Comparison of the Syntax of al-Mehi of al-Ajrumiyah with the Syntax of his Contemporary Al-Kafrawi

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Abstract

The first syntax of the al-Ajrumiyah, as far as we know, is the syntax of al-Waqqad Zain al-Din Khalid bin Abdullah al-Azhari, who died in 905 AH, and the syntax of ajramiyah still preoccupies many to this day.

This research is a comparison between the syntax of Al-Mehi, who died in 1204 AH, and his contemporary, Al-Kafrawi, who died in 1202 AH, both of whom were students and sheikhs of Al-Azhar Al-Sharif in that period.

The comparison will reveal to us the similarities and aspects of disagreement between the two syntaxes, through the study of the book "The Bedouin Gift in Al-Ajrumiyah syntax by Al-Mihi" and the book "Explanation of Al-Kafrawi on Al-Ajrumiyah ". It makes for the parsing of al-Ajrumiyah a special section before starting to explain the chapters of al-Ajrumiyah, and therefore the research will compare between the parsing of al-Mehi and the parsing of al-Kafrawi, without considering the explanation of al - Kafrawi on ajramiyah except when necessary.

The research will follow the descriptive analytical approach to make a comparison between the two works, but rather between the syntax, and through this comparison we can identify the style of that era in syntax, and the grammatical terms used in syntax at the time.

The research reached results, the most important of which is that the two syntaxes are almost identical, because of course they follow rooted and complex grammatical rules over the centuries. It is these aspects that distinguish one work from the other.

The research will contain an introduction - this is it - and a preface that introduces the al-Ajrumiyah, its explanations, syntax, and Didactic poem, and the importance of syntax, all in a brief. And one section of two requirements, the first requirement presents the similarities between the two syntaxes, and the second requirement proves the points of difference between the two syntaxes without repetition, and the research will write the grammatical issues contained in the two syntaxes, by referring to the oldest sources and references for those who want more.

Finally, the research presents the results it reached, and establishes the sources and references in a table at the end of the research, God willing.

Keywords: *Al-Ajrumiyah - Syntax - Al-Mihi - Al-Kafrawi.*

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Introduction

The importance of the text of Al-Ajrumiyah, or the Introduction to Al-Ajrumiyah, is not hidden, as it is a brief text in grammar by Muhammad bin Muhammad bin Dawood Al-Sunhaji Al-Ajrumi or Al-Jarumi, who died in 723 AH, and it is one of the most important texts of grammar in the Arabic language. The most important grammar rules.

Scientists have taken care of it from that time to this day, and we know that through the books that I explained, the books that I expressed, and the systems that I formulated in my poetry systems, and the number of books that I explained and commented on reached more than a hundred books, as they are books that extend throughout Time, from the time of its writing until now, and the following research will list three lists; A list of the most important books that I have explained, a list of the most important books that I have expressed, and a list of the most important systems that I have drafted.

List of the most important explanations of ajramiyah:

1-	The grammatical cycle in Sharh al-Jurumiyyah, by Muhammad ibn Ahmad ibn Ya`la al-Hassani, and he received the introduction from Ibn Sahib al-Jarumiyyah, and perhaps it was the first explanation of it.

2-	Explanation of Al-Ajrumiyah by Abu Zayd Abd al-Rahman bin Ali bin Salih al-Makoudi, who died in 807 AH.

3-	Explanation of Al-Ajrumiyah in the science of Arabic - by Ali bin Abdullah bin Nour Al-Din Al-Sanhouri, who died in 889 AH.

4-	Explanation of Abi Al-Hassan Ali bin Abdullah bin Al-Sanhouri Al-Azhari Al-Maliki Al-Dareer (814-889 AH).

5-	Explanation of Sheikh Zain al-Din Khalid bin Abdullah bin Abi Bakr bin Muhammad al-Jarjawi al-Azhari, known as al-Waqqad, who died in 905 AH, and it is the most famous of its commentaries.

