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Studying And Investigation The Manuscript Of « Nuzha Al-Taraf Fi Tafawut Maenaa Al-Aism Wa Al-Fiel Wa Al-Haraf » Written By Sheikh Muhammad Ali Bin Allan Al-Siddiqi, Dead (1075 A.H.).

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Abstract

Praise Be To God, Lord Of The Worlds, And Prayers And Peace Be Upon The Most Honorable Prophets And Messengers, Beloved Of The God Of The World's Abi Al-Qasim Muhammad Al-Mustafa, May God Bless Him And His Good And Pure Family, And His Chosen Companions And After...

Whereas The Word Is An Independent Pronunciation Indicative Of The Situation, As An Investigation Or Appreciation, It Is A Noun, Verb, Or Letter That Does Not Indicate A Meaning In Itself, These Meanings Include What Is Understood By Insight, And Some Of It Needs A Medium For Understanding. From Here The Previous Ones Stood To Look At This Matter, And It Was « **Nuzha Al-Taraf Fi Tafawut Maenaa Al-Aism Wa Al-Fiel Wa Al-Haraf » Written By Sheikh Muhammad Ali Bin Allan Al-Siddiqi, Dead (1075 A.H.)**. A Summary Of A Thesis On The Prohibition Of The Name, Verb And Letter Of Al-Sayid Al-Sharif Al-Jarjani, Who Died (740 Ah).

Introduction.

Praise Be To God, Lord Of The Worlds, And Prayers And Peace Be Upon The Most Honorable Prophets And Messengers, Beloved Of The God Of The World's Abi Al-Qasim Muhammad Al-Mustafa, May God Bless Him And His Good And Pure Family, And His Chosen Companions And After...

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The Scholars Were Keen To Present Their Books With Investigative Linguistic Research, Based On Their Mental Understanding Based On Deep Reflection, Which Was Closest To The Science Of Philosophy And Logic Than Its Relationship To Linguistics In General And Grammar In Particular. So They Researched The Relationship Of Words With Meaning, So They Put The Differences That Distinguished One Meaning From Another, And The Sections Of Speech Were Distinguished According To This Relationship Based On Understanding In Order To Convey The Meaning And Purpose Of Each Use And Other Matters That Were Proven By The Letter First And This Is Summarized Al-Al-Nuzha.

Studying And Investigation The Manuscript Of « Nuzha Al-Taraf Fi Tafawut Maenaa Al-Aism Wa Al-Fiel Wa Al-Haraf » Written By Sheikh Muhammad Ali Bin Allan Al-Siddiqi, Dead (1075 A.H.).

It Is Despite Its Small Size, But It Shows Part Of The Thinking In That Period And The Way It Circulated With The Passage Of Time, And Perhaps This Interest Is Due To The Status And Merit Of Both The Author And Its Author, Who Presented An Important Study Despite Its Small Size, But It Is Still An Object Of Prolonged Modern Linguistic Studies.

As For The Effort Exerted To Display This Al-Al-Nuzha And Make It Accessible To Students, It Has Been Organized Into Two Sections :

The First Section Is The Life Of Ibn Allan.

First: His Name, Surname, Lineage, Birth, Place And Death.

Second: Introducing The Original Thesis Author, Al-Sayid Sanad Al-Sharif Al-Jarjani.

Third: The Definition By The Manuscript.

1. The Definition Of Al-Al-Nuzha.
2. Documentation, Proportion And Description Of The Manuscript.
3. The Subject Of The Manuscript And The Author's Methodology.
4. Methodology In The Investigation.

The Second Section: The Verified Text.

The First Section: The Life Of Ibn Allan.

First: The Definition Of The Author: Muhammad Ali Bin Allan Al-Siddiqi.

- **His Name:** Muhammad Ali Bin (Muhammad Allan Bin Ibrahim Bin Muhammad Bin Allan Bin Abdul Malik Bin Ali Bin Mubarak Shah Al-Bakri, Al-Siddiqi Al-Alawi, Sabat Al-Hassan Al-Shafi'i, Bin Abi Bakr Bin Muhammad Bin Abi Muhammad Bin Taher Bin Qashnawiyah Ibn Allan Bin Hassan Bin Afif Bin Yunus Bin Yusef Bin Abi Ishaq Bin Imran Bin Zaid Bin Muhammad Bin Abi Bakr Al-Siddiq (May God Be Pleased With Him)¹.
- **His Surname And Lineage:** He Became Famous For (Ibn Allan) Absolutely Without Restriction². He Was Also Called (Suyuti) In His Time³.
- **His Birth, Place And Death:** He Was Born In Makkah Al-Mukarramah, The Tenth Of The Month Of Safar, He Died (996 A.H.)⁴. And After A Life Journey Full Of Creativity And Generosity, He Died, May God Have Mercy On Him, In Dhu Al-Hijjah (1057 Ah) And Was Buried In Al-Mualla⁵ In Makkah Al-Mukarramah, Near The Tomb Of Sheikh Al-Islam Ibn Hajar Al-Makki, May God Have Mercy On Them⁶.

¹ Seen: Khulasat Al'athar fi Aeyan Al-Qaern Al-Hadi Ashir4/184. Seen: Maejam Al-Mulifyn11/54.

² Although this name was given to his uncle Ahmed bin Ibrahim, his uncle was known as "Shihab al-Din." See: Khulasat Al'athar fi Aeyan Al-Qaern Al-Hadi Ashir4/185.

