Marfu'a in the book Zubdat al-Anzar fi Solving the Contract of Showing Secrets by Suleiman bin Ahmad, the teacher Bakhshi Bey (d. after 1102 AH), the beginner and his experience as a model

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Marfu'a in the book Zubdat al-Anzar fi Solving the Contract of Showing Secrets by Suleiman bin Ahmad, the teacher Bakhshi Bey (d. after 1102 AH), the beginner and his experience as a model

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ABSTRACT:

with an explanation of the book "Isher Al-Asrar" by Al-Barkawi in grammar, Sheikh "Suleiman bin Ahmed Al-Mudarres", one of the scholars of the twelfth century AH, and he called it "Zibbat Al-Anzar fi Resolving the Contract of Manifesting Al-Asrar", and it is one of the important and valuable explanations that It is indispensable in the grammar lesson, as its author explained it in an easy, scientific manner, and detailed many grammatical issues in it, according to reference to the sayings of scholars, as well as deposited in it many controversial issues and grammatical explanations, in addition to some different linguistic issues, such as morphological, phonetic, etc. and rhetorical It is no secret that Allama Al-Barkowi was a scholar, interpreter, jurist, ascetic, and preacher, and he had a great position among the scholars, as he was the chief grammarian of his time, and he was keen, and included the research of the beginner and the news from the explanation as a model.

KEYWORDS: Al-Mubtada, Al-Khabar, Al-Mafu'at, Ahmad Al-Mudarres, Zubdat Al-Ansar

Introduction

Praise be to God who sent down the great Qur'an, in a clear Arabic language, to His Messenger and made it a mercy to the worlds, and prayers and peace be upon the best of all creation, our master Muhammad and his family and companions and peace until the Day of Judgment.

Then after...

God (Glory be to Him) honored the Arabic language by making it the language of the Noble Qur'an, and there is no doubt that preoccupation with its sciences is one of the best things, and this is the practice of many scholars, as they strived to learn it, teach it and preserve it from error and slip. Therefore, the Arabic language remained preserved, despite the changes and circumstances, and continued to grow and flourish over the years, and this is what distinguishes our Arabic language from other languages.

Among those whom God (Glorified and Exalted be He) blessed them with an explanation of the book "Isher Al-Asrar" by Al-Barkawi in grammar, Sheikh "Suleiman bin Ahmed Al-Mudarres", one of the scholars of the twelfth century AH,

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and he called it "Zebbat Al-Ansar fi Resolving the Contract of Ihther Al-Asrar", and it is one of the important and valuable explanations that It is indispensable in the grammar lesson, as its author explained it in an easy, scientific manner, and detailed many grammatical issues in it, according to reference to the sayings of scholars, as well as deposited in it many controversial issues, and grammatical explanations, in addition to some different linguistic issues, such as morphological, phonetic, and rhetorical and others It is also not without jurisprudence and legal issues.

All of this was a motive behind my choice of the topic, which was titled (The Marfu`at in the Book of Zubdat Al-Ansar in Resolving the Contract of Revealing the Secrets by Suleiman bin Ahmed, the teacher Bakhshi Bey (d. after 1102 AH), the beginner and his experience as a model), and I also benefited from the books of sources and references in verifying the book and documenting the texts , and the sayings of scholars, which are distributed between the ancient, the modern, and the contemporary, and in various classifications, and others, as well as books of interpretation, the sciences of the Qur'an, hadith, readings, literature, rhetoric, and others.

The research plan, being a study and investigation, required dividing it into two parts, one part related to the biography of the author and the author, and the other part concerned with the investigation that includes the types of objects: the absolute object, the object with it, the object in it, the object to it, and the object with it.

Last but not least, I finished the study with a conclusion, and then a list of proven sources and references that I referred to in producing and documenting the book, and it is composed after the Holy Qur'an of printed books, manuscripts, letters, dissertations, periodicals, magazines, and articles.

This is and I ask God (the Mighty and Sublime) to forgive us the slips, and raise us with this work to the highest ranks, and make it pure for His honorable face, and benefit the servants through it, and benefit us through it on the day of calling, so whatever success is from God alone, and if there is a mistake or a slip in it, then I am subject to that I am not infallible, and I do not claim perfection, and it suffices me that I have done my best, and emptied my time and energy in producing it in the best form, the most beautiful suit, and the most beautiful appearance, and He is sufficient for me, and He is the best disposer of affairs, the guardian over that and the one who is capable of it, for He is capable of everything.

{Glory be to You, we have no knowledge except what You have taught us, You are the All-Knowing, the All-Wise, and praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad and all his family and companions}

The first section: the workbook "Al-Barkawi" and his book

The first: Al-Barkawi:

First: His name, lineage, and nickname:

He is Muhammad bin Pir Ali bin Muhammad bin Zain al-Abidin bin Iskandar Zain al-Din (1) al-Rumi (2) al-Hanafi (3) al-Barkawi (4) relative to the town of "Birki" (5), which is the town in which he used to give sermon lessons, and he worked there teacher, and he died and was buried there (6).

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As for his nickname, although al-Barkawi had children, he did not have a well-known nickname, especially since his eldest son, Fadlallah, was one of his students (7) (8).

Second: His birth and upbringing:

Historians differed in the year in which Al-Barkawi was born, and it is correct that he was born in the year (929 AH), and according to this saying, most of those who translated him (9), and it was said: the year (926 AH) (10), while they did not differ in the place of his birth, and they agreed that he was born In (Bali Kesra) (11), and it is also called (Balikesir) (12), and it is located in the northeastern part of Turkey, and in this city he lived and grew up, as he is Turkish in origin and upbringing.

