Studying and investigating the manuscript of Position Ali bin Suleiman Al-Mansouri (died. 1134 AH) of the grammatical opinions in his book “Sharah Mandhoomat Al Far’ad Al Wafiyia Bi Thikir Ma Lam Tahwehi Al Alfiyia”

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Abstract

This research deals with an aspect of the grammatical thinking of the scholar Ali bin Suleiman Al-Mansouri, one of the scholars of the twelfth century AH. Since presenting, discussing, evaluating preference opinions reveals the grammarian’s thinking in understanding judgment and the ability to employ them in explaining and discussing issues. Therefore, this research tried to disclose the extent of Al-Mansouri’s ability to deal with grammatical opinions and his method of presenting and employing them, and we relied on his book “Sharah Mandhoomat Al Far’ad Al Wafiya Bi Thikir Ma Lam Tahwehi Al Alfiya.” It is a manuscript book that we have completed the verification of part of and we presented the views mentioned in this section. And the search reached many proven results at the end of the research.
The first topic: Opinion Al-Mansouri on the opinions of scholars:

Al-Mansouri transmitted in his book many of the opinions of scholars, and a number of them occupied many of the more than what Al-Mansouri mentioned. Al-Mansouri positions on these views varied between acceptance, preference and rejection and weakness. The most important opinions that he mentioned to the most important grammarians in the manuscript can be explained from his opinions and as follows:

1- His Position on Sibawayh: Al-Mansouri transmitted many of his views on Sibawayh, and he favored Sibawayh in most of the places he quoted from him, including:

- What he quoted from him in the chapter (Tueadiy Al-Fi’al wa Luzumah)\(^1\) he said: He said: The apparent meaning of Sibawayh's school of thought is that the transitive verb is with the letter (hamza)\(^2\) and an analogy in the intransitive verb is to be heard in the transitive verb, which is correct\(^3\).

- Among the issues in which Sibawayh school is preferred is what he quoted from him in the chapter (Al-Hal)\(^4\) he said: If you say: (I hit Zayd alone) Sibawayh's doctrine is that (alone) is a state from the subject, i.e. (I hit him when I situation found him)\(^5\) And Al-Mubarrad permitted it to be a state of the object\(^6\). Al-Mansouri preferred the Sibawayh school as he justified this by placing the infinitive in the place of the subject's none more\(^7\).

- And what Al-Mansouri quoted on the authority of Sibawayh in support of his opinion in the chapter (Al'Idafaha), when he quoted what Ibn Al-Sarraj\(^8\) and

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\(^1\) Tueadiy Al-Fi’al wa Luzumah :It means transitive verb and intransitive verb.
\(^2\) Hamza: It is one of the letters of the Arabic languagea glottal stop like "uh-oh"
\(^3\) Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: plate: 116, Seen: Al-Kitab: 1/ 41.
\(^4\) Al-Hal: state.
\(^6\) Seen: Al-Muqtadab : 3/239.
\(^7\) Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 138.
\(^8\) Seen: Al-Usul fi Al-nahw: 1/228.
Al-Farse⁹ said that the addition (I do) preference is not pure, he rejected their opinion, correcting the Sibawayh school of thought that it is pure¹⁰.

2- His Position on Al-Farra : Al-Mansouri mentioned Al-Farra's views on many of the issues that he quoted from him without giving preference to them, and among these issues he quoted from him:

- In the chapter (Niem wa Bisa) it is mentioned that (Maa)¹¹ when the one who says that it is specific is relative and (Maa) other it is omitted distinguish. And the original (yes, what you made), and the estimate: (yes, something that you made)¹² and this is what Yahya Al-Farra said¹³.

- And from that also what he transmitted in the chapter (Al-Tawabe) from “that/anna/” if the action differs and the ratio is united in terms of meaning, then cutting is obligatory according to Al-Basariiyn. And the permission of Al-Farra¹⁴ and Ibn Saad¹⁵ transmitted is followed by "Anna Al-Marfue "is with Al-Farra and it is the one that prevails, towards: (be at odds with Zaid Omar Al-Kariman¹⁶)¹⁷.

