



**HIS POSITION IS SHEIKH ALAA AL-DIN AL-SHAFI'I
FROM THE ORIGINS OF GRAMMAR**

Inaam Ismail Hammoud Mutlaq Al Jumaily^{1*}, Dr . Ayoub Fouad Mouloud Al Ani²

**²Assistant Professor University of Anbar ,College of Education for the Humanities
Arabic Language Department.**

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Introduction:

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of the prophets and messengers, our Prophet Muhammad al-Sadiq al-Amin, and upon his family and his pure and good companions and those who followed them in goodness until the Day of Judgment but after

The book singer Labee for books Alaarab of Jamal al -Din Ibn Hisham T 761 : e God 's mercy, for grammatical works proud of the Arabic language for the contents of an accurate approach in the classification, Scripture in which the author meanings of the characters and Arabic sentence indicating dealt with its divisions and provisions directed to The correct ways of understanding and good syntax in parsing is a branch of the meaning, collecting the opinions of the previous scholars and discussing them. His book Mughni Al-Labib received great attention from the scholars and their students, so they worked on it for collection, explanation and teaching. There is no doubt that it is a book that deserves all these studies, and Sheikh Alaa Al-Din Bin Abdullah Bin Hasan bin Kamil Al-Shafi'i T 982 :.A Hexplaining this book, with a few additions required for each topic to clarify what I understand from its phrases, and he was successful in most of what he went To him through his suggestions, responses, and explanations that prove his mastery of this art, and for this he had to put an appropriate title for this, and it was Kafi Al -Areeb on Mughni Al-Labib ,so I decided to write a research on some of the Sheikh's positions on the origins of grammar, and the title of the research was :His position by Sheikh Alaa Al-Din Al-Shafi'i from The origins of grammar , and here Sheikh Alaa Al-Din shows his position on the principles of grammar, and this work included a statement of the Sheikh's position and method of consensus , and it is one of the considered evidence that the jurists used in the rooting of his jurisprudential rules , as well as hearing and transmission from the parsing regarding the citation of the Holy Quran, Quranic

readings and Arab poetry And other issues , such as measurement, the languages of the Arabs, and others.

In conclusion, I say that the subject of this research is manifold and multifaceted.

His position is Sheikh Alaa Al-Din Al - Shafi'i

From the origins of grammar

Issue first :the E intercourse:

Language :determination and agreement.[1]

Idiomatically : is the data exceeded hardworking in the nation Mohammed - the prayer and peace - in an era on is religious.[2]

Which is one of the evidence considered by the Stamlha scholars in the origination of the rules of jurisprudence of ,and then moved this concept to grammarians even originally came from the assets that they have adopted in the origination of the rules of grammar, language,

And is intended consensus grammarians of the people of Basra and Kufa, Watt went even on the grammatical rule.[3]

They became God has restored patrons

Quraish as they are taking what human beings like them[4]

And consensus as a arrived assets as recognized by most Arab scholars, their compositions were filled Bahtjajathm in proving rules and in response to Mkhaalafim.

During to tracking these issues when Shafei found inferred that the A .Pray and invoked in different issues where, and believes that you should not go out with him and the unique Lord should be exported and the necessity of Tinker Mgrorha and the predominance of calling him if visible, and the necessity to distinguish what corresponds to the meaning and the predominance of its members and remind him that it was pronoun , and with the predominance of deleting its transmissible and passing it on to the public saying that it is contagious, and its action is omitted after a lot of fa and after waw more and more and even a little, and without them less ;as saying:

Fmthelk pregnant and lactating women have knocked[5]

And from that the public's agreement to prevent knowledge from coming to be established after especially, when he said: As for the erection of knowledge after it, towards: especially Zayd, the public prevented it, and from that the public's agreement to prevent knowledge from coming to station after especially when he said:the erection of knowledge beyond; about: Zaida especially Fmnah the public, and that some of them face in particular is like the only exception in output beyond what earlier than equated, and it shall be cut off exception_.[6]

With : name, and populate the same language of sheep and Rabia is not a necessity, unlike Sibawayh, and process called lingers then , unlike copper in his claim of unanimity ,as a character and use an added circumstance composed and have h three of Ma'an , one of them at the subject of the meeting and this tells them about selves.[7]

The second issue : listening.