³ Seen: Khulasat Al'athar fi Aeyan Al-Qaern Al-Hadi Ashir4/185.

⁴ Seen: Maejam Al-Mulifyn11/179.

⁵ Al-Mualla: by /fatha/ and then /sukon/: A place between Mecca and Badr, between it and Badr Al-Athel. It is one of the villages of Al Kharj in Al Yamam, Seen: Al-Hamawi: Muejam Al-Bildan: 5/158. It is now located in the upper part of Makkah Al-Mukarramah and is currently called the neighborhood and the market located between Al-Hajjun and the Grand Mosque, and

Second: The Definition Of Al-Jarjani.

He Is Abu Al-Hasan Zain Al-Din Ali Bin Muhammad Bin Ali Al-Husayni Al-Jarjani Al-Astarbadi Al-Hanafi⁷, Ali Bin Muhammad Al-Jarjani Was Known By A Special Nickname In Which He Is (The Master Of The Honorable /Al-Syd Al-Sund Al-Sharif /)⁸, He Was Born In The Town Of (Taku) From The Suburbs Of Astarabad - In Gorgan - He Died (740 A.H.)⁹, And He Grew Up In Gorgan Of Persia. And When He Reached The Age Of Adulthood, He Began To Acquire Abundant Knowledge And Knowledge, And Attended High Lessons At The Qutb Al-Din Al-Razi Council, And Died (776 Ah). The Scholar Al-Taftazani, The Imam Of His Time, Died (791 Ah)¹⁰. And His First Work In The Pursuit Of Knowledge, Including The Sciences Of Linguistics, He Took The "Muftah Al-Uloom" On The Authority Of His Commentator, Al-Noor Al-Taousi. And He Took The Explanation Of Miftah Al-Uloom By Qutb Al-Din Al-Razi, Died (710 Ah) On The Authority Of Abi Al-Khair Ali¹¹. Interpretation Of Surat Al-Baqarah And Surat Al-Imran From The Scouts By Al-Zamakhshari, Died (538 Ah).

His Rare Scholarly Personality Was Reflected In His Authoritative Works From Books Of Commentaries, Footnotes, Treatises, And Others In Usul, Fiqh, Speech And Logic. His Classified Works Exceeded Fifty Classified¹². He Was A Brilliant, Wondrous Speaker With A Lot Of Investigation, Beautiful Scrutiny, Who Possessed A Deep Understanding And Meticulous Consideration, Skillful In The Entire Arts Of Wisdom, And Had Pleasant Compilations, Pleasant Commentaries, And Funny Compositions¹³. He Is A Scholar Of His Time¹⁴ And The Master Of Investigators And Auditors, Dispensing With The Well-Known Definition In The Horizons With His Nickname (Al-Sharif), The Owner Of The Well-Known Classifications That Have Been Used¹⁵.

Third: Definition Of The Manuscript:

1. The Definition Of Al-Al-Nuzha:

The Manuscript Entitled: « Al-Nuzha Al-Taraf Fi Tafawut Maenaa Al-Aism Wa Al-Fiel Wa Al-Haraf » Written By Bin Allan, Dead (1075 A.H.). A Summary Of "Shadha Al-Urf" In The Meaning Of The Letter By Al-Sharif Al-Jarjani (D.816 Ah), If There Is A Difference In The Name, The Translations Did Not Mention This Title, And They Mentioned A Number Of Names, Including: A Treatise On Investigating The Meaning Of The Letter. And It Was Mentioned By Al-Sakhawi¹⁶, A Treatise In The Letter, Mentioned By Brockelman: The Literal Letter, As The Title Of This Letter Appeared In Several Forms In Copies Of The Manuscript Letter And Library Catalogs,

it contains the Cemetery of Makkah, and it was called in the past Al-Thaniya Al-Olaya. Seen: Al-Maealim Al'athar fi Sunnah wa Al-Siyraa 1/78.

⁶ Seen: Khulasat Al'athar fi Aeyan Al-Qaern Al-Hadi Ashir4/185.

⁷ Bughyat Al-Waea : 2/211 , Al-Daw' Al-Liamie 5/328 , Rawdat Al-Janaat : 497 , Al-Kunaa w Al'Alqab: 2/358 .

⁸ Al-Daw' Al-Liamie : 5/328 , Rawdat Al-Janaat : 497, Al-Fawayid Al-bahiaa : 125 - 126 .

⁹ Bughyat Al-Waea : 2/211 , Al-Daw' Al-Liamie 5/328, Al-Kunaa w Al'Alqab: 2/358, Islamic Dictionary: 1/591.

¹⁰ Islamic Dictionary: 1/591.

¹¹ Al-Daw' Al-Liamie : 5/328.

¹² Bughyat Al-Waea : 2/211.

¹³ Rawdat Al-Janaat : 497.

¹⁴ Bughyat Al-Waea : 2/211.

¹⁵ Tabaqat Al-Fuqaha' : 130 .

¹⁶ Seen: Al-Daw' Al-Liamie For the Al-Sakhawi 5/329.

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Among Them Are: The Literal Thesis, The Literal Treatise On The Meanings Of Letters, A Thesis Explaining The Ratio Called Literal, A Thesis On Realizing The Meaning Of The Letter, And A Thesis That The Ratio Of Insight To Its Perceptions Is Like The Ratio Of Eyesight To Its Perceptions.