3- His Position on Al'Akhfash: Al-Mansouri transmitted many issues from Al-Akhfash, and what he quoted from him when he spoke about the subject’s noun, if it is a continuous pronoun, that it should be added to it, towards: (This is your generosity /Hadha makramuk/) he quoted Al-Akhfash as being in an accusative place, and he deleted his nunnation "insertion of case endings” to preserve the pronoun from separation¹⁸, and he followed Al-Akhfash opinion by saying: (and it is weak)¹⁹.

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⁹ Seen: Al-Idah Al-Addi: 269-270.
¹⁰ Seen: The manuscript of Sharah Mandhoomat Al Far‘ad Al Wafiya: 170, and seen: Al-Kitab: 1/204.
¹¹ Maa: (relative “Maa”) Means “what” or “that which” as a conjunctive noun.
¹² Seen: The manuscript of Sharah Mandhoomat Al Far‘ad Al Wafiya: Plate: 169.
¹³ Seen: Maeani Al-Qur’an for Al-Farra: 1/57.
¹⁶ Al-Kariman: two generous people.
¹⁷ Seen: The manuscript of Sharah Mandhoomat Al Far‘ad Al Wafiya: Plate: 173.
¹⁸ Seen: Maeani Al-Qur’an for for Al-Akhfash: 1/90.
¹⁹ Seen: The manuscript of Sharah Mandhoomat Al Far‘ad Al Wafiya: Plate: 157.

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• It also includes what was reported from him that it is permissible to describe the indefinite if it is specific to knowledge, and to make it \{ a lawful right} the adjective (others) in the verse: \{let two others stand in their place [who are] foremost [in claim] from those who have a lawful right\}.

Al-Akhfash permitted some of them to describe knowledge as indefinite.

• And from it also his words on (both) and (both), and he mentioned that they confirm what is not appropriate in its place according to the public, towards: (Both men argued) and (I saw one of both men). The prohibition of this was transmitted from Al-Farra and Al-Akhfash in one of his two sayings, due to the lack of benefit, as the place does not bear the will of singularities, and because of the lack of hearing from the Arabs.

4- His Position on Abu Ali Al-Farse: Among the views transmitted by Al-Mansouri on the authority of Abu Ali Al-Farsi, and he was in support of him was his saying: in the section (Eataf Al-Nasaq), and most grammarians went to the fact that (lākinna) is one of Particle of Conjunction, then they differed on the sayings:

• One of them: that it does not become a Particle of Conjunction unless “waw” is not included in it, which is the school of Al-Farse.

• And from it also what he quoted from him in the chapter (Nayeb Al-Fael) that the second object in the chapter (Kasa) is what is not originally predicate about the first if it is confused, toward: ('Aetyt Zydaan Emraan), His representative declined due to the confusion, and if it was not confused, it

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21 Seen: The manuscript of Sharah Mandhoomat Al Far'ad Al Wafiyia: Plate: 172, and seen: Maeani Al-Qur’an for for Al-Akhfash: 1/290.
22 (kla) wa( kilta).
25 Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 174.
26 Particle of Conjunction.
27 Lākinna (conj): however, yet , but, nevertheless.
28 Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 177.
29 Seen: Al-Idah Al-Addi: 290.
30 I gave Zayd a lifetime
means: (I gave Zayd a dirham). His representative may never be allowed; Because (Zayd) is taken for eternity, and (Dirham) is taken for eternity. And it was said: He absolutely refuses to expel "Chapter." And it was said: It is forbidden if it is nothing and the first is knowledge: Al-Farse said it\textsuperscript{31}. Because knowledge is more deserving of attribution\textsuperscript{32}.

- From what was reported on the authority of Abi Ali Al-Farse, his saying: It is obligatory for the public to have the exception accusative case after (Eda), and (khala) after (Maa) because it is a source. Al-Farse permitted it in his book “Al-Shaer”\textsuperscript{33} and Al-Kisa’i\textsuperscript{34}, and based on this, “Maa” is an addition, not a source\textsuperscript{35}.