Language: name of what Astelzt the ear of the voice of good ,and hearing also : What I heard it is commonly reported among and spoke by.[8]

In the term grammar : he called Abu Barakat bin Anbari "transport," introduced him by saying: speech Arab eloquent movable transport right outside of fairly few to the extent abundance.[9]

The words: Arab, took out what was Oagamaa, and Oratory, remove some of the languages that are specific to some of the tribes both Khkh and Ana n of , health and transport: any of those who trusted them who quoted the Arabs who protested their words, and be transferred out for fairly few to the extent multitude , ie : to be steady ,if it was a little bit no longer quoting, and then confirm it by saying: went out with him if what came in the words of non - Arabs from mestizo ,and deviated from their words .[10] It was adopted by the Arab scholars in the codification of language, and their destination in the maintenance of the Arab language influenced by the languages of a Ajami of ,especially after the spread of the E .peace through the conquests of conduction of Scientific and entry of a Ajm and mixing them Arabs, did not come from Fly me Ge Arab scientists of keeping their language but to resort to codification after hearing from the trusts in Maine by .[11]

They remained in their eloquence, and none of the corruption of their language objected, because it was necessary to take from them as it is taken from the people of the land .[12]" . Sheikh intercessor me see him follow the old example of the LGP of hearing when rooting e some grammatical issues, and methods of reasoning Qur'an and readings of Quranic, Wa to talk of the Prophet, and felt the Arabs and Ntarham , he did not deny porus common p, and did not accept what he sees as an anomaly of or rarely.

First : Citing the Holy Qur'an:

Quran was decent focus for all studies Arabic , which has on this basis for his service ,and including studies grammar of ,and otherwise to ceased to exist Arabic classical , and no doubt that the rules of grammar took a knocking from the Holy Qur'an ,as was for his service ,because it is the highest texts eloquence and a statement of eloquence the miraculous ,how not a book

of God hermetic verses ,said Abu stay Akbari: FAO' s Mbdu him from that grabbed his words about saving it , and then receive the meaning of those who suffer ,and I through the exhibits in the stand on its meaning ,and Atos for him to tap the yen purpose and significance ,knowledge of his expression and derive objectives from throughout his speech ,and look at the faces of the readings transferred from the imams of proof ,[13] and therefore not hardly see a book from Arabic books without corroborating reports, and the use of His signs to prove the argument and E .taller guide ,was interested Shafei of examples of Quranic subject of ,and the Fourth: to be in the sense yes and any about چ :as upper I ا] چ . The muffler: 32 . [And of corroborating reports differentiating between but dilute aggravating ,when he said :But: static Noon, two types: watered - down of heavy and is starting a character does not work rather; to enter the two sentences. Light origin situation ;the guardian words they are starting a character just being aware of a statement and not a passion

But : the sanitan nun, two hits: shortened from heavy, and it is a starting letter that does not work on the correct one ;To enter the two sentences .light in origin ;If her guardian is a word, it is a starting letter for a mere declarative statement, not an emotion, and it may be used with waw ;Towards and without it and from his inference by the wise remembrance, the occurrence of the conditional ma temporal and non-temporal: an emotion, and it may be used with waw ;Towards چ ڈ ٹ ٹ ڈ ڈ ٹ :Surat Al -Zukhruf :Part of Verse [76 :Without it and from his inference with wise remembrance, the occurrence of the conditional what is temporal and non -temporal, the second :conditional ,which are also of two types ;temporal: towards چ ڈ ٹ ٹ : [چ ڈ ٹ ٹ Surat al -Tawbah :part of verse .[7 :Non-temporal: Towards] چ ب ب ب ب ب ب Surat Al-Baqarah :Part of Verse.[106 :