This Difference In Naming Is Due To The Fact That The Author Did Not Explicitly Mention The Title, So They Tried To Put Different Names. Perhaps The Closest Thing To This Designation Is What The Author Mentioned In "Hashiat Al-Mutawil" In Hadith About Metaphor. By Saying: "And The Realization Of Speech As It Is Necessary Calls For The Simplification Of Speech In Fulfilling The Meaning Of The Letter And The Verb"¹⁷.

Ibn Allan Was Singled Out For This Name, And It Was Counted From The Anecdotes, And The Sources And Indexes That I Looked At Did Not Mention, And It Did Not Receive The Attention That Befits It, And Perhaps The Reason Is Due To The Large Number Of Ibn Allan's Works Of Theses And Compilations Until It Was Known About Him That He Composes His Thesis For Each Question Presented To Him¹⁸.

As For The Date Of The Summary, Ibn Allan Mentioned It At The End Of The Manuscript, Saying: "And That Is In The Remainder Of The Month Of Rajab Al-Fard In The Year 1052 In Al-Majme Al-Qashani"¹⁹
²⁰

2. Documentation, Proportion And Description Of The Manuscript.

After All Previous Studies Had Proven The Lineage Of The Message To Al-Sayid Al-Sharif Al-Jarjani, It Was Necessary To Prove The Lineage Of Al-Nuzha To Ibn Allan.

This " Al-Nuzha " Is A Unique Handwritten Copy In The Author's Handwriting Kept By Shahid Ali Pasha Library Under No. (2540), And It Is In Two Paintings. The Number Of Its Lines: (21) Lines, Each Line: (12) Words.

3. The Subject Of The Manuscript And The Author's Methodology.

Through The Foregoing And The Occasion Of This "Excursion" In Summarizing The Thesis On The Meaning Of The Letter, Its Author Mentioned It In The "Hashiat Al-Mutawil In Explanation Of Takhlis Muftah Al-Uloom In Al-Uloom Of Al-Balagha" In An Exposition Of His Speech On The Musnad And The Subject To It²¹, Because Of Its Importance And Position, I Came Back From The Important Footnotes That Were Devoted To Research And Investigation, And Among That Was The Scholar Muhammad Bin Allan Al-Makki Al-Siddiqi, Who Summarized This Thesis With An Explanation, Beginning With The Praise Of God And Praying On His Noble Prophet (May God Bless Him And Grant Him Peace), And Supplication To Its Author.

The Representation Of Its Writer Has Been Proven In The Analogy Of The Meaning As A Mirror, As It Reflects The Image Of Things In Showing The Photoreceptors, Some Of Which Are Intended And Others That Are Not Intended, As Well As The Meanings Of Which Are Understood By Insight, I.E. (The Inner Powers) And Some Of Which Need A Medium For Understanding, And A Measure Of This Example All What Is Related To Defining The Meaning Of The Parts Of Speech In The Language, Such As Noun, Verb And Letter, And It Deals With The Adoption Of Initiation In Considering It The Basic Criterion In The Differentiation Between Letter And Noun.

¹⁷ Seen: Hashiat Al-Mutawil by Sharif al-Jarjani: 366.

¹⁸ Seen: Abu Al-Khair: Al-Mukhtasar from the Book of "Nashr Al-Nuwr w Al-Zahr fi Tarajim Afadil Makkah: 465.

¹⁹ According to his sheikh al-Qashashi, Imam al-Arif, Safi al-Din Ahmad ibn Muhammad ibn Yunis al-Qashashi al-Maqdisi, the civil origin, the house who asked him to explain to him sections on logic and mentalities, so he answered him: Seen: Abu Al-Khair: Al-Mukhtasar from the Book of "Nashr Al-Nuwr w Al-Zahr fi Tarajim Afadil Makkah: 465.

²⁰ Seen: The verified text: 16.

²¹ Seen: Explanation, Hashiat Al-Mutawil: 366.

He Explained That The Noun Has An Independent Meaning And Is Represented By A Verb (Struck), Which Indicates The Meaning Of The Event That Benefits The Meaning Of Struck, And A Non-Independent Meaning Related To The Ratio And Needs A Subject.

Then He Showed That The Noun Denotes A Meaning Independent Of The Sentence And Takes The Place Of The Predicate And The Predicate To It, While The Letter Does Not Inform That And Does Not Come With An Attribution Or An Attribution To It, Unlike The Verb That Indicated The Event Which Is An Independent Meaning In Itself As Mentioned Previously. However, It Does Not Come As A Predicate To It In The Sentence Because It Includes Forgetting, Which Is An Independent Meaning.

Then He Showed That The Presence Of Proportion Distinguished The Verb From Other Parts Of Speech, As In The Verb (Struck), As In The Dictionary It Indicates The Meaning Of Struck, And This Is What Was Called (The Independent Meaning), And The Meaning Of Proportion Also Indicates That It Needs A Subject, Which Is (The Non-Independent Meaning).

Then He Talked About The Parsing And Its Relationship To The Parts Of Speech, As He Showed That The Name Indicates An Independent Meaning In The Sentence, Which Is Suitable For The Attribution, Whether It Is An Attribution Or An Attribution To It, And The Letter Does Not Indicate An Independent Meaning And Is Not Suitable For Attribution, Because It Is A Means To Enable The Ratio Between It And Other Parts Of Speech, As For The Verb, It Is An Independent Meaning In Itself (The Event), So It Can Be Attributed To It In The Sentence, And It Is Not Suitable For It To Be A Predicate, Because The Ratio Is Not An Independent Meaning By Itself. So The Verb Rose From The Letter And Descended From The Noun.