6-	Noor Al-Sijia in Solving the Ajurumiya Words - by Shams Al-Din Muhammad bin Ahmed Al-Khatib Al-Sherbiny, who died in 977 AH.

7-	Explanation of Shihab al-Din Abi al-Abbas Ahmed bin Ahmed al-Ramli al-Ansari al-Shafi'i, his son Shams al-Din Muhammad died in 1004 AH.

8-	Explanation of Fayed bin Mubarak Al-Abyari, who died after the year 1063 AH.

9-	Explanation of Shihab al-Din Abi al-Abbas Ahmed al-Bajai. He was alive in 1088 AH.

10-	Al-Durrah Al-Bahiya on the Introduction to Al-Ajrumiyah, written by Muhammad bin Omar bin Abdul Qadir Al-Kafiri Al-Dimashqi Al-Hanafi (1043-1130 AH).

11-	Explanation of Sheikh Hassan bin Abdullah Al-Kafrawi Al-Shafi'i, who died in 1202 AH. He is the author of the book whose parsing we will compare with that of al-Mehi in this research.

12-	The clear words in explaining what is meant by al-Ajrumiyah - by Abi al-Hussein Ali bin Abd al-Bar al-Wana'i al-Shafi'i, who died in 1212 AH.

13-	Footnote of Sheikh Abdullah Al-Ashmawy aboard Al-Ajrumiyah.

14-	Explanation of Al-Ajrumiyah - by Suleiman bin Abdulaziz Al-Ayouni, which he delivered at Al-Bawardi Mosque in Riyadh in 1436 AH.

15-	Al-Ajrumiyah explained carefully by Haif Al-Nabhan, printed in 1430 AH.

16-	Syntax on the board of Ibn Ajrum in the rules of syntax - Muhammad Tabarkan Abu Abdullah.

A list of the most important books for ajrumiyah parsing:

1-   The syntax of Al-Ajrumiyah by Sheikh Khaled Al-Azhari, who died in 905 AH.

2-   Arabization of Al-Ajrumiyah - by Najm Al-Din Muhammad bin Ahmed Al-Ghaiti, who died in 984 AH.

3-   Sunni benefits in parsing examples of the criminal - by Najm al-Din Muhammad bin Yahya bin Taqi al-Din bin Ubadah al-Halabi al-Shafi'i al-Fardi, a grammarian who died in 1090 AH.

4-   The magnificent masterpiece in the syntax of Al-Ajrumiyah - by Muhammad bin Omar bin Qasim, known as Al-Baqri Al-Shafi'i, who died in 1111 AH.

5-   Al-Anwar Al-Madiah in the Syntax of the Ajurumiyya Words - by Al-Kafiri Al-Dimashqi Al-Hanafi.

6-   The syntax of al-Ajrumiyah by Muhammad ibn Yusuf Qash, who died in 1232 AH.

7-   The syntax of Al-Ajurumiyyah by Abd Al-Moati Al-Burlusi.

8-   Al-Jawahir al-Saniyyah fi al-Ajarum al-Ajrumiyah - by Sheikh Yahya bin Muhammad al-Husayni al-Attar al-Muezzin - completed its composition in 1222 AH.

9-   Al-Fawa'id al-Zakiyah in the syntax of al-Ajrumiyah - by Ahmad bin Muhammad bin Tamim al-Tamimi al-Dari al-Khalili al-Hanafi, who died in 1239 AH.

10-   The Splendid Delight in the Arabization of Al-Ajrumiyah - by Saad Al-Din Abdul-Baqi bin Mahmoud bin Abdullah Al-Alusi Al-Baghdadi Al-Hanafi, who died in 1296 AH.

11-   Al-Kharida Al-Bahia in the Syntax of Al-Ajurumiya Words - by Sheikh Abdullah bin Othman bin Ahmed Al-Ajimi, who died in 1307 AH.