-Citation on languages : Like his saying: **Not** : a word indicating the negation of the case, and the negation of others by presumption; towards: God's creation is not like him, and it is a rigid verb, and it is not open to the eye in the original nor its content , because the first does not reduce, and the second is not found in the eye of the eye except air , rather it is Mxworha and committed to the mitigation, but I am not heard annexation lam; shall be on this language as Prepare and accompany the lifting of the name and the monument news.[\[14\]](#)
Second : Quranic readings

:The readings of the most important sources that depend upon grammarians in rooting rules of grammatical , L.A that Albesrien did not take readings in , inter alia , as a source of them even no b to Sibawayh and mentor Isa bin Omar to them to choose a reading on the doctrines Arab, and that means that they revealed Zone face is readable by ;Because it agreed with their rules and principles ,[\[15\]](#)but they wanted to apply on their bases and their standards ,and approved , including those rules and standards without the need to interpret the received him in the class first, and Tabgaha with the interpretation of his enemy in class II , but what did not accept their standards and their bases ,have rejected him and made him rarely a and thumping a , [\[16\]](#)and it was an error Albesrion Abd Allah bin Amer reciter of the people of Sham in reading for saying the Almighty وَوُكُّوْكَ :Z] چ Sura cattle : part of the verse[137 : Setting uptheir children ,and dragtheir partners ; [\[17\]](#) Because this reading violates originally from their assets and the base of their bases , namely that it is not permissible separation between the added and added to it only in the necessity of poetry , with the son Amer , a reader of the seven and read credible by health corroboration. [\[18\]](#)

As Baghdadis: it has taken a turn last and had authorized the protest with all the stated that its read it , whether it was frequent or Ohada or thumping a ;Because they believe that the loan Â n an arbitrator did not speak the Arabs with something finest of it , and the son reap sees that abnormal from reading it may be equal in the Oratory of the complex it and supported by the novel by proving his health and footing , [\[19\]](#)there may be on the basis of its response , and with this Fa n they did not accept abnormal from the readings on the AS IS without a study or as supporting evidence Irrigated supported , but they seek it with , if not Ajdo a better evidence of supported not Ajdo a critical of its response and inactivated, this son reap how much of what we've seen accepting support the novel , refuses to see and respond to read Abu Jafar over چ :the appropriateness as of] چ ° Al - Baqarah: part of the verse: 34 , [the annexation of Alta ;Because it is a weak ,reprehensible language , [\[20\]](#) and follower of the citations Shafei through readings finds like other grammarians have not overlooked this aspect, he has Lasch HD God 's mercy a lot of readings and when the verse :and is likely to be that they relate to instead of CAF Sadda occlusive Mufaolin ;Hamza as reading چ : گ گ گ گ Surah Al - Imran :part of the verse178 :Bta discourse. [\[21\]](#)

May be a place not only on the face of graduate Marjough there is nothing wrong on the director, such as reading Ibn Amer Assem چ :e e ÿ ÿ Surat Prophets :Part of the verse [88 :and was told: building a past act of effect. [\[22\]](#)
Among its evidence is the recitation of Ibn Aamer:It is in general forms easier, and from it is Ibn Aamer's reading: {And God has promised the best}An-Nisa: 95
Hafs and also to say:and then two characters Akunan redundant is not related to them; Fmgroarhama in place to raise polls a , and allow in their mother opening and breakage, and

true monument in their answer for Alkoviin adherent to read Hafs check out the monument . [23] neglect of reading ratio:

This was predominant in his method when citing Qur'anic readings , so we often see that he neglects the percentage of reading , and that is his saying:

whether : to have a flat meaning and describe the place ;In the sense that it is half and justice between two places ;i.e.: it contains half, and it is more eloquent in that case to shorten it with the fraction, and it may shorten it with the addition ;He read with them his saying : ٤ : Surat Taha :part of verse ,[58 or it extends with the fraction. [24]