5- His Position towards other grammarians:

A. Ibn Sayyidah: Among what Al-Mansouri transmitted on the authority of Ibn Saydah in the chapter on “Al’-Idafaha” is that “wahd” is required to add to the pronoun, and singular are required; Because it is a source like a poetic verse\textsuperscript{36}: [from Al-Rajz]. Meaning: [ O my God, you are everything, nothing was before and nothing will be after you. And the meaning is that every living thing is going to death]\textsuperscript{37}.

And perhaps “double” is added to a double pronoun, quoting by Ibn Sayyidah and that he said: (they sat on their own), and (on their own) and it is always fixed, and it may be a preposition with (on) as narrated by Ibn Sayyidah\textsuperscript{38}.

B. Abu Musa Al-Jizouli: Al-Mansouri quoted on the authority of Abu Musa Al-Jizouli in two places, and from what he quoted from him in his speech on the behalf of “the second object of verb in the chapter (žana)\textsuperscript{39}, He mentioned that many prohibit the representation of the second object of verb in the chapter

\textsuperscript{31} Seen:The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 122.
\textsuperscript{32} Seen: Al-Idah Al-Addi: 72
\textsuperscript{33} Seen: Kitab Al-Shaer: 1/25.
\textsuperscript{34} Seen: Ray Al-Kisa’i’ fi: Sharah Al-Tasrihi: 1/565.
\textsuperscript{35} Seen:The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 126.
\textsuperscript{36} Seen: Al-Muhkam wa Al-Muhit Al-Aezam : 7/ 278 .
\textsuperscript{38} Seen: Al-Muhkam wa Al-Muhit Al-Aezam : 7/ 278 .
\textsuperscript{39} Think:
(ẓana) absolutely; To confuse the knowledge’s. And to return the conscience on the back if the second is nothing. Because it is mostly derived from the second, and in that case it is similar to the subject; Because it is entrusted to it, the rank of presentation. Toward: (I think Zaid is standing.)\(^40\), Noting that this is the choice of Ibn Hisham Al-Khadrawi\(^41\), and Abu Musa Al-Jizouli\(^42\).

**The second topic: His Position on grammatical doctrines.**

Al-Mansouri also showed the opinions he chose not to be inclined, as he transferred the views of Al-Kufiyn and Al-Basra schools to either side. It is clear through this that his tendency to independence, and thus he uses the opinions of those who mixed between the two schools of doctrine, including Ibn Kisan, whom Al-Mansouri relied on more than once. The conclusion of the foregoing shows us that Al-Mansouri followed in his views most of the later scholars in that they were not fanatical about a particular sect. Al-Mansouri was also interested in transferring the controversial issues that took place among the grammarians over the rules of the language, and he was also interested in the issues that the grammarians agreed upon or agreed upon and the validity of their proof. So, Al-Mansouri’s approach to grammar is the curriculum of the Baghdadi school. And he balances the opinions of Al-Basra, Al-Kufiiyn, and those who followed them from the grammarians.

The following is a statement of his position on the doctrines:

**1- His Position on Al-Basariyna:** We have already mentioned that Al-Mansouri was not inclined to a particular doctrine and not others, but he prefers what he sees as being convinced of it. A number of issues in which he supported the opinion of Al-Basariyna can be clarified.

- And from that his speech on canceling the verb that occurs between the verb and the nominative case, so he mentioned that it is permissible according to Al-Basariyna, towards: (I think Zaid rise / Qam a znaa Zaid/). In the case of the nominative, it is permissible to raise (Zayd) as the subject of (rise). The accusative

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\(^40\) Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 122.
\(^41\) Seen: Ray Ibn Hisham Al-Khadrawi in: Hashiyah Al-Sabban: 2/100
\(^42\) Seen: Sharah Al-Muqaddimah Al-Jazuli: 143.
case is the first object, and the phrase “Qam” is the second object\textsuperscript{43}. Al-Kufiiyn prohibited the accusative case, and they required the nominative case, and Al-Mansouri preferred the doctrine of Al-Basariyna, Justifying this with the arrival of the listening\textsuperscript{44}, as the poet said: [from Al-Wafar],

The meaning of the poetic verse \textbf{[The reason for your sadness is a friends of the loved ones who are deceived, i.e. those who are travelling, considering what you see aroused by seeing them free from the agony of separation.]}\textsuperscript{45}. Recommends the nominative case (Rabeu)\textsuperscript{46} and the accusative case.

