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THE APPARENT RESPONSES AND PREFERENCES OF SHEIKH  
MUSANNAK IN HIS COMMENTARY ON AL-KAFIA

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**Hana Mahmoud Ismail, Bassem Mujbil Musa'ar. The Apparent Responses and Preferences of Sheikh Musannak in His Commentary on Al-Kafia -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(1), 1851-1860. ISSN 1567-214x**

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**ABSTRACT**

The search for the tagged with (the phenomena of responses and preferences for the sheikh and scientific nominations and to see his explanation) to his explanation clearly on the clear features and preferences of scientific astronomy through his explanation of the sufficiency of Ibn al-Hajib, its importance lies in highlighting the features of the Sheikh, with an explanation of the science of his views and intellectual proposals by looking at his response On the vision presented by the most prominent pioneers of language and grammar. Where the results are explained.

**INTRODUCTION**

Praise be to God, Lord of the worlds, and the best prayer and peace be upon the one who was sent to us as a mercy to the worlds, and to all his family and companions, and after:

Since God Almighty created the universe and bestowed upon it with an honest Messenger and a great Qur'an, pens fell apart and minds became busy serving the true religion, as God Almighty has prepared for the Arabic sciences flags that struck in every science and art. The Arabic, which is rightfully considered the origin from which the various sciences branched, and perhaps the language accounted for the largest part and the largest share, being the language of the Holy Qur'an, stemming from the fields of eloquence and eloquence, among those books: Sharh Sheikh Musannaf, (T.: 875 AH) on Al Kafia, which is considered one of the treasures of the Arabic language, where Sheikh Ali bin Majd Al-Din Muhammad, bin Mahmoud bin Muhammad bin Masoud bin Mahmoud bin Muhammad bin Muhammad bin Muhammad bin Omar,

Shahroudi, Bastami, Al-Harawi, Al-Razi, Al-Bakri Al-Omari, Al-Hanafi, the fundamentalist, the grammatical, the logical interpreter The writer, known as (Musannafak) for authoring it in two stages, and as is clear from the introduction to the explanation, as the first was in the form of jars and jokes, it is one of the most important grammatical works, as its importance stems from the importance of the sufficient text, that important scientific and educational masterpiece, and there is no doubt that any author does not acquire the scientific identity to be a competitor to the rest of the literature except through the large number of flags of science, where the glorious explanation crowded with all their scientific colors, whether grammatical or linguistic The mother of the Qur'anic readings, as well as all the linguistic arts of grammar, language, morphology and rhetoric, with the abundance of eloquent evidence, such as the Qur'anic and poetic and scattered speeches of the Arabs, in addition to the abundance of grammatical opinions, this research that you have named has come: like (the phenomena of responses and weightings of Sheikh Musanfak in his explanation on the sufficient), to stand on the most important grammatical views of the Sheikh through his weightings and responses to scholars, so the necessity of the research required that I make it into two sections, the first: the responses, and the second: the weightings, preceded by a summary and its conclusion with the most important findings of the results.

## **THE FIRST TOPIC:**

### ***Responses Or Objections***

The Sheikh (may God have mercy on him) was a master of grammar, well-versed in other Arabic arts, clever, clever, critical, thoughtful and thoughtful. Sometimes, and without it, there are many responses and interpretations in the explanation, so we hardly find an issue without him having an opinion on it, and in every issue he presents the opinion of the scholar and then they give his opinion in criticism, describing some opinions as weak or imposing, and in some issues he is alone in his opinion opposing the opinion of the public, describing their opinion as arbitrary And we found that he disagreed with the author's opinion on more than one issue, and I can find the most important places in which he used his pen to respond to the scholars, which are the following:

1- The first thing that comes to our attention from his objections is his opposition to what is well-known from the public in the matter of counting the separate pronoun after the verb as an emphasis, as he considered it arbitrary, he said: It requires an actor, and if it appears, he does not need a covert), and perhaps what the sheikh disagreed with is the well-known of the grammarians, and the other issue in which he disagreed with them is the issue of the presence of the conditional tools after the already suspicious letters, as the most correct on the authority of the scholars: It is not permissible to work in Conditional tools are something before them, except for prepositions; Because the conditional tools prove meaning later, and in this case they are similar to the interrogative and negation tools, he said: (And his saying:

Whoever blames the sons of Hassan's daughter

he will hurt him and disobey him in engagements

And know that they have only ruled to omit the pronoun here; Because whoever includes the meaning of the condition and has the origin of the speech, it is not permissible to enter upon him, because this is a clear arbitrariness, the public's opinion is that the conditional tools have the first word, so no it works in it what preceded it, and the assessment of speech by the audience in the aforementioned witness: It is from the blame, so according to their opinion the noun (in) is the pronoun of the omitted matter, and this is the most correct.

2- As for some issues, he said what most of the grammarians said, contradicting the opinion of a scholar, such as opposing al-Akhfash, who considered the pronoun in the verb "taribin" a sign of femininity. He said: (And al-Akhfash's saying: [Ya is not a pronoun but a sign, a mandate without evidence, so there is no need to prove another word), so the saying of Al-Akhfash was not said by the grammarians.

3- And he responded to Sheikh Ibn Al-Hajib in making it work in the conditional tools (to do the condition) where he said: (And he chose in the explanation of the joint: that if and when are the same in the condition being a factor), and appreciating the addition in if does not make sense, but it is for the specific time by mentioning The act after it is as in your saying: a time when the sun has risen, then it is specified and there is no addition, so it is not necessary to invalidate the action of the condition in it, and the evidence for it is: if you honor me today, I will honor you tomorrow, then it is not permissible for the agent to be the answer, as is the case in the Almighty's saying: {And man [i.e., the disbeliever] says, "When I have died, am I going to be brought forth alive?"}, if the factor is the penalty, then the times of death and expulsion must be the same; Because it is a circumstance for them to take out and it is added to death, so it is a circumstance for it as well, and this is corrupt), in this matter there is a dispute between the scholars, and Al-Radi has detailed the saying about it. Together they work in the answer, and there is a third opinion that says: The condition is determined by the tool, and the penalty is determined with the condition alone, and perhaps the final say in the matter is what the majority of the visualists went to, as they went to the fact that the factor is the tool of the condition; This is because the letter of the condition requires the answer of the condition as well as the verb of the condition

4- He replied to al-Zujaj in its syntax for the two adverbs of time (since since) he said: (and with glass they are news and an advanced subject and it is weak, because if you say the whole period is two days, then it is the original, and there is no need to abandon it, and because two days are nothing that does not fit and does not fall into a subject) And it is well-known about the grammarians that they express according to what follows them, for their guardian is a nominative, so they are nominal nouns, and what follows them is the predicate, and that their guardian is a preposition, and what comes after them is a preposition, and to him the audience went, and they only accrue time

5- On the issue of collecting (sunnah and land) as a sound masculine plural, he objected to the grammarians' opinion by combining it with (two land and years), as the scholars considered that as a way of compensation, as the original in them is (sunnah and ardwa), so I deleted the t and replaced it with bao and noon, so this waw is not a plural sign. Rather, to compensate as mentioned, but the sheikh described this as arbitrary, he said: (His saying: ((And he has deviated about two lands and years)) This is an answer to an estimated income, which is: You have made for this combination three conditions, and the total here has been denied, so he replied that Anomaly is not considered, and it was said: It replaced what was omitted from it, because the origin of the year is a year and the land of the land, as well as the plural of the plural of the plural of the plural, and the plural of the plural is few and there is arbitrariness in it.

6- Another issue that he objected to, the saying of some of them regarding the entry of the Fa into the detailed (ma) is evidence of its condition, he said: (They said, and the evidence is that the condition is two things, one of them: the necessity of the F in its answer, and the second: the intention is that the first necessitates the second, and for one to prevent the necessity of the fulfillment being evidence of its conditionality; It is permissible for it to have another meaning, which is the link between what follows it and what comes before it for a non-punitive meaning, which gives the illusion that they saw that the nominal sentences require a fa', so they thought that the fa' requires a penalty and it is forbidden; As the imperative is not reflected as itself, and as for the first being necessitated by the second, it is also as if I said: in the house then it requires another word as well here), as for the saying of the majority of grammarians, it is a letter detailing the list of the place of the conditional tool and the verb of the condition explained by: (whatever it is). ), that is why it is obligatory and obligatory, so it indicates its conditional, this is contrary to what the sheikh went to, then they mentioned that this faa is omitted for necessity, as the poet said from Al-Taweel:

As for fighting, you have no fighting,  
but a series of paths.