And saying :The Tenth: an cannibalization from positive in about saying the Almighty ٥ : Al - Baqarah :part of verse [249 little lifting in reading some of what was Fsharbo of the meaning of : They did not him allowances for. [25]

And saying :Second: to be a source diluted heavy Vtqa often after an act of science, or what came down its status towards ٦ : Al - Muzzammil :part of the verse ,[20 :and about ٧ : Al - table : Part of the verse [1 7 :In the reading of the one who included nun, it would be, accusing the name and raising the news in contrast to the Kufic ;They claimed that it does nothing, and the condition of its name is that it is a pronoun that must be omitted except in the case of necessity in the reading of the one who included nun to be, and accusing the noun and raising the story in contrast to the Kufic ;They claimed that she does nothing, and the condition of her name being a pronoun that must be omitted ,except in the case of necessity , includes a noun that is, and accusing the noun and raising the news in contrast to the Kufic ;They claimed that they do not do something, and the condition of her being a conscience and duty only in the deletion of necessity.

Third: Citing the Prophet's Hadith The Basrians refused to invoke the noble Prophet's hadith and did not consider it as one of their sources, and they did not allow it to be cited, and the matter did not stop with them, rather it transgressed them to the Kufics, and their argument for not citing it was that it was narrated by meaning rather than verbally in many cases, and that its narrators were in Most of the loyalists are not Arabs, and therefore they did not suffer from the occurrence of melody or distortion . Because we see them citing poetry and the words of some of the narrators from the loyalists, such as Al-Hasan Al-Basri and Omar bin Qaid Al-Aswari, and they do not trust the other section . This is also evidence that they have added another source to their linguistic and grammatical sources, which indicates their expansion in devising rulings and grammatical rules, and perhaps the emergence of new rules that differ from what other visuals and Kufics said, and this is what Ibn Malik and his common grammarians understood. The Prophet's hadith and they cited it in many situations after reassuring the safety of the pronunciation and the accuracy of the narration. The verses of the Holy Book, nor what the grammarians collected from the words of the eloquent Arabs.

Third : citation to the Hadith refused Albesrion protest to speak of the Prophet Sharif did not Ateke the source of their sources, and did not Ajoswa cite him, and did not stand up with them

,but Taadahm to Alkoviin ,Ouhj of interest in leaving citation him that Roy sense not verbally in a lot of times , and that the narrators were in the mostly of pro and are not Arabs ,and therefore they did not achieve immunity from the occurrence of the melody or distortion , [26] and it can be said that Albesrien perhaps a Serfoa in this matter ;Because we see them cite the poetry and the words of some of the narrators of the pro Kalhassan Basri and Omar bin commander Alosoare do not trust the department of Â Exodus. [27]

The Baghdadis has protested to speak of the Prophet, and ate from the martyrdom it, that Abu Ali Persian cites in his book *Alcheraziat* more than a dozen modern a. [28]

This is also evidence on that they have increased the source of another p for Z sources linguistic and

grammatical, which indicates the expansion passion in the development of provisions and rules of grammar, and perhaps the emergence of the rules of a new different from what he said by others of Albesrien and Alkoviin, and this is a high-end to Ibn Malik and agreed with him from grammarians, they were taken to speak the Prophet and killed him in the parking lot after reassuring to the safety word and the accuracy of the novel, [29] those grammarians are the first to have extrapolating conversations and draw what came in which the rules of new Othbtoha, or Astdrqua by the rules of grammarians early than stated in the style of modern prophetic Sharif did not respond like him in the verses of the book dear, not as collected grammarians of the words Fluent Arabs.