• And from it also in the chapter (Al-Taejib) if we make (Maa) a predicate, then there is a difference of opinion in its meaning: the doctrine of Sibawayh\textsuperscript{47} and the majority of Al-Basariyna\textsuperscript{48} that it is a complete noun, and the verb after it is predicate to it. And Al-Mansouri made their doctrine the correct one, justifying that the justification for starting with the noun is the intention of vagueness\textsuperscript{49}.

• It also includes in the chapter (Al'-Idafaha) he spoke of (rub\textsuperscript{50}), and he mentioned that it is an omitted preposition after (fa) a lot, and after (waw) more, and after (bal) a little\textsuperscript{51}, as the poet said:

\textbf{[Perhaps a country that fills dust with a method, but no one buys linen or rugs from it]}\textsuperscript{52}

And with abstraction it is less, and we distribute in its being a lot after (fa), unless he wants to refer to (bel), and Abu Hayyan claimed that some grammarians see

\textsuperscript{43} Seen: Ray Al-Basariyna fi: Artishaf Al-Diarb: 4/2111.
\textsuperscript{44} The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 112.
\textsuperscript{45} The poetic verse was not attributed to a specific person, and it is from Shawahid Sharah Al-Tas’heel: 2/87. And Al-Tadhyil wa Al-Takmil: 6/70.
\textsuperscript{46} Friends.
\textsuperscript{47} Seen: Al-kitab: 1/72.
\textsuperscript{49} The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 163.
\textsuperscript{50} Rub: Perhaps.
\textsuperscript{51} Seen: Sharah Al-Tas’heel: 3/ 189.
\textsuperscript{52} This poetic verse to Ruba bin Al-Ajaj. Seen: Diwanah: 150, and Sharah Al Kafia h Al Shafia: 2/822.
that the reduction is with (fa) and (bel) for their deputy (rub)\textsuperscript{53}, and as for “waw” Al-Mubarrad\textsuperscript{54}, and Al-Kufiyn\textsuperscript{55} were of the view that it is a preposition with it, and Al-Mansouri was likely to be the preposition with the implicit (rab) of the implied, mentioning that this is the view of Al-Basariyna\textsuperscript{56}.

- And from that also what he narrated from Al-Basariyna in the chapter (The Followers), as he sees that the attributes are not abstained, especially in objections, such as: (an eloquent man), and (young boy), (The boy is young: Puberty young man twenty), As for the knowledge, it is stipulated according to Al-Basariyna that the adjective be more likely than the adjective or equal, so that the adjective is not more specific\textsuperscript{57}. The reason for this is that the abbreviation is effective, so it is also necessary to start with the particular so that it is sufficient for it\textsuperscript{58}.

2-His Position on Al-Kufiyn: Just as Al-Mansouri Al-Basariyna agreed with what he deems correct in their statements, so there are issues of conveying the opinion of Al-Kufiyn, but it is noticeable that he did not reject or support them, but rather mentioned them among the opinions.

Among these issues: If the source adjective, Or tell him about himself, It has three sects:

- One of them is that it has the meaning of the subject’s noun\textsuperscript{59}, which is Al-Kufiyn\textsuperscript{60} school. It also includes: In the chapter (Niem wa Bisa) it is mentioned that the subject of (Niem) and (Bisa) is divided into two parts: An apparent pronoun and a hidden pronoun, so the apparent condition is that it be defined with (Al), or added to the defined with it, and some of them permitted it to be added to the pronoun that contains (Al), as saying:

\textsuperscript{53} Seen: Artishaf Al-Diarb: 4/ 1746.
\textsuperscript{54} Seen: Al-Kamil: 1/289-290.
\textsuperscript{56} Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 145. and Seen: Ray Al-Basariyna fi: Sharah Al-Ashmouni: 2/111.
\textsuperscript{57} Seen: Ray Al-Basariyna fi: Hashiyah Al-Sabban: 3/89.
\textsuperscript{58} Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 173.
\textsuperscript{59} Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 168
\textsuperscript{60} Seen: Ray Al-Kufiyn fi: Artishaf Al-Diarb: 4/2049.
[Praise the person who accompanies the war.]^{61}

This was followed by the fact that he is not measured because it is little. He mentioned that Al-Kufiyyin permitted it to be added to an indefinite noun^{62}, such as his saying:

[A reference to the virtue of Othman bin Affan. And that he will be rich on the Day of Resurrection with intercession for him, and whoever defends in this world will be rich with his weapon.]^{63}.