He learned from his father, who was keen to teach him the legal sciences, so he memorized the Qur'an from a young age, then sent it to the capital (Istanbul), which was the capital of the Ottoman Empire, so he joined its schools, and excelled in interpretation, jurisprudence, hadith, as well as in grammar, morphology and Arabic sciences.

Third: His Culture, Attributes, and Doctrine (13):

It is no secret that Allama Al-Barkawi was a scholar, interpreter, jurist, ascetic, and preacher, and he had a great position among the scholars, as he was the sheikh of grammarians in his time, and he was keen to fight injustice and tyranny and establish the truth, fearing no one except God, and he was a Sufi of the Hanafi school of thought from among the people Sunnah and the community, and what proves that he was on the Hanafi school of thought is that he praised them at the end of his book, where he said: (Praise be to God for His blessings and bounties, and prayers be upon the Seal of the Prophets and His Messenger, his family, his wives, his followers, and those who followed them from among the Hanafi imams and the lamp of his nation)(14) .

Al-Barkawi's culture is wide, as he excelled in several sciences, including: hadith, interpretation, belief, the science of statutes and intonation, as well as grammar, morphology and Arabic sciences.

Second: His writing:

There is no doubt that the science of manuscripts is of great importance, as it informs us of the nation's heritage, civilization, culture, and history. Working in it requires extensive training and scientific talent in various sciences and arts, and a comprehensive knowledge of the rules of this art. In order for the work of the investigator to be good and complete, he is supposed to verify the title of the book and its attribution to its author accurately and honestly, as many works were wrongly attributed to other than their owners, either by mistake, ignorance, or falsehood, so this serious matter must be predicted, and it is not enough to have the title on the cover and we accept it. And checking the documentation of the title of the book and

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the name of its author (15). In documenting the title of the book, we relied on the following matters:

1- The commentator stated in his introduction the name of the book, which leaves no room for doubt, and this matter is one of the most accurate matters in verifying the title of the book, as the commentator said: (And I called it the butter of eyesight in resolving the knots of revealing secrets...) (16).

2- The sources and references also stated this designation, which increases the validity of the title, including the index of the manuscripts of the Kubrili Library No. (584): 3/269, and the Collector of Explanations and Footnotes: 1/202, and the Dictionary of History and Islamic Heritage, No. (3275): 2/ 1217.

3- There are some phrases on the cover of the original copy that referred to the title of the book. On the cover was written the phrase (Zabadat al-Antar fi Sharh al-Dihrih), and also written on the face of the first panel of copy (B) from the top was the phrase title in its text, and this phrase is (Zabadat al-Ansar fi Undoing the knots of revealing secrets).

These evidences prove the validity of the title, which we proved with the help of my supervisors and members of the esteemed committee.

Section Two: The Investigation

[debutante]

The third category of nominatives: the subject is the object of the beginning, but the subject is called the subject; To sign it at the beginning, i.e.: in advance of the news by the majority. And it, i.e.: the beginner in conventions (17), is of two types (18): and to abstain from defining before dividing, as in the excluded, he first divided it into (19) two types: and he wanted to define [both sections] (20), so he said:

The first: the noun or the interpreted (21) by it, i.e.: by the noun ascribed to it, with which the news came out, and the second of the two sections of the subject, as they are predicated, abstract from the verbal factors.

Abstraction: more general than not entering [69/ Z] [beginning] (22), and skinning after entering, and what is meant by the factors is their gender.

And gender: It includes few and many, so nothing is mentioned as indicated in the study of the moral factor, and that is when it was decided in its place that the plural localized by (lam) nullifies the meaning of the association, so it became the gender, so each individual (individual) deals with factors (23), so he returns to What al-Baydawi said: which is abstract from [the factor] (24) verbal (25), he came out with it unless it is stripped from a verbal factor as the name of the chapter (if) and (was), and it is not hidden from you that what is meant by factors is [factors] (26) Influential, it does not go beyond the limit, such as: (according to you a dirham), towards: Zaid is standing,

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and it is true that you are knowledgeable, the first is an example of the name, and the second is for the interpreter (27) with it And he must, that is: for the first type of the beginner from the news; To benefit and get silence on it.

And the second, i.e.: the second type of the subject: the adjective, and what is meant by it: what includes the subject noun, the object, the simulated adjective, and the ascribed noun [and the metaphor] (28), which is indicative of a vague subject, which is the adjective adjective after the interrogative or negative word, such as hamza, is, and what , at first. And what, nor, and if, and other than, and not, in the second case, when it is a nominative of an apparent form, i.e.: not receptive, so it includes the separate pronoun, such as: □ b b b b b b b s a (29), mentioned by the virtuous al-Jami (30), towards: Qa'im al-Zaydan? In [attributed] (31), and Asad al-Zaydan?, in the borrowed, and there is no news [for this] (32) the beginner, i.e.: for the second type of it; Because it is in the sense of the verb, so what does it mean: Qa'im al-Zaidan? Does al-Zaidan stand?

Know (34) that there are two possibilities:

One of them (35): Is the adjective identical to the apparent individual, towards: the standing of Zayd?, or its duality towards: the standing of Zaidan? Or collectively, towards: Qa'im al-Zaydun. In the first: the two things are permissible, i.e.: the adjective being a subject of a predicate, and what comes after it is a predicate who predominates (36) blocking the predicate, and that what comes after them is a predicate lately, and the adjective predicate takes precedence over it. In the latter two, the adjective must be predicate, and the apparent noun must be predicate.