The Mottagdm grammarians, was the martyrdom by talking quotes exhibitors have built their assets and their bases grammatical on the words of God Almighty Almighty and the words of the Arabs eloquent. [30]

And saying] :Enough Palmra falsely that everything that he hears. [31]

Likewise, Bayd has other languages, and it is Med referring to that by saying □:

However: It is said where Mead Balmim, a name lieutenant to add to that they relate to, and has two meanings; one of them: is meaningless; however, it is not brought is not Mgrora, but erected, nor is a recipe not connected an exception; it is cut off; some saying peace -alih -: [We are the former, however, they others were given the book by us. [32]

And his saying :The second : to have a meaning for a purpose, as he said □ » : I am the most eloquent Baldhad pronunciation, but I am from the Quraish. [33]« Including his martyrdom of the hadith on the issue of Yes because he said:

]Otradwn that you will be a quarter of the people of Paradise, said: Yes. [34]

And his martyrdom in then:

saying-□ » :-not one of you Abulen in the permanent water which is not being then washed in it. [35] «

First: the exit from the circumstantial: argued for that to have occurred Hungary Subject to the saying چ :apolipoprotein zzzSquirt] چ Sura separated :part of the verse , [20 :and the tyro and the news saying] ک ک ک چ :Surah incident : verse [1 : The verse about the accusative] چ : Surat Al -Waqi'ah :Verse , [3 then the first is a subject and the second is a predicate and an object, and accordingly Ibn Malik carried his saying □ Aisha- God bless them » :I know if your Net satisfied with me and if you are angry, « but the public that they do not get out of situational and interpret what deludes them out. [36]On the issue of maybe he said:

And it is not impossible that its news is a past verb, as he said □ » : What do you know God may see the people of Badr. [37]«

Fourth : Arab poetry and prose:

Al -Basri took a strict approach in the method of their martyrdom in Arabic poetry, as they did not take it for its release, but rather relied on the poetry of the pre-Islamic and the veterans; For the safety of their language and not mingling with the A side, and suggesting that the words Asma'i when speaking from Abu Amr ibn al - Ala to tell him: I sat him ten arguments of what I heard protesting the house of an Islamic. [38] At that Rafii says: The poetry of the Arabs invoked confined to classes of ignorance and seasoned, while poets Islamists Kjar and Farazdaq, and more grammarians prevented martyrdom Boharhm, and noted stress in that says Rafii : The poetry of the Arabs that invoked by limited in the classes of ignorance and seasoned, the poets of the a Slamillo n Kjar and Farazdaq,

and more grammarians prevented martyrdom Boharhm , and noted stresses Albesrien in this matter. [39]

The Alkovion has expanded a little , but they did not get out of the circle Albesrien unless something goes when taken from the poems of unknown reliable Bolvazaa witness in rooting their bases grammatical , and this is his promise Albesrien defect in rooting rules as , only a Nana see this flaw , which is thrown by Alkovion may walked him Albesrien themselves , this criminal , for example ,tells about their imam Sibawayh, he saysin a book Sibawayh thousand and fifty beta asked him about , he knew the alpha , and did not know the fifty. [40]

It is noted in explaining Shafei we find a lot of martyrdom Arabic poetry ,was cited by sixty-four house of the various Ozmanh, and more rigorous as he went Alsabako n , and images of martyrdom came from a different position to another:

-1It is sufficient to mention part of the house, whether it is breast or disability:

Emma to the Commission ,Emma to fire [41]

But not a complete Bayat Fddha little as compared with half verses, he was cited in which the issues different way ,and that what was quoted by the words of the poet:

And self - interested if you desire .. .If you are given little to convince [42]

This verse is inferred that the coming if is not a surprise ,and most of it, if it comes out of surprise , is an adverb for the future, including the meaning of the condition, and is specific to entering into the phrasal verb, and the verb after it is much past and present , as well as the poet's saying:

And that my recovery is a lesson that has been poured out, so is it ... when drawing a student from a pickaxe. [43]

As he inferred this house on the Mohi Is kindness.