He followed it by saying: The grammarians necessarily singled it out^{64}.

- Also from that: In the chapter (Al-faeila)^{65} it was mentioned that prioritizing the subject over the predicate is permissible according to Al-Kufiyyin^{66}, in adherence to the saying of Al-Zaba’: (What is the beauty of ... the house)^{67} So (she walked) the subject (Waida) came to him, or (she walked) the subject omitted his predicate to make up for the situation. i.e. “Waida” appears, as they say: (Your judgment is steadfast), that is: (Your judgment is firm), or (Waida) instead of the adverbial pronoun, i.e. a preposition. Which is: (yours) who is transferred to him after deleting the settlement^{68}.

3-Controversial issues between the two sects without preference:

- Among these issues mentioned by Al-Mansouri: The accusative case (The causal object) He mentioned the difference of grammarians in the accusative case, so the majority of Al-Basariyna were of the view: to the fact that it is actually

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^{61} The poetic verse was not attributed to a specific person, Shawahid Tamhid Al-Qawaeidi: 6/2761, and Hawa’ Al-Hawa’i’: 3/28.

^{62} Seen: Ray Al-Kufiyyi fi Sharah Al-Ashmouni: 2/278.

^{63} The poetic verse of Kathir bin Abdullah, known as Abu Al Ghurairah, and it was said to Aws bin Mughra. Seen: Sharah Al-Mofasal: 4/395, and Sharah Al-Radhi Eala Al-Kafia: 4/253.

^{64} Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyya: Plate: 167

^{65} The subject.

^{66} Seen: Ray Al-Kufiyyi fi: Hashiyah Al-Sabban: 2/65

^{67} The poetic verse of Al-Zaba, which is Naila, the daughter of Amr bin Al-Dharab, and her father was one of the Amalekites who was killed by Judima bin Al-Abrash, and she assumed the kingship after him and her kingdom from the Euphrates to Palmyra. The poetic verse is seen in: Sharah Al-Kafiya Al-Haafiat: 1/358, and Awdah Al-Masalik: 2/80.

^{68} Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyya: Plate: 118
based on the estimation of (Lam) the cause, Al-Zajjaj and Al-Kufiiyn disagreed with them, so they said: It is an absolute object, Then they differed, so Al-Zajjaj said: The accusative case for him is a verb that is predetermined from his utterance, and the sentence: (jituk 'ukrimk 'ikramaan), Al-Kufiiyn said: The predicate verb is accusative. Because it meets him in meaning. We note that Al-Mansouri presented the opinions of the two sects without giving preference to one sect over another.

- And from that also his words on: the realization of the source, so he mentioned that his actions are added more towards: the Almighty’s saying: { And if it were not for Allāh checking [some] people by means of others }, There is no dispute about it, and its implementation is abstract from the addition and (Al) is less than the genitive, towards the Almighty’s saying: { Or feeding on a day of severe hunger. An orphan of near relationship }. Al-Basariyna permitted it, and Al-Kufiiyn forbade it. And they thought of what came after it, and its implementation with (al) is less than the abstract. his said:

[He satirizes men and says that he is too weak to influence his enemy and cowardly for steadfastness in fighting and resorts to running away.]

He mentioned the opinion of both parties without preference.

4- His position on other sects:

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72 I have come to honor you.
73 Seen: Maeani Al-Qur’an wa A’ierabihi: 5/266.
75 Surat Al-Baqarah: 251.
76 Surat Al-Balad: 14, 15.
79 Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 153.
80 The poetic verse was not attributed to a specific person, and it is from: Shawahid Al-Kitab: 1/192. Al-Idah Al-Addi: 160, Sharah Kitab Sibawayh by Al-Serafy: 2/48.
As for Al-Mansouri position on the other sects, he was conveying their opinions through his talk about “the condition” and he mentioned that it is a requirement that the situation is denied by the majority. Yunus and the Baghdadis permitted that knowledge comes by analogy with: toward (Enter the first, then the first). And Al-Kufi'iyn permitted it to come in the form of knowledge if it had the meaning of the condition, and it is nonetheless denial, so they permitted: (Abdullah Al-Muhsin is better than the one who does evil).