And the second: the lack of congruence, which is what the compiler mentioned when he said: Al-Zaidan's standing. And I knew that the adjective is a subject and the apparent noun is its doer, the predicate.

It is not permissible to multiply the beginner [and the news is one] (37) with the absence of multiple news, i.e.: it is not permissible to multiply it in their conversations and the words of the authors extrapolation, it was said: (for the abstention of [purpose] (38) one in one case in two places) (39).

The principle in the subject is to give it precedence over the news verbally. Because the subject is subject, and the predicate is one of its states, and the subject is prior to the case in it.

This is not all of me, [because] (40) it is correct to say: This is Zayd, and it may be interpreted (41) that this is called (Zayd).

And his condition, that is: the condition of the beginner in being a beginner: that he be knowledge; To judge him by the news, and benefit and prohibit the mind (43). The application of the condition that it is a subject is better and better known than the application of the principle to it, and it is understood from the words of "Ibn Al-Hajib" (44), where he said: (And the subject may be something indefinite) (45),

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(although the principle [70 / z] in it is that be knowledge) (46). It was stated by the virtuous "Abd al-Rahman al-Jami", or a noun specific to one of the aspects of specialization that was referred to by "Ibn al-Hajib" in al-Kafiyyah (47), because if the noun is specialized, the partners are reduced, so it is closer to knowledge, such as the Almighty's saying: 48 (أُثر ثم ثن), so the servant is inclusive of the believers and the unbelievers, and by describing him as (the believer), the partners are few, as the servant is singled out for the believing servant, so he is close to knowledge and made a beginner. They differed about the validity of the news about the indefinite, so the public went to the specification in some way, and the investigators to obtain the benefit, and they said: The planet has passed the hour according to what the investigators said; To get the benefit (49).

It is permissible to delete it, that is: delete the beginner; When a presumption indicative of deletion appears, towards: (Zayd) in the answer: Who is Al-Qaim?, i.e.: Al-Qaim Zayd (50), so the subject was omitted, which is Al-Qa'im; To do a presumption which is the question. The beginner may have to be deleted; If the epithet is cut off by the noun from the noun, towards: Praise be to God, the people of praise, by noun, not by preposition, i.e.: He is the people of praise, and it is also obligatory in: Yes, the man is Zayd, if the estimate is Zayd.

[newbie news]

And the fourth section of the raised: the news of the beginner, which was referred to by saying: He must have news, which is the first section. Which is, i.e.: the news abstract from the verbal factors. The meaning of abstraction, and what is meant by the factors, has passed the foregoing (51) in the discussion of the beginner, and guarded against it (52) for the news of the chapter (that) and (was) and others, which is attributed to it, i. By it from the first of the two sections of the subject, for it is the predicate to it, not the predicate to it, and it is permissible to make (baa) in the meaning of (to) and the pronoun then returns [71 / and] to the subject and to make it a matter of deleting the link, i. The second section of the principle; It is based on its subject, not on the initiator. Other than the verb and its meaning, it came out like (hit) in your saying: Zaid hits. And the second part of the subject, when you know that (the Zaidan stands?) meaning: (does the Zaidan stand up?), towards: (standing) in Zayd standing, and (sitting) in: Amr is sitting, and (going) in: firstborn going.

And it is permissible to multiply it, i. Either verbally and with meaning, or only verbally; For the permissibility of meeting [the purposes] (54) in one place, such as: Zayd standing sitting, and Zayd knowing and sane, and this is sweet and sour, that is: bitter.

And the news may be a sentence, i.e.: in the face of subordination and the lack of what benefits (55) the word (may), so its being singular was originally a lot. The occurrence of the news is a nominal and verbal sentence, and the adverbial sentence is included in the actual.

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And if the predicate is a sentence, and the sentence is independent and does not necessitate being linked to anything in the first place, then there must be a return [with it] (57) that is linked to the subject, and that object is four: a pronoun, a lam, putting the appearance in the place of the pronoun, [and the fact that] (58) the predicate is an explanation of the subject; If that sentence is not a predicate of the subject pronoun, such as: ُ☐ 59) ☐ ☐), then the sentence here is like the singular; Because it is a matter, it does not need the link, such as: Zayd his father is standing, an example of a nominal sentence, or his father has risen, an example of a verbal sentence.

It may be omitted, ie: omission of the return; If that return is a verbal pronoun (60); For a presumption indicative of deletion, such as: righteousness, a kurr is sixty [71/ za], i.e.: from it with a presumption of sale, and as for other than the pronoun, it is not permissible to omit; As the appearance is placed in the subject of the pronoun; For a joke that is missed with deletion, as well as the blame for the covenant, and the fact that the news is an explanation of the subject does not accept deletion, since the news at that time appointed (61) the beginner, mentioned by the virtuous Essam (62).

Its origin, that is: [the origin] (63) in the news is that it is nothing; Let him benefit [then] (64) informing about something, and judging him by what he does not know until he benefits.

And the news may be known if the benefit is achieved by the percentage being unknown to the addressee, such as our saying: God is our God, and Muhammad is our Prophet - peace be upon him -.

And it is permissible to omit it at [the standing] (65) quran, towards: (Zabd) for those who said: Zaid is standing or Amr?, i.e.: Zaid is standing. So he deleted (standing) a permissible deletion based on the presumption of the question.

The deletion may be obligatory when it is committed in its place other than the news, and that is in four chapters: "Ibn Al-Hajib" mentioned it in Al-Kafiya (66).