And also from the repentant verses in his book, the poet's saying:

Perhaps the anguish you have experienced in the evening

Bebehind Faraj soon [44]

It is noticeable in his poetic evidence that he did not exclude a class or stage from the stages of Arabic poetry, so we see him cite pre-Islamic poetry such as Amir al-Qays in his saying:

Ovatm Hey some of this coquetry [45]

And the poetry of the veterans is as Hassan said:

Not stabbed but ordinary knights [46]

Likewise, the later poets felt like al-Mutanabbi when he said:

My body is enough to make me a man [47]

The third issue : Measurement:

Measuring language: he measures something, measures it, measures it, measures it, and measures it if he evaluates it according to its likeness. [48]

The term of :defined a Bo Barakat bin Anbari that:carrying out the section on the Baal of ,and E .by the original rule on the branch , [49] and it was:appended to the section originally Mosque. [50]

When the measurement load on the audio while not heard, there must have the pillars of four must be available until the valid process of measurement, and in this says Abu Barakat bin Anbari: not necessary for each measure of four things : the origin, branch, bug, and judgment, and that such to ride compared to the significance of the lifting of what did not name the actor, she says : the name assigned to act to advance it, we are obliged to be brought in comparison to the actor, the basic principle is the actor, and the branch is what did not name the actor, and cause the university is attribution, and judgment is lifting, origin in the lift to be the origin of which is the actor, but was carried out on the branch, which is what did not name the perpetrator Balal university, which is the reference, and such as the installation of measuring each measure of analogies as. [51]

And measuring a Plug of the assets as pursued by cod Lamy in rooting the issues syntactic and walked him back after them, E. not they differed in the way of their use of the measure, the p t P for Albesrien they build their bases on the common mostly from the words of the Arabs, nor They measure according to a single or rare example, and if something is presented to them that contradicts their rules, they reject it, and attribute it to melody and abnormality, [52] and clearly it demonstrates it by including o m p from Abu Amr ibn al-Ala as saying:

How to make as Khafatk the Arabs as they argument, he said : I bring the most and call what Khalphena languages. [53]

Or a Alkovion: it has popularized them Tzhlm measurement in order, and it was :E. insatiable measure on one or rare example, but this example conflict with their bases, [54] this is to say return, they did not get out of measurement rules that walked by Albesrien, but they expanded the circle of inference and martyrdom, he went and the for the people of the urban tide t, and martyred notify the mestizo, Va Nbert them new rules rejected Albesrien, even carrying wa on them and eunuchs them Alexaii, as they said of it: feet we Alexaii Basra, which killed Issa, Hebron and others, and took them shoved a lot, then came to Baghdad, which killed Arbab Alahtmh took their corruption of the error and the melody Vovsd so what was taken in Basra whole, he said Abd Allah : so that Alexaii was heard abnormal, which is not permissible from the wrong melody and poetry is the people of eloquence necessities renders it originally and measure it even spoiled as. [55]

When talking about the specific situation said:and TANWEEN saying that the indefinite, which is subsequent to the names of some built; a difference between knowledge and Nkertha, located in the door of the name of the verb as word of mouth whist and in science Stamped measuring about Bouet: Sibawayh came to me and Sibawayh another. [56]

And it is also a saying:

III connected by names, and are often linked only conscience mentioned about: those who believe in or destined brought about: Which one more, or about erected: what worked their hands, or Mgrora about ى و و و و و ى as upper چ] Surat Al -Zukhruf : part of verse ۞ ۞ ۞ [71 :] Surat Al -Mu'minin : part of verse , [33 :and it may be linked by an apparent link such as:

And you who are in the mercy of God covet

And it is little and unmeasured, and they estimated it as the One who is in His mercy, and they could have estimated: In Your mercy. [57]” .