And from that also in his talk about (sections of conjunctions), he spoke of conjunction to the position and mentioned three conditions to it, including: That the subject be in the right of the original, so it is not permissible in (this is a hitter of Zayd and Omar) except for the accusative; Because the description that fulfills the conditions of the work is the principle of its implementation, not its addition, because it is joined to the verb. He was quoted on the authority of the Baghdadis that the preposition is permissible, in keeping with the says of Imru’ Al-Qays:

**[Meat cooks who cook it for tenderness are either laid out on stones or cooked in a pot]**

Al-Qadir: cooked in the pot, and they have a conjunctions for (Sfifi). It was concluded that the original is: (or a capable cook), then he deleted the genitive and left the preposition for the genitive. Or that it is a conjunction for (Sfifi), but it reduced its permission, or on the illusion that (Sfifi) the preposition for the genitive to it.

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85 the pot
87 Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 180. Seen: Sharah Tas’heel: 1/386.
The third topic: His position on the difference in directing the evidence.

The issues that Al-Mansouri mentioned in explaining his position on the difference in directing the evidence are many, and I will mention some of them, namely:

- His saying in the conditions of the verb included in the sentence is to be in the nominative case of the noun pronoun towards the Almighty’s saying: \{ but they could hardly do it\}^{88}. The verbs of this chapter only came to indicate that in the nominative case, it is he who has become confused with the verb, there must be a pronoun that returns to the verb in order for this to be achieved. As for says of Abu Hayya Al-Numairi:

[If I get tired and my dress that I wear wears me down because of my weakness, then I do hardship as a drunkard who drank wine and weakened his strength.]^{89}. And his say:

[I stood watering water with my tears, praying for watering for him and showing my pain and sadness until the stones and the playgrounds almost answered me pitying me]^{90}.

- The grammarians differed in the interpretation of the two poetic verses, some of them made (my dress) and (his stones) subject to the verb (make/Ja’al/) and (had nearly/kad/), But Al-Mansouri put it on the substitution, as he sees that they are substitutes for the names (Ja’al) and (kad)\(^{91}\) instead of the inclusion, and they are not the subject of “heavier me /thaqlni/” and “kallemi/talk to me/” but rather the two subjects are hidden pronouns in them. And appreciation: He made my dress heavy, and his stones almost spoke to me. So the pronoun returned to

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^{88} Surat Al-Baqarah: 71.
^{89} Seen: Shaer Abu Hayya Al-Numairi: 1/192, and Sharah Al-Tas’il: 1/398. This poetic verse was narrated in the narration of (Al-Shaarib Al-Skri).
^{90} The poetic verse of Dhul-Rama, seen: Diwanah: 1/200, and Al-Maqsid Al-Nahwyt: 2/686.
the substitute without the substitute from it; Because it is intended for judgment and is often relied upon in predicate. It is also what he mentioned about the occurrence of (the status /alhāl/) a nominal sentence, and if it is confirmed, the pronoun must be free of (waw). To the saying of God Almighty: {This is the Book about which there is no doubt} Likewise, if it is a conjunction in (the status /alhāl/): as the Almighty says: {at night or while they were sleeping at noon.}. And if it is other than them, the three aspects are permissible, except that its coming with (waw) with the pronoun is less, and less than it is the singular (waw), and less than it is the pronoun alone. And these are not out of the ordinary, unlike Al-Farra and after him Al-Zamakhshari, Al-Mansouri believes that the pronoun alone is not rare, rather it is eloquent, and he argued for this from the explication of Zamakhshari himself, as he made in “Al-Kashshaf” the Almighty’s saying: { "Go down, [all of you], as enemies to one another} and { there is no adjuster of His decision.} In the case of a monument on (the status /alhāl/). This was mentioned by Al-Muradi.