And when he wanted to clarify an adverb among the conditions of the predicate, he said: And if the subject is after (ama), i.e.: if it occurs after the conditional word (either), then (fa) must be included in his predicate; Indicating the meaning of the condition, and preserving the truth of what was, which is that (either) when it included the meaning of the condition (67) it must be included in the verb, and when it was not included in it; In order for it to be included in the noun, it is necessary to include (faa) in its answer, such as: As for Zayd, it is a starting point, except for the necessity of poetry, i.e.: entering it is not obligatory, as he said:

[So either] (68) Fighting is not fighting with you (69) ....

(No) to negate the genus (fighting) based on the conquest whose name is (you have) its predicate, and the sentence is predicate of the predicate, and the return is the inclusive generality of the predicate understood from the negation, or to imply the saying, i. In the implicit form, such as necessity, as in His saying (70) the Most High:

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72] بِيْمَا َ and] 71) پی پی کم), i.e., it is said to them: Have you disbelieved? 73) The Most High: He is the Name (74).

And if it is, that is: the subject is a noun connected to a verb or an adverb or described by it, that is: the one connected to the adverb and the verb, or an indefinite description of either of them, that is: the verb and the adverb, or added [to it](75), that is: to the indefinite mentioned and other relative and described or The word (all) is an affiliation with his saying a noun added to an indefinite being described in the singular - the singular (76) here as opposed to the sentence -, or not originally described. As a rule, it is permissible to enter (faa) [and it is permissible] (77) to leave it; Because there is no condition or penalty here.

Likewise, i.e., like the places mentioned in the permissibility of entering (fa) in the news, it is permissible to include it in the news (78) if it is included in it, that is: on the aforementioned beginner (79) the word (that), (that), and (but), from The letters that are similar to the verb, unlike the rest of the abbreviations of the beginner, that is: the rest of it (80), whether it is a letter or a verb. The face of its permissibility to enter into the three abrogates, but in the broken aggravation; Because it does not extend the speech from [the predicate to] (81) the constructive, so it has no effect on its entry, so its noun became like a condition, and its predicate is like a penalty, and (that) the open, and (but) the two masheds were appended to it, and "Sibawayh" (that) the broken one was appended to (I wish), and (perhaps) in the prohibition of entering (fa) on the predicate (82), and some of them attached (that) the open, and (but) to them (83) in the aforementioned prohibition (84), although the great Qur'an does not help their saying (85); Therefore, the compiler did not pay attention to them, such as: who comes to me or in the house [72/ ᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀᴀ [72/ ᴀᴇᴀᴇᴀᴇᴇᴇᴇᴇᴀꜱ], an example of his saying: If it is a noun connected to a verb or an adverb, and as the Almighty says: P , or described as entering it (that) and towards: a man who comes to me or in the house has a dirham, an example of his saying: or a person described as one of them, or a boy(87) A man who comes to me or in the house has a dirham, representing his saying: or added to it, and every man of knowledge has a dirham, representing his saying or the word (every) added to an indefinite word described singularly, and every man has a dirham, representation of his saying: or not originally described, give an example for each From the representative, in order, as a subsidy for the beginner (88) - may God have mercy on him -.

And in others, that is: other than the many places here, it is not permissible to enter (fa) on the news; For the absence of the meaning of the condition and the obligatory or permissible penalty (89) for entering (fa).

Conclusion and most important results

Praise be to God, Lord of the worlds, and may God's blessings be upon our master Muhammad, the Seal of the Prophets, and upon his family and companions altogether,

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and after completion and conclusion, I thank God who has favored me and helped me complete this research, then in the end he showed me standing on a set of important points that I prepared from the results, which are As follows:

1- The book "Zibdat Al-Anzar fi Solving the Contract of Showing the Secrets" is one of the commentaries on Showing the Secrets in grammar, and the commentator followed the method of Al-Barkawi in dividing the book and presenting the scientific material according to the method of the theologians.

2- The book added a new legacy to serve our Arab nation, especially in the science of grammar, as it dealt with the beginner and its experience, and there is no doubt that this matter is considered one of the important and basic constants of grammar.

3- The commentator excelled in mentioning grammatical contentious issues, as he frequently mentioned the grammatical dispute between grammarians in general, and between Basrans and Kufans in particular.

4- He gave scientific reasons for many different grammatical and linguistic issues, sometimes he mentioned the reasoning only without elaborating or mentioning the evidence, and sometimes he detailed the saying and mentioned the evidence.

5- The commentator paid attention to mentioning the linguistic and terminological definition of some grammatical and linguistic terms.

6- The research showed that the commentator was not fanatical to a particular school of thought, as he quoted from the Basrans, the Kufis, and others, but he tended to the Basran school.

7- The book revealed that the commentator possesses a variety of knowledge, especially in the science of grammar, through the arguments and evidence he mentioned, and his discussion of grammatical and linguistic issues in a brilliant manner and style.

8- The poetic witness of the commentator was not restricted to the period of protest, as he invoked born poets.

9- We rarely find the commentator expressing his opinion, or giving preference to one saying over another, or rejecting one of the sayings or weakening it.

10- The study showed that the commentator benefited from the explanations of the manifestation that preceded him in explaining and producing the book, especially the two explanations of Al-Azhar by Ibn Al-Qassab, and the results of ideas by Sheikh Mustafa Hamzah Al-Atah Lee, as well as from other books, but he did not authorize mentioning the names of those commentaries or the names of their owners except in One place was declared in the name of the owner of the results of ideas.