And This Ratio Is The Sum Of The Relationship Between The Attributed And The Attributed To Him, And It Does Not Concern One Of Them (Verb And Subject) As In (Zaid Standing), As Standing Belong To (Zaid). The Opposite Is Not Permissible, Because (Standing) Is Attributed And (Zaid) Is Attributed To It.

The Ratio In (Standing) Differs From That In (Stand), As It Is In The Second By Itself, It Does Not Relate To Others At All, While In (Standing) It Is Restricted And Not Independent And Does Not Require The Uniqueness Of The Meaning.

Ibn Allan Concluded Al-Nuzha By Saying This Is The Summary Of What Was Mentioned By Al-Sayid Al-Sharif²², And We Summarized It, Thanks To God Almighty, The Strong And Gentle, For The Remainder Of The Month Of Rajab Al-Fard In The Year 1052 In Al-Majme Al-Qashani²³.

4. Methodology In The Investigation.

Since The Purpose Of Investigating The Manuscripts Is To Bring Them To The Position That Their Authors Left Them On, It Relied On:

1. In Investigating This Thesis (Al-Nuzha), I Relied On A Unique Copy In The Author's Handwriting For The Martyr Pasha Library.
2. It Is A Unique Copy That Had To Be Documented And Interviewed, So It Relied Upon Access To Documentation By Searching For The Original Abstract, And It Turned Out That It Had More Than Fifty Copies

²² Al-Jarjani is known as Al-Sayid Al-Sharif. See: Al-Badar Al-Ttalie of Al-Shawkani 1 130, Al-Daw' Al-Liamie of Al-Sakhawi 5/328, and Al-Fawayid Al-Bahya of Al-Kanawi 128.

²³ According to his sheikh al-Qashashi, Imam Al-Arif, Safi Al-Din Ahmad ibn Muhammad ibn Yunis al-Qashashi al-Maqdisi, the civil origin, the house who asked him to explain to him sections on logic and mentalities, so he answered him: Seen: Abu Al-Khair: Al-Mukhtasar from the Book of "Nashr Al-Nuwr w Al-Zahr fi Tarajim Afadil Makkah: 465.

In²⁴, After Searching And Investigating, I Found An Investigation Under The Title Thesis (Tahqiq Maenaa Al-Harf) By Sahib Aiqdash Published In The Journal Of Islamic Research Center / Isam 2018. He Took The Lead In Showing The Origin And Proof Of The Thesis Percentage.

3. Because Of Its Importance, It Was Explained By A Large Number²⁵, Among Them Ibn Allan, Who Mentioned That He Summarized It From “Shadha Al-Urf In The Meaning Of The Letter”²⁶, And I Explained The Reason For The Difference In This Name.
4. Ibn Allan Relied In His Summary On The Simple Thing For Fear That The Thesis Would Lose Its Relevance, Until It Became A Transfer Of The Original In Most Of Its Lines, Except For Some Changes In The Phrases And I Explained It Depending On The Original.
5. It Showed A Number Of Phrases That Ibn Allan Deleted, And The Difference Between Them And The Original²⁷.
6. I Prove What Was Missing From The Summary, Relying On The Original For The Straightforwardness Of The Text, And I Put It Between Two Explanations - -, With An Indication Of That In The Margin.
7. I Explained Some Closed Phrases That Need Explanation, With An Indication Of The Sources On Which I Relied²⁸.
8. I Produced The Texts, The Persons And Places Mentioned In The Summary.
9. I Clarified The Meaning Of A Number Of Phrases And Sentences Referred To In Clarification, With An Indication Of The Sources On Which I Relied.
10. I Placed Serial Numbers Between Two Italics // To Indicate The End Of The Manuscript Sheets.

²⁴ Seen: Tahqiq Maenaa Al-Harf :78

²⁵ Seen: Same source: 77

²⁶ Seen: The verified text: 7.

²⁷ As the number of original plates reached 3 paintings in 19 lines, while the abstract amounted to two paintings in 21 lines.