12-   The first-fruits of the fairy in harvesting the Arabs of Al-Ajrumiyah - by Muhammad Al-Amin bin Abdullah Al-Ethiobi Al-Harari.

List of the most important criminal systems:

1-   Al-Lama Al-Madhiyya composed by Al-Muqaddimah Al-Ajrumiyah - by Burhan Al-Din Ibrahim bin Ismail Al-Maqdisi Al-Nabulsi Al-Hanbali, who died in 803 AH.

2-   Alawi in the criminal systems - by Nur al-Din al-Sanhuri al-Maliki, who died in 899 AH.

3-   Al-Durrah Al-Burhaniya in Al-Ajrumiyah Systems - by Burhan Al-Din Ibrahim Al-Kurdi Al-Maqdisi Al-Hanbali, who died in 960 AH.

4-   Al-Durrah Al-Bahiya in Al-Ajrumiyah Systems - by Sharaf Al-Din Yahya bin Musa bin Ramadan Al-Amriti Al-Shafi'i, who died after the year 988 AH, and it is the most famous of its systems.

5-   Al-Hilla Al-Bahiya organized the Al-Muqaddimah Al-Ajrumiyah - by Abu Al-Makarem Najm Al-Din Muhammad bin Muhammad bin Muhammad Al-Ghazi Al-Amiri Al-Dimashqi Al-Shafi'i, who died in 1061 AH.

6-   The deception of the stars in the composition of the words of Ibn Ajrum - by Muhammad al-Kafiri, who died in 1130 AH.

7-   Al-Ajrumiyah Systems - by Sharaf Al-Din Abdullah bin Muhammad Al-Shafi'i Al-Shabrawi, who died in 1172 AH.

8-   Jamal al-Ajrumiyah by Rifa'i Bey al-Tahtawi, who died in 1290 AH.

9-   Al-Ajrumiyah systems - by Muhammad Habib Allah bin Mayabi Al-Jakni, who died in 1364 AH.

And many other books of explanation, parsing and systems, and it is no secret that a work that finds all this interest is a work worthy of study and research.

The importance of parsing ajārūmīyah - after explaining the importance of ajārūmīyah itself - comes to clarify some of what the reader may confuse about the parsing of some words that may be mistaken for something other than what the writer himself intended. In the introduction to the two books that this research deals with, God willing.

The first topic: the comparison between the syntax of al-Mehi and the syntax of his contemporary al-Kafrawi of Matn al-Ajrumiyah

It must be emphasized that the two syntaxes are almost identical, and that this is due to the fact that they draw from one original source, which is the Arabic grammar whose rules followed centuries, after its rules that we know now were put in place at the end of the second century AH, at the hands of Sibawayh, who benefited from the intellectual situation Analytical in his era to produce his book, and the grammarians followed him to this day, and therefore the requirement will be to briefly explain the similarities between the two works.

Some grammar and syntax expressions have evolved over the centuries, and some of its terminology differed, and here comes one of the differences that the research deals with.

The first requirement: the similarities between the syntax of al-Mehi and al-Kafrawi

•   The two writers agreed on the following:

1-   Determining the work method: Both of them did not fully define the work method, but both of them only said that the work is directed to beginner students.

2-   Walking on one methodology: Both of them strived to follow one methodology, which is the methodology that every book began with, even if they did not specify the exact methodology as mentioned in (1).

3-   Commitment to the text of the criminal offense: Both of them adhered to the text of the criminal offense.

4-   The reason for writing the book: Both of them put the book in response to a request from those around it.

5-   Guide book for students: Both are guide book for beginner students.

6-   Basmala: Both of them elaborate on the expression of the Basmala. This is not strange for the scholars of that era, as the scholars of that era were concerned with parsing some religious phrases such as the word of monotheism "There is no god but Allah" by Al-Qari (1014 AH), Al-Kurani (1101 AH), and Al-Fadali (d. 1020 AH), , and the parsing of some verses and hadiths And they also cared about the expression of the Basmala to the extent that they put For parsing their own books, and they mastered their naming, such as the Students' Picnic to Al-Safty. and the overall meanings of Al-Suyuti Al-Maliki.