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17) The ladder of access to the layers of stallions: Mustafa bin Abdullah of Constantinople, known as "Kateb Chalabi" and as "Haji Khalifa" (d. 1067 AH), investigation: Mahmoud Abdel Qader Al-Arnaout, supervision and presentation: Ekmel El-Din Ihsan Oghli, proofreading: Saleh Saadawi Saleh, Preparing the indexes: Salahuddin Uyghur, Publisher: IRCICA Library, Istanbul - Turkey, 1431 AH - 2010 AD.

18) The ladder of access to the layers of stallions: Mustafa bin Abdullah of Constantinople, known as "Kateb Chalabi" and as "Haji Khalifa" (d. 1067 AH), investigation: Mahmoud Abdel-Qader Al-Arnaout, supervision and presentation: Ekmel El-Din Ihsanoglu, proofreading: Saleh Saadawi Saleh, Indexes preparation: Salahuddin Uyghur, Publisher: IRCICA Library, Istanbul - Turkey, 1431 AH - 2010 AD.

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21) Al-Ashmouni's Explanation of Alfiya Ibn Malik: Ali Bin Muhammad Bin Issa, Abu Al-Hassan, Nur al-Din Al-Ashmouni Al-Shafi'i (d.

22) Explanation of the statement on the explanation: Khaled bin Abdullah bin Abi Bakr bin Muhammad Al-Jarjawi Al-Azhari, Zain Al-Din Al-Masry, and he was known as Al-Waqqad (d.

23) Al-Radi's Explanation of Al-Kafiyyah by Ibn Al-Hajib: Radi Al-Din Muhammad Bin Al-Hassan Al-Astrabadhi (d. 686 AH), investigation, correction and commentary: A. Dr.. Yusuf Hassan Omar, Publisher: Qar Yunis University - Libya, (Dr. I), 1395 - 1975 AD.

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25) Explanation of the Healing Sufficient: Muhammad bin Abdullah, Ibn Malik Al-Ta'i Al-Jiani, Abu Abdullah, Jamal Al-Din (d. 672 AH), investigation: Abdul Moneim Ahmed Haridi, Publisher: Umm Al-Qura University, Center for Scientific Research and Revival of Islamic Heritage, College of Sharia and Islamic Studies, Makkah Al-Mukarramah , i 1, (dt).

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29) Al-Shaqaeq Al-Nu'maniyah in the Scholars of the Ottoman Empire: Ahmed bin Mustafa bin Khalil, Abu Al-Khair, Essam Al-Din Tashkubri Zadeh (d. 968 AH), Publisher: Dar Al-Kitab Al-Arabi - Beirut, (Dr. I), (Dr. T).

30) Al-Aqd al-Nazum fi Zikr al-Rum "The Tail of the Nu'mani Brothers in the Scholars of the Ottoman Empire": Mawla Ali bin Bali al-Aydini (d. before 992 AH), investigation: investigation by Sayyid Muhammad Tabataba'i Behbehani Mansour, publisher: Furoush Center - Isfahan, (Dr. I) , 1389 A.H.-1969 A.D.

31) Al-Fusul Al-Mufida fi Al-Waw Al-Mazidah: Salahuddin Abu Saeed Khalil bin Kikildi bin Abdullah Al-Dimashqi Al-Ala'i (d. 761 AH), investigation: Hassan Musa Al-Shaer, Publisher: Dar Al-Bashir - Amman, 1st edition, 1410 AH 1990 AD.

32) Luminous Benefits Explanation of Kafia Ibn Al-Hajib "Sharh Al-Jami": Nur al-Din Abd al-Rahman al-Jami (d. 898 AH), investigation, d. Osama Taha Al-Rifai.

33) Turkish Flags Dictionary: Shams al-Din Sami Farashari, (d. 1322 AH), publisher: Mahran Press, 1306 AH (Dr. I), (Dr. T).

34) Sufficient in the science of grammar: Ibn al-Hajib Jamal al-Din bin Othman bin Omar bin Abi Bakr al-Masri al-Asnawi al-Maliki (d. 646 AH), investigator: Dr.

35) The book: Amr bin Othman bin Qanbar Al-Harithi, with loyalty, Abu Bishr, nicknamed Sibawayh (d. 180 AH), investigator: Abd al-Salam Muhammad Harun, publisher: Al-Khanji Library, Cairo, 3rd edition, 1408 AH - 1988 AD.

36) Al-Kanash in the art of grammar and morphology: Abu al-Fida Imad al-Din Ismail bin Ali bin Mahmoud bin Muhammad bin Omar bin Shahanshah bin Ayyub, al-Malik al-Mu'ayyad, the owner of Hama (d. 732 AH), and investigation: Dr. Beirut - Lebanon, (Dr. I), 1421 AH - 2000 AD.

37) The core in the ills of construction and syntax: Abu Al-Baqa Abdullah bin Al-Hussein bin Abdullah Al-Akbari Al-Baghdadi Mohib Al-Din (d. 616 AH), investigation: Dr. Abdul Ilah Al-Nabhan, Publisher: Dar Al-Fikr - Damascus, 1st edition, 1416 AH 1995 AD.

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40) The Renovators in Islam from the First Century to the Fourteenth Century 100 AH - 1370 AH: Abdel Mutaal Al-Saidi, (died 1386 AH) Publisher: Library of Arts, Cairo - Egypt, (Dr. I), 1416 AH - 1996 AD.