²⁸ Seen: The verified text: 13-14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله ولي اكمل والصلوة والسلام على اشرف رسول له وعبد وبعد فهذه
 فربط الطرق في بيان تعاروت معنى الاسم والفعل والحرف فتمتصها من شذو الطرف
 في معنى اللزوم لشد السند نفع الله بها كاصلاها وتقبلها بتمه امين غير خاف ان نسبة
 الجبر في المدركات ان نسبة البصر لحواسها فاذ النظر المرأة وشاهدتها
 صورة فان كنت متوجها لتلك الصورة لم تشاهد لها ولا لها جاعلا المرأة التي
 لها ظاهرا للمرأة وان كان تبصرتها غيرها غير مقصودة بالذات بحيث لا يجكر عليها
 بل هو التوجه وان كنت متوجها للمرأة نفسها وملاحظتها قصد التكون صالحة للحكم
 عليها فية الصورة مشاهدة ح تنعاقب بين ان من المبصرات ما هو مبصر
 بالذات وما هو الالابصار الغير للمعاني المدركة بالقوى الباطنة كذلك
 فقام زجلا ونسبته القليل ^{الذي} في المالكين انت مدرك نسبة القيام لهما
 في الاول مدرك من حيث انها حالة غير زبدوا القيام والالتعريف خالصا فكما
 مرآة لمشاهدتها فبئذ لا يمكن الحكم بها ولا عليها وفي الثانية فيها ملحوظة بالذات
 مدركة بالقصد يمكنك لغير الاحكام عليها فاعلم الاول هي معنى غير مستقل بالمفهوم
^{بمنهج} وعلى الثاني مستقل بها وكما يعبّر بالمحاطو منه عن المعاني الملحوظة بالذات المستقلة
 يحتاج ان يجبر عن المعاني الملحوظة بالغير بغير المستقلة بالمفرومة فاذا عرفت
 ذلك فالابتداء معنى هو حال التفخيرة ومتعلق فان لاحظت العقل قصد او بالذات
 كان معنى مستقلا بنفسه وطرح ظلي ذاته صلحا للحكم عليه وبه ويلزم هذا ادراك
 متعلق بها وعرضا الجالا وهو بهذا الاعتبار مدلول لفظ الابداء هو ذلك
 مع ذلك ان نقيد بمتعلق فنصوص فيقول ابتداء سيرى من البصر فلا يخرج ذلك
 التقييد من الاستقلال نعم ان لاحظت العقل من حيث هو بين السير والبصر و
 ان الابداء المراد حالها كان غير مستقل بنفسه ولا صلحا للحكم عليه ولا به وهو كذلك

سنة
القيام الزيد
حج

مدلول

The First Painting

٣

ان زيد انتم الان ولا شك انها ليسا بفهومين صريحا هذا الكلام بل المقصد
 الاصل منه لحدتها والتأخير في فهم التزاما وان كان المقصود الاول فزيد باعتبار
 مفهومه الصريح غير محكوم عليه ولا بحقيقة بل هو قيد يتعلق به محكوما عليه
 وان كان المقصود الثاني كما هو الظاهر فلا حكم صريح بين القيام والاب
 بل القيد للسند الذي هو القيام اذ يريدتم سند الويل الا ان ال لوقلت
 قام ابوه زيد وواقعت النسبة بينهما لم يوسط بعد اصلا ولو كان
 مع قام ابوه ايضا ذلك لما اوسط بزيد ولا وقع خبرا ومن ثم سماع النخلة
 يقولون قام ابو جلة لا كلام لتجريد عن ايقاع النسبة بين طرفيها بقربنة
 ذكر زيد و ابراز الضمير الدال على ارتباط الذي يستحيل وجوره مع الايقاع
 هذا خلاصة ما حو السيد الشريف واختصرناه بفضل الله تعالى القوي
 اللطيف وذلك في ما في شهر رجب الفرد سنة ١٢٨٠ باجمع القائلين
 وصلى الله على سيدنا محمد وعلى اله وصحبه وسلم وحسبنا الله ونعم الوكيل
 نعم المولى ونعم النصير ولا حول ولا قوة الا بالله العلي العظيم
 ولله رب العالمين

تكملة
 في شرح
 الفاضل
 الامير
 رحمه الله
 عليه

Painting And Final

The Second Section: The Verified Text.

In The Name Of Allah The Merciful

Praise Be To God, Praise Be To God, And May Blessings And Peace Be Upon His Messenger And Servant ... And After ...

So This Is²⁹ Al-Nuzha Al-Taraf Fi Tafawut Maenaa Al-Aism Wa Al-Fiel Wa Al-Haraf³⁰, I Summarized It From "Shadha Al-Urf In The Meaning Of The Letter"³¹ By Al-Sayid Sanad³². May God Benefit Its Writer With It And Turn It Over From Him. Amen

/1 Waw/

Not Afraid That The Ratio Of Insight To Its Perceptions Is Like The Ratio Of Sight To Its Senses, So If You Looked -In-³³ The Mirror And Saw The Image In It³⁴, If You Were Heading For That Image, We Did Not See It, Making The Mirror A Machine To Observe It, So Even If The Mirror Is Sighted, It Is Not Intended In Particular So That It Is Not Judged But Rather A Machine.

And If You Are Going To The Mirror Itself And Its Observer Intentionally, Then It Is Suitable For Judgment, And It Is And The Image Is Seen Accordingly, So It Becomes Clear That From The Photoreceptors That Which Is Perceived By Itself And What Is A Machine For The Eyes Of Others.

The Meanings Are Perceived By The Inner Powers As Well (Zaid Is Stand), And His Attribution Is To Stand (For Zaid). In Both Cases³⁵ You Are Aware Of The Rate Of Standing, But In The First³⁶ You Are Aware That It Is A State Of Discovery (Zaid And Standing), The Definition Machine Is Their Condition, As If Mirror To Watch, Then It Is Not Possible To Judge Her Or Her.

In The Second There Is A Note Of The Self-Aware Of The Intent That You Can Make Judgments On It³⁷, For The First Is A Meaning That Is Not Independent Of The Concept³⁸, And For The Second It Is Independent Of

²⁹ The Basmalah was not mentioned, as is common for all classifiers. He mentioned (this) to indicate to bring the author in mind.

³⁰ It is a unique handwritten copy kept by Shahid Ali Pasha Library under No. (2540), and it is located in two panels, the number of lines: (21) lines, each line: (12) words.

³¹ (book of Faharis Al-Mualfin) did not mention this title and the difference in its name as mentioned above. See: 12 of this paper.