Third: to be diluted from heavy intervened on two sentences, and may fulfill in the face towards] ۞ ۞ ۞ ۞ ۞ ۞ :Surah Hood :part of verse, [111 and frequently neglected was needed lam primary then what will come in the door of the harvest, about ۞ ۞ ۞ ۞ ۞ ۞ :

Surat a Zukhruf : part of verse ,[35 and should be neglected in the actual and then Valokther the fact that the act repeats past towards]:Al - Baqarah :part of the verse ,[143 :and without him The verb is present in the present tense towards] : Surat Al-Qalam: Part of Verse ,[51 :and it is measured against them by agreement, and without it, it is not abrogating the past, as he says:

Your oath will be paralyzed if you kill a Muslim

And it is not measured against him in the more correct way, unlike al-Akhfash, for he permitted if he stood up for me and if he sat down for you, and without him in the present tense ;Such as saying that Izink yourself if Ychenk to Heya and it is measured, and where I found that after the open lam Ruled that the origin of emphasis. [58]

Fourth : Languages Arabs and dialects : The dialects source of sources adopted by scientists in rooting rules and prove grammatical and linguistic assets, relying in their search for what documents the eloquence of the Arab tribes, was the consensus to rely in the way of protesting the spatial dimension of these tribes and the extent of the incursion Bedouin , [59]we see them protesting in the language of the Quraish ;Because it is far from the places of mixing with other nations, and because, as Ibn Faris said: And the Quraysh, with their eloquence and good languages and the gentleness of their tongues, when delegations from the Arabs came to them, they chose from their speech and poetry the best of their languages and the purest of their words , so what they chose from those languages gathered to the perches of their birds and their prey on them , .they became so eloquent Arabs . [60]Where : Wati, it says: Hawth, and in Al-Thaa' in which there is an analogy with the ends ;Because the addition to the sentence is not an addition ;Because its impact does not appear -oho Jer-, and breakage on the origin of the confluence of the inhabitants, and the conquest of ease, and some of the Arabs Aarabha . [61] On a nominal sentence made by the Hijazis, the Tuhamis, and the Najdis, a work that does not have known conditions ;We wondered how it was combined with the indefinite, as an analogy to no, as he said:

And quite a bit if we have received a greeting [62]

Among the dialects, it was inferred that it is permissible to raise the present tense verb after why, when he said:

Not : asserted to deny the present tense character, his heart past; about] : Al Alakhhal Iss :part of the verse ,[3 :may rise beyond; Kcolh:

The Day of Salifa did not fulfill the neighbour

Al-Lihyani claimed that some Arabs set it up ;Some of them such as reading] : Sur Explanation :Part of the verse ,[1 :has been separated from Mdzovernma in the necessary circumstance ;Such as saying: if only the people of the beast qualify, was followed by the name of the act in force deleted explained later [63]

Conclusion:

After God to complete my research in this search for a book about the singer Labee wrote a study of a Arab This book values and treasures of precious his input has dealt with the position of Sheikh Aladdin Shafi'i and his position as assets have resulted in this research the following results:

- 1- The study showed that Sheikh Alaa Al-Din Al - Shafi'i had few sources, as we only received from him the book "Kafi Al-Arib" on Mughni Al-Labib .
- 2- The consensus, if it contradicts the stipulated or quoted was not an argument, but rather the text must be presented, and this origin was inferred by Arab scholars in several places,

whether it was in the form of the ruling or in response to those who disagreed with them in opinions.

3- In writing the language, Arab scholars relied on what was transmitted from the words of the Arabs, as well as the Holy Qur'an and others, including their mixing with other peoples through the Islamic conquests.