Among the issues of disagreement that Al-Mansouri also mentioned is his saying: (same /Si/) from (especially/la syma/) a noun similar to (like/mithl/) in weight and meaning. He originally specified it as “waw”, and the stress “ya” and entering “no /la/” to it and entering “waw” to “no /la/” is obligatory. Tha’lab said: Whoever uses it contrary to what was mentioned in his saying:

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92 Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 92.
93 Surat Al-Baqarah: 2.
94 Surat Al-A'raf: 4.
95 One is that it is statement sentence , the second is that it is not issued with evidence of reception, and the third is that it is related, either to the waw and the pronoun or to the pronoun only or to the waw only. Seen: Awdah Al-Masalik: 2/287.
97 Seen: Al-Kashshaf: 2/97.
98 Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 140.
99 Surah Al-Baqarah: 36.
100 Surah Ar-Ra’d: 41.
[That is, in his house is a place of a stream in which there is a stream of water.]\textsuperscript{103}

He is wrong\textsuperscript{104}, and others have mentioned that he may reduce or omit “waw”. to say:

[I abide by and keep what he pledged and what you swore of faith, especially the covenant in which your fulfillment of it is considered as a means by which you draw closer to God.]\textsuperscript{105}

In the case of the knight it is a state of accusation on the situation\textsuperscript{106}, and Al-Mansouri sees the opposite of this, as he believes that if it was as mentioned, the entry of the "waw" would have been forbidden; And it is necessary to repeat (no) as you say: (I saw Zayd not like Umar nor like Bakr)\textsuperscript{107}, And when others have a name for (no) exoneration, and it is permissible in the name that is after it, the preposition on the addition, and (Maa /what/) is an excess like it in the Almighty’s saying: { Whichever of the two terms}\textsuperscript{108}. He is the best for Al-Mansouri\textsuperscript{109}. The nominative as a predicate of a hidden pronoun that has been omitted, and (Maa /what/) is a relative, or an indefinite, described in a sentence and appreciation: (And there is no like thing as a day) or (There is nothing like it is a day) On both sides, I opened it (Si) analysis; Because it is added.

And the case of accusative to discrimination as discrimination occurs after (like / Mithl/) towards the Almighty’s saying: { even if We brought the like of it in [continual] supplement}\textsuperscript{110}. And “Preventative maa”\textsuperscript{111} about the addition. As for

\textsuperscript{103} This is the second part of the poetic verse. As for the first part: (Is there not a day for you that is good for you) and it is for Imru’ Al-Qays, seen: his Diwanh: 1/10, and Al'usul fi Al-nahw: 1/305.

\textsuperscript{104} Seen: Ray Tha’lab’ fi: Sharah Al-Ashmouni: 1/530.

\textsuperscript{105} It was not attributed to a certain narrator, n. It is from: Shawahid Sharah Al-Tas’heel: 2/319, and Mughni Al-Labib: 186.

\textsuperscript{106} Seen: Al-Idah Al-Addi: 1/206-207.

\textsuperscript{107} The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiya: Plate: 137.

\textsuperscript{108} Surat Al-Qasas: 28.

\textsuperscript{109} The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiya: Plate: 137.

\textsuperscript{110} Surat Al-Kahf: 109.

\textsuperscript{111} This “Maa” comes after the suspicious letters by Subject. It is a particle and it stops these letter from carrying out their typical grammatical influence. In the case of “Anaa” especially,
the erection of knowledge, the public prevents it\textsuperscript{112}. Some of them directed that “Preventative maa”, and that (la syma) descended into the status of (ila) in the exception. It stated that the exception is interrupted, and what comes after it is within the better side. I answer that it cut off from what I understood from the previous speech to equal the one before it, and accordingly, it is a cut off exception\textsuperscript{113}.

- It also includes his words on the conditions for the action of the noun of the subject, which is that it is independent of continuity and dependence, and he added in “Al-Tas’heel” two conditions\textsuperscript{114}:

  First: that it should not be miniaturized, contrary to Al-Kisa’i’ permission to implement it, as evidenced by the saying of some of them:

  (Azanani Murtjlaan Wsuyraan farsakhan)\textsuperscript{115},\textsuperscript{116}. Al-Mansouri responded by seeing that there is no argument in it. Because (farsakh) is an adverb in which something that smells of the verb works\textsuperscript{117}.