³² He is: Ali bin Muhammad bin Ali al-Jarjani al-Husayni al-Hanafi, nicknamed: Abu al-Hasan, and he is known as the Al-Sayid Sharif. See: Maejam Al-Mulifin.216 - Book - Bab Al-Ain. Its detail may be seen: 8 from this research.

³³ An addition from the letter's thesis to straighten the text. See: Thesis 83

³⁴ And here are two cases. See: Risalah fi Tahqiq Al-Harf 84.

³⁵ The first: If you were heading to that image, we did not see it, making the mirror a machine for its observation, and the second: If you were going to the mirror itself and noticing it intentionally, then it would be valid for judgment.

³⁶ (He means that you are heading to that image, seeing it intentionally, making a mirror a machine to observe it. It does not hide you that the mirror, even if it is a viewing in this case, but it is not so that you are able to judge it, and look around to it.)

³⁷ He intends. (That you go to the mirror itself, and notice it intentionally so that it is fit to judge it. As for the image, then it is viewed accordingly, not looking at it.)

³⁸ That is, it is the observation of something in a way that is authentic in the mind, and its existence has become an original and independent existence in the presentation of all mental assets, other than lineage and additions, that is not noticed except in terms of independence. Seen: Mukhtasir Al-Muntahaa : 660.

It³⁹, Just As The Observed Meanings Of The Independent Self Are Expressed, He Needs - Also⁴⁰ To Express The Meanings Observed By Others That Are Not Independent⁴¹ Of Conceptually.

So If You Know That The Starting⁴² Is A Mean: A State Of Others And Related To It, If It Is Observed By The Mind Intentionally⁴³, Or Specifically It Is A Meaning Independent By Itself And Noticeable In Itself, It Is Fit To Judge It And By It And It Is Necessary To Understand Its Connection Accordingly, And By Presentation⁴⁴ As A Whole, And In This Regard It Is Meaningful The Pronunciation (Starting)⁴⁵, You May, However, Be Bound By A Specific Attachment, And You Say: (I Start My Journey From Basra)⁴⁶, So This Restriction Does Not Remove Him From Independence.

Yes, If It Is Noticed⁴⁷ By The Mind As It Is Between Journey And Basra, And That It Is A Machine To Know Its Current Condition, It Was Not Independent⁴⁸ By Itself And Is Not Fit⁴⁹ To Judge It And Its Discontent, It Is Also Denoted By The Word And This Is Meaning Ibn Al-Hajib⁵⁰ Said In Al-Ihidah, The Pronoun Denotes A Meaning In Itself, Referring To The Meaning Of "51, That Is, What Indicates A Meaning In Himself And By Looking At It In It - In Himself -⁵² Not Considering Something Outside⁵³ - About Him -⁵⁴ "55 Therefore⁵⁶ It Was

/1 Thot/

³⁹ That is, what was observed in terms of dependency and being a qualitative and an observation of other meanings and this way of observation relates only to proportions. Seen: Mukhtasir Al-Muntahaa : 660.

⁴⁰ Addition of the " Al-Risalah Alharfia " to the lack of integrity of the text. Seen: Al-Risalah Alharfia 83.

⁴¹ In Al-Nuzha (and the independent), the correct evidence is that the text is not appropriate.

⁴² In Al-Nuzhah (the beginning) and the correct one is what was mentioned in the original.

⁴³ Intended: to begin

⁴⁴ In Al-Nuzha (by way of presentation), the correct evidence is that of the suitability of the text.

⁴⁵ In Al-Nuzha (the beginning) and the correct one is what was proven because of what was mentioned in the original.

⁴⁶ What is meant by this example: The meaning of (who) and initiation is the same, except that the difference between them is that the meaning of the word "beginning" is not the meaning of the word "other," rather its meaning in itself is identical, and the meaning of "who" is the content of another word, so that content is added to that original word. Seeing: Al-Kafiyyah by Ibn al-Hajeb: 8, And explain Al-Radhi on Al-Kafiyyah 1/22.

⁴⁷ Intended: to begin.

⁴⁸ That is, the meaning of what was found in Al-Risalah Alharfia: 84.

⁴⁹ In Al-Nuzha (good) and the correct one is proven as in the original.

⁵⁰ He is Othman bin Omar bin Abi Bakr bin Yunis al-Kurdi (d. 646 AH / 1249 CE) and was known as Ibn al-Hajib, It has many books , including: al-Kafiyyah, al-Shafi'ah, Al'iidah fi Sharah Al-mfssl, Al'amalii Alnhwyt, Jamie Al-ammhat, Muntahaa Lisawl Wal'aml fi eilmi al'usul .And Al jidl. See: Bughyat Al-Wa'i 'as-Suyuti: 211a / 160; Al-A'lam al-Zirkali: 4-159/2.

⁵¹ Seen: Al-aiidah fi sharah alfasl by Ibn al-Hajeb: 1/66.

⁵² Increase from Al-aiidah fi sharah alfasl by Ibn al-Hajeb: 1/66.

⁵³ Such as your saying: (the house is in itself such and such) i.e. not considering something external. Seen: Al-aiidah fi sharah alfasl by Ibn al-Hajeb: 1/66.

⁵⁴ In Al-Nuzhah (On her) The right thing is proven, because talking is about conscience. Seen: Nzihat Al-Taraf L1.

⁵⁵ Seen: Al-aiidah fi sharah alfasl by Ibn al-Hajeb: 1/66.

⁵⁶ In Al-aiidah (aslo).