7-   The extra preposition: Both of them indicate the permissibility of making the letter Ba from "In the Name of God" in the Basmalah an extra preposition. He is the one who drags the name after him verbally, not a place.

8-   Appreciation: Both estimate the omitted and express the estimated. There are many examples of this, including what came in the inflection of the Basmala, including the inflection of prepositions according to al-Kafrawi , and the inflection of "and its three divisions are noun, verb and letter" according to al-Mihi.

9-   The syntax of "door": Both of them separate the syntax of the word "door" in triangulation. They estimate that it is predicate with the predicate and the accusative:

"This is a chapter…", or the accusative accusative and accusative form "Read a chapter…", or a prepositional preposition and the accusative case: "Look at a chapter…". The door of appreciation is still open, and it is a matter of listing all the possible syntax for the word in one composition, and therefore we see them saying that in the syntax of "The Most Gracious, the Most Merciful" one aspect of reading, but it has nine Arabic aspects. Al-Nisaburi (d. 468 AH), alienation in syntax by Al-Rawandi (573 AH), and syntax in the controversy of syntax by Al-Anbari (577 AH).

10- The syntax of "that" both separates its syntax. They use "the" as a noun, and lam for distance, and suffix for discourse.

11- The use of rhetorical terminology: Both of them used the term "twisting and spreading" which is to twist two things and then come up with their interpretation in a sentence, trusting that the listener will return each of them to what he has, and the term "rhetorical appeal". And the statement appeal is the reality in the answer to an estimated question that arose from before it.

12- The use of the term "Emad letter": it was used by Arabists almost in the middle of the book.

13- The inflection of "if" is one of the inflections that both agree on.

14- Referring to the author of the text: Both of them refer to the author of the text in his saying: "And the answer is with the F and the Waw." They say: In the phrase is a heart, and the original: and the F and the Waw in the answer.

The second requirement: the points of difference between the syntax of al-Mihi and the syntax of his contemporaries al-Kafrawi

Now, the research presents some points of difference between the syntax of al-Mihi and al-Kafrawi of the text of the ajurumiyyah, avoiding repetition as much as possible, and these differences are:

1- Methodology: In the introduction, Al-Mihi mentioned that he would rely on repetition, and he adhered to it until the middle of the work, then he noted that he would shorten the following syntax, but he continued in detail and repetition in many places after that.

2- clear in all inflection sentences in the two books, and these are examples of that. And he may agree with him in places, including his saying: (And the Baa': the waw is a letter of conjunction, and the Baa' is accusative of whom, and the affixed to the noun is raised and the sign of its nominative is the apparent dhimma at the end of it), and al-Kafrawi said in their syntax: (an adjective for God is inscribed, and the sign of his preposition is the apparent shard at the end of it.) , so Al-Mihi mentions the cause of syntax, and neglects to mention that the sign is visible, because he refers to the estimated sign in its place, while Al-Kafrawi does not mention the cause of syntax often in such a place, but rather mentions that the sign is visible.

This is a slight difference because the result is the same, but the expression of it and the arrangement of its words differed, so the words of Al-Mihi were less than the words of Al-Kafrawi. Although al-Mihi's words were fewer, he adhered to them in detail, as we shall see in (3).

3- Elaboration and brevity: It is widely noted that Al-Meehi elaborates on syntax, and sometimes digresses into the syntax issue, and he adhered to this in almost all of the book. For parsing only, so he needed detail with him, and as for Al-Kafrawi, he knew that he could elaborate in his explanation. Perhaps Al-Mihi was dictating to the students, so he elaborated on syntax each time in order to train the students on syntax.