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42) Marqat al-Mafatih, Explanation of the Mishkat al-Masabih: Ali bin (Sultan) Muhammad, Abu al-Hasan Nur al-Din Mulla al-Harawi al-Qari (d. 1014 AH), Publisher: Dar al-Fikr, Beirut - Lebanon, 1st edition, 1422 AH - 2002 AD.

43) Musnad Ibn Abi Shaybah, author: Abu Bakr bin Abi Shaybah, Abdullah bin Muhammad bin Ibrahim bin Othman bin Khawasti Al-Absi (d. 235 AH), investigator: Adel bin Youssef Al-Azzazi and Ahmed bin Farid Al-Mazidi. Publisher: Dar Al-Watan - Riyadh Edition: First, 1997 AD.

44) The Musnad of Imam Ahmad bin Hanbal: Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Shaibani (d. 241 AH), investigator: Shuaib Al-Arnaout - Adel Murshed, and others, supervision: Dr. Abdullah bin Abdul Mohsen Al-Turki, publisher: Al-Risala Foundation, 1 edition, 1421 AH - 2001 AD.

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47) The meanings of the Qur'an: Abu Zakaria Yahya bin Ziyad bin Abdullah bin Manzoor Al-Dailami Al-Farra (d.: 207 AH), investigation: Ahmed Youssef Al-Najati, Muhammad Ali Al-Najjar, and Abdel-Fattah Ismail Al-Shalabi, Publisher: Dar Al-Masria for Authoring and Translation - Egypt, 1st Edition, (D.T).

48) The Dictionary of Countries: Shihab al-Din Abu Abdullah Yaqut bin Abdullah al-Roumi al-Hamwi al-Baghdadi (d. 626 AH), publisher: Dar Sader, Beirut, second edition, 1995 AD.

49) Dictionary of History, Islamic Heritage in the World, Manuscripts and Publications: Ali Al-Reza Qara Ballut, (born 1359 A.H. -1940 A.D.) and Ahmad Turan Qara Baluk, Publisher: Dar Al-Aqaba - Kayseri - Turkey, (Dr. I), (Dt).

50) The Dictionary of Linguistic Correctness: Dr. Ahmed Mukhtar Omar, with the help of a work team, Publisher: The World of Books, Cairo, 1st edition, 1429 AH - 2008 AD.

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51) A Dictionary of Contemporary Arabic: Dr. Ahmed Mukhtar Abdul Hamid Omar (d. 1424 AH), with the assistance of a working group, Publisher: Alam al-Kutub, 1st edition, 1429 AH - 2008 AD.

52) A dictionary of Arabized and Arabized publications: Yusuf bin Elias bin Musa Sarkis. (D. 1351 AH), Publisher: Sarkis Library, Cairo-Egypt, (Dr. I), 1346 AH-1938 AD.

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56) Mughni al-Labib, on the books of Arabs: Abdullah bin Youssef bin Ahmed bin Abdullah bin Youssef, Abu Muhammad, Jamal al-Din, Ibn Hisham (d. 761 AH), investigation: Dr. Mazen Al-Mubarak / Muhammad Ali Hamdallah, Publisher: Dar Al-Fikr - Damascus, 6th edition, 1405 AH - 1985 AD.

57) Al-Mufassal in the craft of syntax: Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (d. 538 AH), investigation: Dr. Ali Bu Melhem, Publisher: Al-Hilal Library - Beirut, 1st edition, 1413 AH - 1993 AD.

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60) Al-Muqaddimah Al-Jazuliyah in Grammar: Issa bin Abdul Aziz bin Yallabakht Al-Jazuli Al-Barbari Al-Marrakshi, Abu Musa (d. 607 AH), investigation: Dr. Shaaban Abd al-Wahhab Muhammad, reviewed by: Dr. Hamid Ahmed Neel - Dr. Fathi Muhammad Ahmed Jumaa, Publisher: Umm Al-Qura Press, (D.T), (D.T).

61) Methods of Investigating Heritage Between Ancients and Modernists: Ramadan Abdel-Tawab: Publisher: Al-Khanji Library, Cairo - Egypt, 1st Edition, 1406AH-1985AD.

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63) The results of ideas in the explanation of manifestation: Sheikh Mustafa Hamza bin Ibrahim, famous for (Atah Li), (died after 1085), investigation: Ibrahim Omar Suleiman Zubaydah, publisher: Dar Al-Kutub Al-Ilmiya, Beirut - Lebanon, 1st edition, 1424 AH-2003 AD.

64) Clear Syntax in Arabic Grammar: Ali Al-Jarim and Mustafa Amin, Publisher: The Egyptian Saudi House for Printing, Publishing and Distribution, (D.T), (D.T).

65) Al-Nahw Al-Wafi: Abbas Hasan (died in 1398 AH), Publisher: Dar Al-Maarif, 15th edition, (D.T).

66) Al-Qari's guidance to the improvement of the words of Al-Bari, Abd Al-Fattah bin Al-Sayed Ajami bin Al-Sayed Al-Ass Al-Misri Al-Masry Al-Shafi'i (deceased: 1409 AH), Taibah Library, Al-Madinah Al-Munawwarah Edition: second.

67) Hema Al-Hawame' in explaining the collection of mosques: Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), investigator: Abd al-Hamid Hindawi, publisher: Al-Tawfiqiyyah Library - Egypt, (D.T), (D.T).

Margins:

1)) See: The Dictionary of Arabic and Arabized Publications: 1/610, and it was said: Muhyi al-Din, See: Al-Alam, by al-Zarkali: 6/61, and it was said: Taqi al-Din. See: Authors' Dictionary: 9/123.