Said: - In-⁵⁷ The Letter Does Not Indicate A Meaning In Another⁵⁸. , That Is, It Is Obtained From Others "As Related To It And Not As - It -⁵⁹ In Itself"⁶⁰ Ended⁶¹.

So Realize That It Is Necessary To Mention The Related Letter In Order To Have Its Meaning In Mind. As He Does Not Perceive It Except With Respect To Its Relevance⁶², Since It Is A Device For His Observation; No, Because The Insurer Considered In An Indication Of Its Meaning The Individuals Mentioned Its Connection, And Without This Being Considered It Cannot Be Indicative Of Its Meaning Without Mentioning It, As It Is Useless And Is Necessary Without That Pure Control.

So If The Meaning Of The Letter Is Singular And Opposite To It (He Struck)⁶³ For Example It Has An Independent Meaning In The Conceptual⁶⁴ It Is (The Event) Denotes The Verb Itself And A Meaning That Is Not Received By It, But Rather A Tool For Observing Others, Which Is The Partial Wise Ratio⁶⁵.

What Is Mentioned⁶⁶ Is Noticeable In The Sense That It Is A State Between Its Two Extremes⁶⁷ And A Machine In Defining Its Current⁶⁸ Except That One Of Them⁶⁹ Must Be In Terms Of The Wording And The Other⁷⁰, And If It Is In Itself Defined By Some Form And Noticeable, Otherwise It Would Not Be Possible To Inflict Its Forgetfulness And Not Extract It Without The Pronunciation⁷¹. It Is Not Indicated, And The Percentage That Is Part Of The Meaning Of The Word⁷² Is Not Obtained Except By Noting The Subject. It Must Be Mentioned⁷³ And The Relation To The Letter Must Be Mentioned, For Its Inclusion⁷⁴ On The Independent Meaning Distinguished The Verb From The Letter, And It Was Considered A Complete Proportion⁷⁵, On The Meaning That That Independent Meaning Is Attributed To Others With That Proportion, And It Is Governed By It As That Independent Meaning.

⁵⁷ Increase from Al-aiidah.

⁵⁸ Al-aiidah fi sharah alfasl by Ibn al-Hajeb: 1/66.

⁵⁹ (it) is not mentioned in Al-aiidah. Seen 1/66.

⁶⁰ Al-aiidah fi sharah alfasl by Ibn al-Hajeb: 1/66.

⁶¹ What is meant: Ibn al-Hajib's words have ended.

⁶² Intended related.

⁶³ The verb is intended (struck).

⁶⁴ Submit her statement

⁶⁵ It is one of the fundamentalist terminology that refers to the content of the sentence, and the so-called sentence rule, then it is a sentence (Zaid is standing). Include: Sentence content, Sentence. Then the external ratio, these are three things related to the sentence of a standing superposition. See: Explanation of Al-Qawisni on "Matin Alsilm fi Almantiq Al-Akhdari" (died 938 AH). Edited by: Muhammad Al-Ghazzazi, Dar Al-Kutub Al-Ilmiyya 2019 i 1: 65.

⁶⁶ The verb is intended (struck).

⁶⁷ Means the event and the verb.

⁶⁸ Meaning independent of conceptual and independent meaning.

⁶⁹ He means (the event) and denotes the verb itself and a meaning that is not received by it, which is the partial judgmental ratio

⁷⁰ Through the ratio.

⁷¹ Ratio means the link and attachment between the subject and the verb.

⁷² Intent of the verb (struck).

⁷³ The subject.

⁷⁴ The verb.

⁷⁵ That is, the meaning of the complete, it is correct to be silent and indicated by the sentence or the form of the complete sentence.

As For The Totality Of Its Meaning, It Does Not Fall To The Ruled By⁷⁶ Or To (16), So The Verb Has Risen Above The Rank Of The Letter, And Has Fallen From The Noun Status. In The Sentence, When The Letter Is The Subject Of Specific Relative Meanings, It Is A Machine For Observing Other Meanings And Defining Their Conditions As A General Condition, Which Is Not Suitable Because It Is Governed By It Or By It. In Both Of Them⁷⁷ Must Be Noticeable In Order To Enable The Ratio Between Him And Others, And He Needed To Mention The Related One, Taking Care To Align The Words With Mental Images.

And Since The Name Was Subject To Distinct Meanings That Are Independent Of Conceptualization, It Was Not Considered A Complete Affinity With It, /Nor As Being / Attributed To Others Or Attributed To Others/⁷⁸ **Waw/** Could Be Judged And By It.

And Since The Action Is Considered In It The Event, Which Is An Independent Meaning In The Conceptual Sense, And Its Affiliation With The Ratio Of The Subject Has Been Attached To It, What Is An Instrument Of Observation Of Both Sides, It Must Be Supported By Considering The Juvenile, As It Was Considered In Its Concept A Situation, And The Perpetrator Was Mentioned In Order To Obtain The Proportion, And The Sum Of Its Meaning Is Not Suitable For Judging Him Or By It And This Is Apparent By Sincere Meditation.

Rather, You Made The Ratio Combined To The Relative, And To Its Sum The Meaning Of The Word Is (Verb), Not Attached To The Relative As Well. Although It Is A Case Between Them That Does Not Belong To Either Of Them; Because It Is A List Of The Ancestor Related To Him (Such As Paternity) Pertaining To (The Father) Related To (The Son), Do You Not See You Saying: Do The Standing Belong To (Zaid), Not (Zaid) To Belong To The Stand? Standing Is Not Affiliated With Him, And If The Attribute Is Built From The Transgressor⁷⁸, I Say: Standing Is Attributed And (Zaid) Is Attributed To Him.