4- The foundation for the work: Al-Meehi establishes the work he is doing, and he explains the meaning of many of the terms that he will use in parsing, such as "the

nominal sentence, the actual sentence" and "the lesser sentence, and the greater sentence." And the types of sentences that have a place of inflection, and sentences that do not have a place of inflection, and it took almost ten papers to establish until page (v/5), but Al-Kafrawi started with the inflection directly, and there is no doubt that this is what distinguishes the most between the two.

5- Parasitizing sentences: Al-Meehi takes care of parsing sentences because he established them at the beginning of the book. This is in all the books. As for Al-Kafrawi, it is rare for him to express the camel.

6- The inflection of the beginner: Al-Meehi expresses the introductory and says: (a beginner raised by the initiation more correctly), then he notes that there is more than one opinion on the issue, but Al-Kafrawi does not point out that when he says: (a beginner raised by the initiation).

7- The inflection of the waw: Al-Mihi distinguishes between the waw of emotion and the appellate waw, but we find the first wow of appeal in al-Kafrawi late, and therefore we find a difference between them in the inflection of the waw. Like the waw in "and the accusative has five signs." Perhaps this is due to the Arabists' view of the meaning rather than being a pure grammatical rule.

8- The syntax of "he" is a separate pronoun: Al-Kafrawi notes that the most likely syntax is a separate pronoun, while Al-Meehi asserts that it is a separate pronoun without mentioning the phrase "probably", which he mentions with the noun of the subject.

9- Inflection of the predicate: Al-Kafrawy points out that the "most likely" inflection is in the noun of the subject, while Al-Mihi cuts off that it is in the nominative of the subject without mentioning the phrase "probably", which he mentions with the nominative of the subject.

10- The type of addition: Al-Mihi is committed to mentioning the type of addition, and he may mention the dispute about it, and he says: (in the syntax of "sections" in the saying of the text "And it is in four parts": it is added to it from the addition of the most general, especially among the Basrans, and the Kufans permitted it, and they permitted it to be from adding the adjective in the original to its description.).

11- The syntax of the added: Al-Mihi took care to mention the word "additive" throughout the book, while Al-Kafrawi rarely mentioned it.

12- The inflection of the genitive: Al-Mihi sees that the genitive is plural in the genitive or genitive, so he says: (genitive genitive is genitive with the genitive more correctly), then he warns that there is more than one opinion, so the boyfriend sees that it is genitive in the genitive when he says: Interpretation of the faces of reduction , which are nine , reduction by ' an and its sisters, and reduction by addition, " and Sibawayh said: " This is the chapter on preposition : the preposition is in every noun that is genitive with it. And know that the genitive is deduced by three things: something that is neither a noun nor an adverb, something that is an adverb, and a noun that is not an adverb.

13- The definition of the eloquent Fa'a: Al-Kafrawi puts a conditional for the eloquent Fa'a, while Al-Meehi did not set a conditional for it.

14- Morphology: Al-Mihi took care of some morphological issues such as hamzat al-wasl , the origin of the word "things", and the origin of declension and addition, and there are many books that took care of morphology in the books of grammar and syntax, Such as Ibn Khalawiyeh (d. 370 AH), who made a distinguished effort in the morphological aspect in his book "The Syntax of Thirty Surahs of the Holy Qur'an" This is not an act of innovation. It is a digression that is sometimes required to understand what is meant, as is evident in the previous words that Al-Maihi took care of morphologically.

15-   Adverb of idle talk: This is one of the terms used by al-Meehi in his inflection, and the adverb of idle talk, or The idle adverb is related to the mentioned, and it is opposite to the stable adverb. It is related to deleted.

16-   Passive passive verb: Al-Meehi establishes it for the first time in the inflection of "he knows from the sentence" and the noun knows "and he says: (a verb present in the accusative form is detached from the accusative and the accusative. i.e., formulated for what did not name its doer, Or for the passive object, or for the passive, three expressions with one meaning, and the most famous of them is the first of them, so let us confine it to it in what will come.), while Al-Kafrawi expressed it by saying: (A verb present is built for the passive, and it is nominative, and a sign that is raised by a visible ligament at the end, and the participle of the subject...) _

It is clear that the disagreement between the syntax is in places; It is: Al-Mihi explains the reason for the inflection, and also shows that there is another opinion, so he says: "It is more correct." He also explains that this inflection case has more than one noun, or more than one term, but he will choose one of these terms, which is "based on what did not name its subject." Al-Kafrawi chose "passive" without talking about what Al-Maihi spoke about.