2)) In relation to the country of the Romans, which is Anatolia «Turkey» and this name was also given to the Byzantine Empire in the Persian and Turkish languages, see: Lexicon of countries: 397-399.

3)) In relation to the Hanafi school of thought that prevailed at that time, see: Lexicon of authors: 9/123.

4)) See: Al-A'lam: 2/49, and Al-Qari's guidance to the intonation of Al-Bari's words: 2/713, and it was said: "Al-Berkeley", see: The Dictionary of Arabic and Arabized Publications: 1/610, and it was said: "Al-Barakli", see: Al-A'lam: 6 /61.

5)) It is a town in the state of "Aydın" affiliated to "Izmir", seen: Al-Shaqaeq Al-Nu'maniyah in the Scholars of the Ottoman Empire: 407, and the Dictionary of Turkish Flags, Article (BRK): 2/1285.

6)) See: Al-Alam: 6/61.

7)) See: Khulasat al-Athar fi A'aayan al-Atheen Eleventh Century: 3/286, and Lexicon of the Interpreters from the Beginning of Islam to the Present Age: 2/790.

8)) See his translation in: The ladder of access to the layers of stallions, by Haji Khalifa: 3/203, 325- and the dictionary of Arabic and Arabized publications: 1/610,

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and the flags, by Al-Zarkali: 6/61, and the gift of the knowledgeable: 2/252, and the authors' dictionary: 9 123/123, and Al-Qari's guidance to improve the words of Al-Bari: 2/713.

9)) See: Al-Alam: 6/61, and the dictionary of the authors: 9/123, and the dictionary of the commentators: 2/506.

10)) The Gift of the Knowers: 2/252.

11)) See: Al-Aqd al-Nazum fi Zikr al-Rum: 115, Lexicon of Arabic and Arabized Publications: 1/610, Al-A'lam: 6/61, Lexicon of the Interpreters: 2/506, and Lexicon of History and Islamic Heritage, No. (7999): 4/2982, And Bali Kesrau, is one of the states of Bursa, west of south Izmir, and northeast of Marmara, see: Turkish Flags Dictionary, article (BAL): 2/1219, .

12)) See: Gift of the Knowers: 2/252, and the dictionary of authors: 9/123.

13)) See: Al-Aqd al-Nazum fi Zikr al-Rum: 114-115, and the innovators in Islam from the first to the fourteenth centuries: 286-287.

14)) See: verified text: 439.

15)) Methods of Investigating Heritage between the Ancients and the Moderns, by Mardhan Abdel-Tawab: 5, and the principles of writing scientific research and verifying manuscripts, by Youssef Al-Maraachli: 260.

16)) Copy (a): (1/v), and (b): (1/v).

17)) in (b): (grammatical terminology).

18)) See: Al-Mufassal fi Sanat al-Arabi: 43, Explanation of Al-Mufassal by Ibn Ya'ish: 1/224, Al-Kafiyyah in the science of grammar: 15, Explanation of Al-Ridha on Al-Kafiyyah: 1/222, Explanation of Facilitation: 1/267, and Explanation of Objectives and Paths: 1 / 470, Shadhuor al-Dhahab: 12, and Hama al-Hawame': 1/361.

19)) It is better to say: (on), instead of (to); Because the verb (divided) transgresses with (on).

20)) In (a) and (b): (both parts), and the correctness is what we proved between the two square brackets.

21)) in (a) and (b): (Al-Mu'al).

22)) What is between square brackets in (b) and (a): (change).

23)) in (b): (the worker).

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24)) In versions (a) and (b): (factors), and the correctness is what we proved, as mentioned by Al-Baydawi, see: Explanation of his book Lub Al-Bab fi Ilm Al-Abbas: 148. .

25)) Consider al-Baydawi's statement in the explanation of his book Lub al-Alab fi 'ilm al-Awsab: 148.

26)) What is between square brackets in (b), which is omitted from (a).

27)) in (a) and (b): (Al-Mu'al).

28)) What is between square brackets in (b) and (a): (and borrowed).

29)) Surat Maryam: From verse: 46.

30)) See: Al-Jami's explanation of Al-Kafiyyah: 1/267.

31)) What is between square brackets in (b) and (a): (attributed), without "the".

32)) Between square brackets in (b), and showing secrets: 100, and in (a): (for this).

33)) What is between square brackets in (b), which is omitted from (a).

34)) His saying: (i.e. the news is covered, know) is omitted from (b).

35)) in (b): (one of them).

36)) in (b): (plain).

37)) What is between square brackets in showing secrets: 100, which is omitted from (a) and (b).

38)) In (a) and (b): (exposition), and the correctness is what we proved, as in flowers, the explanation of revealing secrets: 223.

39)) Ibn Al-Qasab said it in Al-Azhar, Explanation of Showing Secrets: 223.

40)) What is between square brackets in (b) and (a): (or).

41)) in (a) and (b): (Yawl).

42)) Hashiyat Isam al-Din on the explanation of Mulla Jami: 87.

43)) His saying: (And it is forbidden in the mind) is a failure from (b).

44)) The commentator preferred the statement of the compiler Al-Barkawi over the words of Ibn Al-Hajib in mentioning one of the conditions of the beginner.

45)) Amali Ibn al-Hajib: 2/573, and al-Kafiyya fi grammar: 1/15.

46)) Sharh al-Jami: 1/270.

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47)) Look: Al-Kafiah in the science of grammar: 1/ 15-17.

48)) Surah Al-Baqarah: From verse: 221.