4- The difference in readings is based on the differences between the tribes in dialects

5- The Baghdadis protested the hadith of the Prophet because it was approved by modern scholars

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- [1]Definitions: 10.
[2]The same source.
[3]See :Suggestion.157 :
[4]Seen: the proposal.164 :
[5]Man measuring his bureau: 1/2
[6]SPI a footnote to explain Ashmouni on the Millennium son of the owner249/ 2 :
[7]Purposes in explaining the grammatical evidence explanations Millennium: 1/442
[8]Refinement of language.74/2 :
[9]Lama'a Evidence.81 :
[10]Source itself.82 :
[11]See: The Witness and the Origins of Grammar in Sibawayh's Book: 129.
[12]Characteristics: 2/7.
[13]^{Al}-Tibyaan fi Al-Quran: 1/1.
[14]^{The} Reshuff of beatings from Lisan al-Arab , by Abu Hayyan al-Andalusi 3/1146
.....
[15]See: Ghayat al-Nahya fi Tabaqat al -Qura ; 613/1 : 'And Abu Ali al-Farsi by Abd al-Fattah Shalabi: 163.
[16]See : Analogy in Arabic Grammar: 82.
[17]See :Al-Mohtaseb.33/1 :
[18]See: History of Grammar and its Origins.83 :
[19]Seen :calculated.236/1 :
[20]Seen: the source itself.13/1 :
[21]Farida Al-Dahr in Rooting and Collecting the Readings: 2/455
[22]Readings and their impact on Arabic sciences: 2/299
[23]^{The} Treasure in the Ten Readings: 2/635
[24]Explanation of good deployment Noara: 2/449
[25]Farida Al-Dahr in Tasail and Collection of Readings: 2/305
[26]See: Measurement in Arabic grammar.97 :
[27]See: Measurement in Arabic grammar.97 :
[28]looking:Al-Baghdadi School in the History of Arabic Grammar.141 :
[29]Seen: in assets as.50 :
[30]See: Measurement in Arabic grammar.100 :
[31]Sahih Muslim: 1/10
[32]Explanation of Sahih Al-Bukhari , by Ibn Battal: 2/475
[33]Revealed the rough remover vesting: 1 228 , / said Imam Ibn Kathir this talk is not out of his
[34]Sahih Muslim: 1/200

- [35] Sahih Al-Bukhari , Book of Ablution , Chapter on Urinating in Persistent Water: 1/94
No. 236
- [36] Sahih Al-Bukhari by Ibn Battal: 7/352
- [37] Sahih Al-Bukhari , by Ibn Battal in the chapter on what came in the interpreters: 8/596
- [38] ^{Al} Mizhar in Language Sciences: 2/414.
- [39] Seen: as the history and origins: 89.
- [40] From the date of grammar.211 :
- [41] ^{the} inability of the house of Ohos from his collection of poems simple: 1/102
- [42] ^{The} House of Abu Dhu'ayb Al-Hudhali, his Diwan: 1/50
-
- [43] ^A House from the Tawil by Imru 'al-Qays, his Diwan: 1/9
- [44] ^{The} House of Louvre by Hadaba bin Khashram, Diwan: 1/59
- [45] ^{The} House from the Tawil by Imru 'al-Qays, his Diwan: 1/32
-
- [46] A House of Hassan bin Thabet was published ,his Diwan: 1129 /
- [47] ^{The} impotence of the house of Salem bin Wabisah , poetic evidence in the grammar
books: 2/169
- [48] See: Lisan Al Arab: 6/187 Qais.
- [49] Lama'a Evidence.93 :
- [50] Same source.93 :
- [51] Source itself.93 :
- [52] See :From the secrets of the language: 9.
- [53] Flowered Language: 1/146 Science.
- [54] See :From the secrets of the language: 9.
- [55] Dictionary of Writers: 4/1744.
- [56] Amalie son eyebrow: 2/876
- [57] SPI a footnote to explain Ashmouni Millennium son of the owner: 1/213
- [58] As adequate: 1/674
- [59] See: On the Origins of Grammar. 19 :
- [60] ^{Al} Sahbi in Fiqh of Language: 28.
- [61] Summary singer Labee wrote about Alaarab 1 47/
- [62] ^{The} waiting period in the Arabs of the Umda: 3/238
- [63] Explanation of adequate healing 3/1575