135) is a reminder that what they seek, even if it is not currently present, will certainly occur afterward."

Al-Zurqashi quoted what Al-Zamakhshari said in his interpretation of the verse: "Those are the ones whom Allah will have mercy upon," and then said: "The same applies to Sibawayh's

statement regarding the verse: 'And Allah will suffice you against them' (Baqarah: 137): the meaning of the 'seen' is that this will certainly happen, even if it is delayed for a time." Al-Farahi mentioned that he could not find this text in Sibawayh's book, and I also did not find it.

One might ask: Why was Al-Zamakhshari keen on attributing this dimension to the "seen," meaning that it conveys a definite promise or warning?

The answer is that this is a doctrine of the Mu'tazila, of which Al-Zamakhshari is one of the leaders. Among their five fundamental principles is the belief in "promise and warning," where they say it is obligatory for Allah to fulfill His promise and warning. Thus, we find that Al-Zamakhshari was eager to attribute this dimension to the "seen," indicating that it conveys a promise just as it conveys a definite warning, as he is defending the beliefs of the Mu'tazila, who assert that fulfilling promises and warnings is essential.

However, there is a difference between a promise and a warning from Allah, the Exalted, and from people, even if they are kings and rulers, as Al-Farahi pointed out. When Allah makes a promise, He does not break it, and the verses confirm this in multiple places in the Qur'an. However, we do not find a single verse in the Qur'an indicating the fulfillment of Allah's warning. This is because the Qur'an was revealed in a manner understandable to people; if a person threatens another and then pardons them, they are praised, but if they promise someone something good and then fail to deliver, they are criticized. Kings and rulers may promise without binding themselves, so that hope does not turn into self-sufficiency and fear does not turn into despair. Allah, the Exalted, is not obligated to anything; rather, He is the One who obligates Himself to mercy. He says: "Your Lord has decreed upon Himself mercy" (A'raf: 54), and He did not say that He decreed upon Himself punishment.

This aligns with what the poet said:

"And if I have threatened him or promised him, I will break my threat and fulfill my promise."

The word "Aweud" refers to evil, while "Waead" refers to good. The poet takes pride in himself, saying that if he threatens someone with harm, he breaks his threat, which is commendable, but if he promises them something good, he fulfills his promise.

What I see is that the "seen" informs about something imminent in occurrence or possibility, and is not a guaranteed promise, which aligns with Al-Farahi's view. And Allah knows best.

#### 4. Conclusion:

Al-Farahi responded to scholars on many grammatical issues, succeeding in many of them while not succeeding in others. It has become clear to me that his linguistic responses, in general, and his grammatical ones, in particular, reveal a distinct tendency toward *ijtihad* (independent reasoning) that resists imitation and leans toward renewal. He clearly engages in linguistic inquiry with new opinions that have not been previously articulated, and he often does not settle for merely weighing existing opinions. Instead, he presents new views that are unprecedented.

Moreover, Al-Farahi frequently disregards the potential for disagreement with major interpreters and linguists. I found that he opposed prominent figures such as Sibawayh, Al-Kisai, Al-Farra, Al-Tabari, Al-Zamakhshari, Al-Razi, and others.

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