49)) The dispute is examined in: Explanation of Al-Radhi on Al-Kafiyyah: 1/ 231, and Al-Kuliyat: 807, and Ibn Aqil limited the initiation arguments to twenty-four arguments, and some of the later ones added to that, as he said: (Some of the later ones finished that to a few Thirty places, and what I did not mention from them, I omitted it, because it referred to what I mentioned or because it is not correct).

(50) The word (Zayd) is omitted from (B).

51)) His saying: (what preceded) is omitted from (b).

52)) His saying: (with it) falls from (b).

53)) What is between square brackets in (b), which is omitted from (a).

54)) In (a) and (b): (symptoms), and the correctness is what we proved between the square brackets, as stated in the results of ideas: 169.

55)) in (b): (restrict it).

56)) Sufficient in the science of grammar: 16.

57)) What is between square brackets in (b), which is omitted from (a).

58)) What is between square brackets in (b) and (a): (kun).

59)) Surat Al-Ikhlas: Verse: 1.

60)) His saying: (If that return is a verbal pronoun) dropped from (b).

61)) in (b): (not).

62)) See: Hashiyat Isam al-Din on Mulla Jami's commentary: 89-90.

63)) What is between square brackets in (b) and (a): (origin), and what is correct is what we have proven.

64)) In (a) and (b): (if), and what is correct is what we have established between the square brackets - and God knows best -

65)) What is between square brackets in revealing secrets: 101, which is omitted from (a) and (b).

66)) Ibn al-Hajib said: (And obligatory in what is adhered to in its place other than it, such as: "If it weren't for Zayd, it would have been like this," and "I hit Zayd standing," and "Every man you have lost," and "For your life, I will do such and such." Sufficient in the science of grammar: 17.

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67)) The word (condition) is omitted from (b).

68)) In versions (a) and (b): (either), and in revealing secrets (either): 101.

69)) This is the foreword of a verse from "Al-Tawil" by Al-Harith bin Khalid Al-Makhzoumi, satirizing Banu Asad, looking at: Al-Harith bin Khaled Al-Makhzoumi's poetry: 38, and it is from the evidence of Al-Muqtadab: 2/71, and the secret of syntax: 1/276, and the pulp in the ills of construction And the syntax: 1/185, and the explanation of the facilitation 1/328, and the resorption of the multiplication: 3/1140, and its completion:

As for fighting, you don't have to fight, but march in processions.

The forte of the witness: His saying: (There is no fighting with you), where this sentence occurred as a predicate for the predicate after the conditional "ama", and the predicate was devoid of the linking "fa"; of poetic necessity. And the link in general terms, see: Amali Ibn al-Shajari: 3/132, and al-Radi's commentary on al-Kafiyyah: 1/267, and Tamheed al-Qawaid: 2/979, and Mughni al-Labib: 80, and al-Ashmouni's commentary on Alfiya Ibn Malik: 1/216.

70)) and the same in both versions (a). And (b), and in revealing secrets: towards his saying: 102.

71)) Surat Al-Imran: from verse: 106.

(72) What is between square brackets in (b) and (a): (the pronoun).

(73) in (b): (his saying).

74)) Surah Al-Imran: from verse: 106.

75)) What is between square brackets in (b), and showing secrets: 102, and in (a): (to him), and the correctness is what we proved.

76)) The word (singular) is omitted from (b).

(77) In (a) and (b): (it is permissible), and what is correct is what we have established between brackets.

(78) His saying: (It may be included in the news) is omitted from (b), and revealing secrets: 102.

79)) in (b): (mentioned)

80)) Abrogating initiation: It is: Inna and her sisters, Kan and her sisters, and Ilmt and her sisters.

81)) What is between square brackets in (b) and (a): (Al-Khabar Al-Inshaya).

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Marfu'a in the book Zubdat al-Anzar fi Solving the Contract of Showing Secrets by Suleiman bin Ahmad, the teacher Bakhshi Bey (d. after 1102 AH), the beginner and his experience as a model

Section A-Research Paper

82)) What the commentator attributed to Sibawayh is considered, and this attribution was mentioned by later scholars, see: Amali Ibn Al-Hajib: 2/479, and appendix and supplement: 4/110, while Sibawayh did not state that in the book, especially since this issue has evidence From the Holy Qur'an, and Sibawayh stipulated it, and he did not neglect it, so how can such a statement be attributed to him!? So Sibawayh went to the permissibility of entering the "fa" in its news with these things, because even if it is active, it does not change the meaning of the beginning and the news." Explanation of the detailed, by Ibn Ya'ish: 1/253, and Al-Sirafi attributed to Al-Akhfash that he weakens the entry of "fa" in the news " "Inna", see: Explanation of Sibawayh's book, by Al-Sirafi: 3/310, and attributed to him Ibn Ya'ish Al-Man'a, see: Explanation of Al-Mufassal, by Ibn Ya'ish: 1/253, and Explanation of Al-Kafiya Al-Shifa', by Ibn Malik: 1/378.

83)) in (b): (for them).

84)) See the explanation of Al-Radi on Al-Kafiyyah: 1/271, and the entry of "Al-Fa'" on the news of Al-Mubtada has a dispute, see: Appendix and Takmeel: 95-102

85)) It has been confirmed by the Holy Qur'an, including the Almighty's saying: ُ □ الله الله الله Surat Al-Anfal: Who Verse: 41.

86)) Surah Al-Jumu'ah: From verse: 8.

87)) in (B), and revealing secrets: (and Ghulam): 102.

88)) in (b): (for the beginner).

89)) in (b): (and the permissible).

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