17-   Conjunction: Al-Mihi separates the expression of the conjunctions if there are many, and practically chooses one of them. As for Al-Kafrawi, he sympathizes with the first only. For if there are many conjunctions and the conjunction is waw, all of them are attached to the first due to its originality, and from the grammarians who said: to the relative due to its closeness, and none of them went to the conjunction of the average due to the disappearance of the two aforementioned defects.

18-   Reducing and prepositioning: The two Arabs refer to the term "declining" or "declining." Al-Maehi says: (The expression here and above comes in Kufic expressions, And the phrase Al-Basri is prepositional, and it has "Ibn Malik" , and Al-Kafrawi says: (And the reduction phrase coffeine, and traction phrase opticians).

19-   Formation with letters: Al-Mihi is committed to forming with letters in every word that he deems needs this, As for Al-Kafrawi, he uses it in a few places.

20-   The syntax of "ma" is from the words of the text: "And the letter is that which is not suitable…", Al-Maihi said: (a connected noun with the meaning of "which" … or, an incomplete infinitive described with the meaning of "a word") , and Al-Kafrawi says: (an indefinite described).

21-   Formation and inflection of "wah-wa-ha-with him": Al-meehi forms "she" with the sukoon of a distraction and its breaking, and "wahu" with the sukoon of a distraction and its conjunction, and they do not differ in their inflection.

Al-Mihi is formed "with him" by opening and resting the eye. And it is with him (with him: by opening the eye and its stillness, with an adverb of place that is correct, if it is recited By opening the eye, and its monument is opening its end. It is based on sukoon if it is recited In the stillness of the eye, in the place of a monument that is suitable because it is a built-up name that does not appear in it). and it is at Al-Kafrawi: (adverb place positioned on situational).

22-   The inflection of "no": In the saying of the text: "...the evidence of the noun and not the verb", Al-Mihi says: (There is no appendix emphasizing the first no, based on the sukoon, which has no place in the inflection.), Al-Kafrawi says: (No negation).

23-   The syntax of the letter generated by the pronoun's fulfillment: Al-Meehi separates the syntax of the letter generated by the pronoun's fulfillment, so he expresses the letter generated by the pronoun's satisfaction. He says in the inflection of its "divisions": (And the pronoun of the singular, masculine, absent, is connected and added to it is based on the genitive, in the dative of the genitive, more correctly, because it is a

constructive noun that does not appear in it Rap, return to parsing or change. The fixed waw is pronounced without a letter, and is a link without a pause. It is a letter of satisfaction based on sukoon, which has no place in the inflection.).

24-   Syntax of the predicate "la" that negates gender: Al-Mihi warns that there is more than one opinion in the inflection of its predicate, so he says: (There is no predicate of negation of gender that does the work of that, the noun is inscribed in agreement, and the predicate is raised to the most correct, It is based on stillness and has no place for expressions.), he says "more correctly", and as for Al-Kafrawi, he expresses it without mentioning a dispute.

Ibn Aqeel drew attention to this disagreement, and he said: " And the author's saying, "After that news, mention the one who raises it," means that he mentions the news after a noun, not a raised one. So Sibawayh held that it is not predicated with no, rather it is predicated as predicate of the subject, because his doctrine is that no, and its singular noun is in a nominative position with the prefix, and the nominative nominative after them is predicate of that predicate, and it did not work for him in this form except in the noun. Working in the two parts, as I learned about them, with the genitive and the similar to it.

25-   The inflection of "ama" and "fa" in its answer: Al-Meehi elaborates on the inflection of "ama" and the inflection of "fa" in its answer, and cites verses and verses.