And The Fact That The Sum Of The Verb And The Subject Is About: (Zaid) Is Used By A Non-Independent Ratio And Two Parties, The Ratio Has Become A Machine To Know Their Condition⁷⁹, As Well As The Adjective (As Standing) Can Be Used By Itself, And The Stand And Relativity Between Them Is A Machine That The Tracer Observes Because The Description Is Not A Sentence Like The Verb Or The Verb Alone, Such As The Description .

He Answered Him: That The Ratio In The Verb By Itself Is Not Related To Anything Else In The First Place. The Original Intent Of The Phrase Is To Benefit That Percentage, So It Cannot Definitely Be Interpreted In One Of The Two Parties. In The Description There Is An Incomplete Restrictive Ratio, Which Does Not Require That The Meaning Is Uniquely And Unrelated To The Other, And Also Is Not In It The Original Intent Of The Phrase⁸⁰; Therefore, It Is Permissible To Notice In It Sometimes The Aspect Of The Self, Then Make Them Condemned, And Sometimes The Side Of The Description, Then Make It Governed.

As For The Percentage In It, It Is Not Suitable For Judging Them Or By It, Neither Alone Nor With Others. For Its Lack Of Independence. What Is Said Is That What Has Been Mentioned About The Fact That The Sum Of The Verb And Its Subject Is Not Valid For Judgment Is Contradictory To What The Grammarians Have Mentioned That The Predicate Is In The Manner Of: (Zaid Stood Up By His Father) The Verbal Sentence. He Answered Him That: The Intention Is That There Are Two Judgments: One Of Which Is To Judge That The Father Of Zaid Was Standing⁸¹ And The Second: That Zaid The Father Stood Up.

⁷⁶ Which not be a predicate,

⁷⁷ That is, it is not predicate to it.

⁷⁸ The intention of the convicted and the convicted.

⁷⁹ Intended verb and subject.

⁸⁰ Intended ratio. Seen: Al-Risalah Alharfia 87.

⁸¹ In Al-Nuzha (Zaid is standing) and this is not permissible, because we talk about the phrase (Zaid his father rises) and not from Zaid, seen: Al-Risalah Alharfia 87.

/2 Thot/ There Is No Doubt That They Are Not Explicit Concepts From This Talk⁸². Rather, The Original Intention Of It, One Of Them And The Other, Is Understood As An Obligation, Even If The First Intention (Zaid) Is That It Is An Explicit Concept That Is Not Condemned And It Is True. Rather, It Is A Constraint Related To A Convicted Person.

And If The Second Intention Is As It Appears, There Is No Explicit Ruling Between Standing Up And (The Father). Rather, The Father Is Bound To The Predicate Which Is The Stand As It Is Assigned To (Zaid).

Wouldn't You See You If I Said: (His Father Zaid Is Standing)⁸³, And The Ratio Occurred Between Them, He Was Not Associated With Him In The First Place, And If The Meaning Of (His Father Established) Also That He Would Not Be Associated With (Zaid) And Is Not The Predicates⁸⁴. From There, Grammarians Heard⁸⁵ Say (His Father Stood) A Sentence Without Words To Strip Him Of The Rhythm Of The Ratio Between The Two Parties With The Prescription Of Zaid, And To Highlight The Pronoun Indicating A Connection That Is Impossible To Exist With The Rhythm.

This Is A Summary Of What Was Mentioned By Al-Sayid Al-Sharif⁸⁶ And We Summed It Up With The Grace Of God Almighty, The Powerful And The Gentle, For The Remainder Of The Month⁸⁷ Of Rajab Al-Fard In The Year 1052 In The Qashani Council⁸⁸.

And May God's Prayers And Peace Be Upon Our Master Muhammad, His Family And His Companions, And God Is Sufficient For Us, And God Is The Best Agent. All Praise Is To Allah, The Lord Of Universe

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⁸² In Al-Nuzha (this speech) and what is proven correct, seen: Al-Risalah Alharfia : 87.

⁸³ In Al-Nuzha (stand), the correct one is what affirms sympathy for the same verb by saying, even if the meaning of (his father standing) was also not connected, see: Al-Risalah Alharfia 88.

⁸⁴ In Al-Nuzha (and it does not happen) and what is correct is proven, seen: Al-Risalah Alharfia 88.

⁸⁵ Seen: Mughni al-Labib 2/433.

⁸⁶ Al-Jarjani is known as Al-Sayid Al-Sharif. See: Al-Badar Al-Ttalie of Al-Shawkani 1 130, Al-Daw' Al-Liamie of Al-Sakhawi 5/328, and Al-Fawayid Al-Bahya of Al-Kanawi 128.

⁸⁷ In Al-Nuzha: Month / Sahar/ By letter (sin).

⁸⁸ According to his sheikh al-Qashashi, Imam al-Arif, Safi al-Din Ahmad bin Muhammad bin Yunis al-Qashashi, "Al-Maqdisi, the civil origin, the house that asked him to explain to him sections on logic and mentalities, and he answered him to that. Seen: Abu Al-Khair: Nashr Al-Nuwr w Al-Zahr fi Tarajim Afadil Makkah 465

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