- Among the issues of disagreement that Al-Mansouri mentioned in “Al-Takhrej” also is his words on conjunction with the lowered pronoun, as it is necessary to repeat it to the majority of Al-Basariyna\textsuperscript{118}. Yunus\textsuperscript{119}, Al-Akhfash\textsuperscript{120} and Al-Kufiyn\textsuperscript{121} were of the view that conjunction is permissible without repetition, as Hamzah\textsuperscript{122} recited: The Almighty’s saying:{ through whom\textsuperscript{123} you ask one another,[157] and the wombs.}\textsuperscript{124}.

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\textsuperscript{113} The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: plate: 137.
\textsuperscript{114} Seen: Sharah Al-Tas’heel: 3/74.
\textsuperscript{115} (I think I’m improvised and fast-paced)
\textsuperscript{116} Seen: Ray Al-Kisa’i fi: Tadhyil wa Al-Takmil: 10/304.
\textsuperscript{117} Seen: The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiyia: Plate: 155.
\textsuperscript{118} Seen: Ray Al-Basariyna fi : Tawdih Al-Maqaсид wa Al-Mmasalik: 2/1030.
\textsuperscript{120} Seen: Maeani Al-Qur’an for Al-Akhfash: 1/243.
\textsuperscript{121} Seen: Ray Al-Kufiyn fi: Al-Maqasid Al-Nahwyt: 4/1648.
\textsuperscript{122} . Hamza (and the wombs) read in the case of preposition, (the rest) with accusative. Seen: Sharah Tibaha Al-Nashir: 212.
And saying:

[Today you have started cursing and insulting us. If you have done that, then go, for it is not strange to you, and it is not surprising from the time in which everyone in it was corrupted]¹²⁵.

The doctrine of Al-Ziyadi¹²⁶, Al-Farra¹²⁷ and Al-Jarmi’e¹²⁸ is that if the pronoun is confirmed, it is permissible, such as: (I passed you and Zaid). Al-Mansouri believes that the state of conjunction for the pronoun in the case of preposition should be restricted to the fact that the letter is not specific to the pronoun; As a precaution against the case of dragging with (Lola)¹²⁹ according to the Sibawayh school of thought¹³⁰, it is not permissible in a state of conjunction to appear sympathetic to it in the case of the preposition, so if it is raised on the illusion that you uttered the pronoun in the nominative case, then it is permissible to consider¹³¹.

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¹²³ When used in conjunction with Allāh's attributes, the word "ever" (occurring repeatedly throughout this sūrah and elsewhere, such as in Sūrah Al-Ahzāb) is quite inadequate in imparting the sense of continuation expressed by the word "kāna" in Arabic, which indicates "always was, is, and always will be."

¹²⁴ Surah An-Nisa: 1.

¹²⁵ The poetic verse was not attributed to a specific person, and it is from: Shawahid Al-Kitab: 2/383. And the origins in grammar: 2/119, and Al'usul fi Al-nahw: The conjunction (Today) on the pronoun in the prepositional (you/bek) without repeating the prepositional.


¹²⁹ If: conj.

¹³⁰ Seen: Al-Kitab: 2/381-382.

¹³¹ The manuscript of Sharah Mandhoomat Al Far’ad Al Wafiya: plate: 179.
Research results:

The research reached a number of results, which are summarized as follows:

1- Al-Mansouri was able to make great use of the grammatical opinions of the sects and personalities in his book, and he used these opinions in a manner that serves his explanation of grammatical issues sufficiently for the reader without referring to the sources, and this indicates the breadth of his knowledge and wide knowledge.

2- Al-Mansouri’s position on the opinions of scholars varies between acceptance and preference, and rejection and weakness, and this reflects his scientific and critical faculty in evaluating opinions.

3- His position on the grammatical schools of Al-Basariyna and Al-Kufiyn schools was a neutral position, and he was not inclined to a particular sect without others.

4- His position on the differing opinions of scholars in directing the evidence is evident in his tendency to list the opinions briefly and concisely and to support the matters that he deems most likely supported by scientific evidence.
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