26-   The inflection of al-kaf is from "your father-in-law": al-Mihi gives one form for it, and he says: (based on breaking), and as for al-Kafrawi, he gives it two form when he says: (and what comes after it are pronouns based on the opening in a place... except for the pronoun of your father-in-law, for it is built on On the fraction, because ham is a name for the husband's relatives, and a name was said for the wife's relatives, so it is based on the conquest like the rest). This disagreement has its origin in the linguistic dispute.

27-   The syntax of "if": The water separates the syntax in it and says: (A circumstance of what is received from time, merely from the meaning of the condition, based on the stillness of the deleted thousand and in connection with the meeting of the inhabitants, in the place of a park that will be, based on the permissibility of attaching to the incomplete deeds, and not to be a name A building in which no syntax appears.), As for Al-Kafrawi, once he said: (An adverb for what is received from the time, subjunctive to its conditional, with its answer),   And he said again: (An adverb for what is received from the time and it has the meaning of the condition, and there is a difference in its accusative...).

28-   Explanation of the order of the ajrumiyah: Al-Kafrawi explains the order of the ajrumiyah's divisions, and he says, for example: (He started with the fatha because it is the original),   and he says about the kasra: (And he mentioned it after the alif because it is the sister of the fatha in the tahrik).

29-   Abbreviation and Referral: Al-Maihi adhered to detail in most of the book, and was only abbreviated in a few places, and did not refer to a previous syntax except in rare places, and he warned that he would change the syntax method from verbosity to abbreviation in the middle of the book approximately, so he said: (Here is a danger I have to turn away from how to express the beginner due to its length, to how to express the ending due to its brevity, and to combine the knowledge of the two qualities   As for Al-Kafrawi, abbreviation and referral were an apparent feature in his syntax   as he progressed in the book.

30-   Rabia's language: Al-Mihi mentioned in the aspects of the inflection of "Fasl" in the saying of the text: "The separation of the expressions is two parts", the accusative, and he said: (or the object of a verb whose appreciation is omitted. Read and draw it without an alif on the language of Rabia), The origin of the issue, Al-Farahidi said: "And definiteness is by standing, and if you wish, by the suffix, like their saying, I saw Zaid

and I rode a mare on the origin. And Ibn Yaish said: "This is the doctrine of most Arabs , except for what Al- Akhfash narrated from a people that they say: "I saw Zaid " without a thousand. He has to omit the tanween, and the silence of the other - absolutely - as when you say: "This is Zayd." And "I passed by Zayd" and "I saw Zayd." Evidence for this language is the poet's saying: Wouldn't it be better for her sheep and her good speech... I left my heart with her wandering and bleeding, " As for Al-Kafrawi about the accusative: (But the accusative here is far from its violation of the accusative drawing).

31-   Citing verses: Al-Meehi quotes verses a lot in his parsing , while Al-Kafrawi mentions examples other than verses in his explanation.

32-   Conflict : Al-Kafrawi expresses the word "balya": (jar and declension related to the accusative on the first for the Basrans). related to the second, and for the Kufans it is related to the first). The dispute, as Al-Anbari said: " A question: [The saying in the first act of action in the dispute] The Kufans went in the implementation of the two verbs, towards "I honored me and Zaid honored me, and I honored and Zaid honored me" that the implementation of the first verb is more important, and the Basrans went that the implementation of the second verb is more important As for Al - Maihi, he pointed out this matter from the first place.

33-   Commitment to the text of the ajramiyah : Al -Maihi did not mention the text of the text: "Towards a beating , a beating, and a beating," while Al-Kafrawi mentioned it and expressed it.

34-   Estimated signs of inflection: Al-Kafrawi mentions the reason for preventing the signs of inflection from appearing, such as heaviness, impossibility, and occasion, while Al-Mihi suffices to mention the occasion.