The fa' was omitted out of necessity, so the estimation of speech became for them: You have no fighting.

7- A saying was attributed to Al-Mubarrad that he counted (wa) as a letter of appeal, and the sheikh responded by saying the words of the majority of grammarians, where he said: (He said: ((the letters of the call are ya, ya, ya, i and hamza)), and among the grammarians are those who count wa among them, and not Likewise, it is for the scar), as the Sheikh said according to the words of most grammarians, so they have a letter of appeal to the delegate, so only the delegate who mourns for him is called for it.

### ***The Second Topic: Preferences:***

The preferences abounded in the explanation, so that we hardly find an issue

without the Sheikh expressing an opinion on it, sometimes in favor and weighted at times, and weak and opposed to others, describing it as weak or absurd, and this only indicates the depth of thinking and the soundness of mind with which the Sheikh excelled. He adhered to a scientific approach, so he did not He was not an imitator, but he had an opinion on most of the issues around which the opinions of scholars revolve. The author's doctrine went on some issues, and responded to him in others, but we found him in some issues that contradicted the opinion of the public, and he used several terms in his weightings, which are as follows:

***The First Is First:***

In his statement of the syntax of the interrogative and declarative (km), he said: (...either an accusative, towards: how many men did you strike? In it, about: how many days and how many leagues, or how many days and how many leagues I took, because the interrogative is like twenty men hit, and the predicate is like many boys I owned, and if it was said in these pictures the verb is running about it with a pronoun belonging to him deleted and his estimate: many of the boys his queen was not Far away and at that time it may be based on what we have mentioned and raised in the elementary as in Zayd was struck, but the first is first, as it does not contain pronouns and omissions), and in explaining the opinion of the Basrians and the Kufis in the titles at the end of the building, he said: (**His saying: ((and his titles))**), i.e., the nicknames at the end of the predicate considering movements and sukoon, plural as before, conquest as before, break as in yesterday, and endowment as with whom, this is according to the Basrians, and as for the Kufics, they are synonymous with nominative, accusative, traction and assertiveness, and the first is better, because their realities are different, so is the construction of nicknames in order to motivate participation.

***The First Is More Correct:***

In his statement to (Lord) after entering (what) described on it, he said: (...or in a sentence like his saying:

Perhaps the souls hate the matter,  
it has an opening like the headband

i.e., there may be something that souls hate, and it was said: What is the whole thing, towards: maybe Zaid is present, and the object that you hate is deleted, i.e.: maybe souls hate something, and the first is more correct; As the omission is contrary to the original, and there is more labor in it than a blind person), and among the grammarians are those who consider it all as (Ibn Hisham), where he said: "It may be what is sufficient, and the object that is omitted is an apparent noun, i.e., what the souls hate" and so on. to him in kind, As well as what Al-Aini went to.

1- **Good:** and its example: as he said in the construction of the source (fajr): (and among them are those who said that the evildoer is built; to include the definition of the definition as in yesterday, and he is good), and in the

matter of the hidden subject's need for a presumption, he said: (The verb requires a singular, masculine, and absent subject, must It is general in all kinds of verbs and others need an additional presumption, so it is hidden. As for the absent past, the masculine is without a presumption, and in the feminine it is hidden from what they interpret, and the t is the presumption of femininity, as evidenced by your saying: Hind did not have the same pronoun and this is good.

2- **More and more eloquent:** when he explained the languages in Baalbek, he said: "But he said: ((in the eloquent)), because in it there are three languages.