35-   inflection of the accusative after "until": Al - Mihi separates the matter between the Kufic and the Basrans. And it is a lowered letter without a lowering appraisal, like your saying "I prolonged it until winter, and I kept it until summer." Abu al-Hasan Ali bin Hamzah al-Kisa'i went on to say that the noun is reduced after it to a pronoun or a prepositional one. The Basrans held that in both places it is a preposition, and the verb after it Positioned with the appreciation of "that" and the noun after it is accusative of it. As for Al-Kafrawi, he believes that it is prescribed to implicitly and obligatory.

36-   The drawing of "then" is "then": Al-Mehy draws it "then", and Al-Kafrawi draws it "then".

37-   "Al" in the meaning of which: This is a term used by Al-Meehi, and he said in the syntax of "the naked noun": (and "al" in both of them is connected in the sense of which, they are its connection, the deputy subject of the first and the subject of the second is its return.), Ibn al-Sarraj made a chapter on this matter called it Remembrance of Alif and Lam.

38-   : a term used by al-Mihi to express "one who is devoid of verbal factors." He said: (verbal: a first characteristic of the factors, and its second seminal adjective). and the explanation of the book, and the commentary on the book, and the explanation of the morphology , and the impromptu, and the results of thought.

Results and conclusion

The previous positions in the first topic can be arranged under these issues, after which the research discusses some grammatical issues mentioned in the research, and the issues are:

1-   Approach to work on the book: Both writers did not specify the exact approach they would follow, but they followed the same method from the beginning of the book to the end, for the most part.

2- Elaboration: Al-Mihi was more detailed in his syntax than Al-Kafrawi, and this may be due to the fact that Al-Kafrawi has more space in the commentary section. Despite this, the comparison was made between the syntax, and all previous positions adhered to this. Because El-Mehy was more detailed, he included many grammatical terms that El-Kafrawy did not use.

3- Briefness and Referral: From the previous issue, it is clear that Al-Mihi was short on brevity and short on referral, and he was only shortened or resolved at the end of the book in a few places.

4- The language of syntax: The language of syntax in the two books was almost identical, except for the introduction and the delay, and the change of some words with others such as "the sign raised by the clasping mark" and "the raised sign of the clasping sign", and other changes that do not spoil the meaning, and perhaps this gives us another opportunity to look at the "language of syntax." Al-Mihi was less wordy though he was more detailed.

5- The difference in syntax: With oxidation, some differences appeared in the syntax, and this is due to the disagreement that originally existed between the grammarians, or to a reading specific to the parser, as in the case of the appellate "waw" and the emotion.

6- Different aspects of syntax: Al-Meehi mentions the different aspects of syntax in many places, and points out to them by saying "it is more correct," or he mentions them by saying: "and it is correct." Or mention the difference of the two schools in the matter.

7- Citing verses and verses: Al-Meehi cited a lot of verses and verses, while Al-Kafrawi contented himself with putting examples that clarify what is meant in the explanation, not in the syntax, and he did not cite verses or verses in his syntax, except in a few places in his explanation.

8- Digression: Al-Meehi went a long way in his syntax of the text of Al-Ajrumiyah, and perhaps he did so when he found the book a good occasion to teach the students, who often dictated the book to them. This is what made him repeat the syntax a lot. Perhaps Al-Mihi's digressions take an independent research, as many important grammatical issues were discussed.

9- Exchange: Al-Meehi cared about the exchange in many places, and delved into it, and cited verses and verses for it, while Al-Kafrawi would not pay attention to the exchange except in one place.

10- Commitment to the text: The two Arabs adhered to the text completely, except in three places where they differed, so Al-Meihi established what Al-Kafrawi did not prove in two places, and Al-Kafrawi proved what Al-Meehi did not prove in one place.

11- Achieving the purpose of the book: The two writers have achieved the purpose they set out in the book, as it is for teaching beginners, and it is a training for parsing.

This is God's grace, and praise be to God, Lord of the worlds, with whose grace good deeds are accomplished.

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