If you deny me baelabakk and their families

The construction of the first and the syntax of the second is not intransitive for scientific and feminine, the second: the syntax of the two parts together according to the method of the genitive and genitive, and some of them spend it and some of them do not, and the third: the construction of the two parts when it is estimated: Baal Bek, so the second is implied, and the first language is more and more eloquent), and in a question Entering the noun of emphasis on the present and past tense verbs, he said: (And the letter of the negation enters the two sentences, except that if the verb is in the present tense, it adheres to the eloquent with it the noun of affirmation, and if it is past tense adhere to it on the eloquent has).

3- **The most:** and his example is in the coming of distinguishing the number one hundred, he said: (And there came a distinct one hundred erected in total, as the Almighty's saying: {three hundred years}, when it was recited with the tanween, which is the most).

4- **Farther:** And his example is his presentation of the issue of Sibawayh's question to Al-Khalil about the assertion (I am) in the Almighty's saying: {I would give charity and be of the righteous.}, He said: (Sibawayh asked Al-Khalil about the certainty I was in the Almighty's saying: {I would give charity and be of the righteous.}, He said: This is as he said:

Leave me alone one day  
and I will put you aside

5- **Meaning:** sympathetic to a place, so I believe; Because it is in a position of certainty, as the Almighty says: {Whoever Allah sends astray - there is no guide for him. And He leaves them}, By lifting and emphasizing, and said: It is also like his saying:

It seemed to me that I am unaware of what has passed, nor of anything that has been, if it is to come.

i.e.: a preposition of the conjunction with a position that you are not aware of, i.e., on the basis that the ba' enters it, and this is further.

6- **considered:** An example of that when explaining the opinion of Sibawayh and al-Akhfash in al-Kaf when it came after Lula, he said: (So Sibawayh went, to the fact that al-Kaf and his sisters after Lula are in a prepositional position, due to the loss of the accusative requirement, and the absence of the nominative pronoun, so it remains only to be a preposition so Lola made a preposition Here, and the kaf is after 'may' in the accusative place... Al-Akhfash went to that the accusatives after 'lola' and 'u' are in the place of the nominative as it was, except that he borrowed the accusative and continuous for the separate predicate, and the continuous accusative for the continuous, and suggested the Sibawayh school of thought that there is one change, And it is a change of Lula, for it used to occur after it in a raised form, and here traction is working, and this is considered.

7- **The choice:** When responding to Sibawayh's opinion on the issue of the permissibility of submitting a piece of news that was in her name, he said: "Sibawayh chose to present it over his name, as in his saying: (There is no one in it better than you)" : No one is better than you.

8- **Weaker:** For example, when explaining the issue of defining numerical compounds, he said: (And defining the compound by defining the first part, like: eleven dirhams, because it is like a single word, and according to the Kufis, one ten dirhams, and according to some writers the one ten dirhams, and the latter is weaker).

9- **Right:** he used it in the issue of clarifying the definition of metaphors, he said: (He said in the explanation: What is meant by vague words expresses what happened in the words of a speaker, explaining and comes out of it, and it is not right, and it is correct to say: They are vague words that express an ambiguous number or vague speech.

And other words that can be counted from the terms of weighting, which are the following: (And the first to say - here is first - and I think - the second is first - forbidden - the doctrine is the second - naming the visuals is first - this is corrupt - the words of the Kuficians are good - and in all of them he looked - incorrect).

## CONCLUSION

After that blessed journey with some aspect of the Sheikh's explanation of your book on the sufficient, you meant to me the most important results

1- The sheikh (may God have mercy on him) was not an imitator of anyone no matter how high his rank, we saw him responding to scholars on his own with his opinion, even if that opinion is contrary to what the majority of grammarians held.

2- He was authentic in his preferences, relying on the Qur'anic witness on one occasion and the poetic one on the other, to prove the correctness of what he went to and his preponderance.

3- It presents the issue that the grammarians said, then elaborates on it, indicating the reason for its symptoms.

- 4- Use harsh words in response to scholars such as (arbitrary - void - great arbitrariness and other expressions).
- 5- Most of the testimonies he checks indicate the home of the witness, and this falls under his educational facilitation style.
- 6- I found it in most of its weightings and controversial issues in support of what the people of the visual school of thought held.

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