

Exploration of the Justice Section from Book of Luminous Benefits Explanation by Mr. Nimat Allah Al-Jazairi (1050-1112 AH)

Huda Mohammed Jawad Hameed Fakhuraldeen

Abstract

This study included the topic of justice, that was involving a lot of sayings, and explanations of Mr. Nimat Allah Al-Jazairi saying: ((So justice)) is the interpretation, and justice in the language is the tendency, and in terminology is what the author mentioned. His saying: ((a built infinitive of the object)) ended. The purpose of this assessment is to refute the objection that the commentator Al-Radi mentioned to the compiler, which is: Justice is an expression of bringing forth, not coming out; Because justice is transitive and exit is intransitive, and interpreting the transitive as intransitive is not permissible, and the bottom line is: Justice/[76and] is a built-in infinitive of the object. Likewise, [interpret] the exit in the sense that the noun is a noun, so it is an interpretation of the transitive by the transitive, and its bottom line is: The modified noun means that it is a noun outside of the original form, and this is what is appropriate for the position ; Because what is intended is to make it an attribute of the noun other than in the inflected form, existing in it and not the speaker, and this could be the purpose of this estimation. Rather, it can be said: Its purpose is that justice is an attribute of the speaker ; Because it is the just, and coming out is an attribute of the noun, and it is not permissible to interpret the attribute of something with another attribute, so he estimated it according to what is due to the fact that they both described the noun, so consider. His saying: ((i.e.: the noun appearing)) with a context. Searching for the noun resulted in the verb; Because it is not called justice technically. His saying: ((i.e.: about its form)) interpreted ((the form by the form, because the form may be applied to the word considering the form it presents, so it is said: the past tense form)), and it is not what is meant here. His saying: ((which the original requires)) ended. This is considered apparent in all the examples mentioned, except in 'Umar, for it does not have a basis or a rule that requires it to be based on it, and it can also be included in the sentence of its sisters by saying: ((When it was necessary to prevent the morphology until it was ruled that it is modal, it was ruled that it was named after the active participle of architecture, So Omar is an active participle from Al-Amarah/[76Z] that came out of its form, which is in accordance with the rule, which is Amer to Omar)), This is what Al-Fadil Al-Mahshi stated. His statement: ((And it is not hidden)) is over. That is: when you knew the meaning of the original form, it became apparent to you that derivatives such as the active participle and its likes and sisters do not exist from the definition of justice, because (tharib) derived from multiplication is not its root, and its rule requires that it be in the multiplicative form, as the analogy in the active participle is from the abstract triple. It must be of active weight. His saying: ((Then by adding the formula)) ended. As a result of his saying: ((And it is not hidden)) and the bottom line is that if the form of the infinitive is different from the form of the derivatives, then all derivatives come out by adding the form to the noun,

whether that derivative is a noun or a verb; Because even if it is outside of a form, it is outside of something other than its form, as you know, and justice is considered in it for that noun to be outside of its own form.

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Introduction

Rather, he said: ((all of them)) ; because some of them, like the derivative verbs, came out of the exit

restriction, so what is meant by their exit is the exit of the noun, but some derivatives remained, such as the subject noun,/[77f] and the object, and the like, so he took out the total by restricting its form, and attributed the output to what came out previously, either metaphorically or as confirmation. His saying: ((And the one who initiates)) is permissible in that the kasra is on the resumption and the waw has it, and the fathāh is on the direct object, not on the predicate. His saying: ((the miracle is deleted)), and likewise the beginnings are deleted like: (iddah), and the middle ones are deleted as (maqul). His saying: ((It is not unlikely that it will be taken into consideration)) is over. Because this heterogeneity is the initiator; Since the first formula is consistent with the original and the rule, if it deviates from it to something different from it, then this variation comes from this singular mentioned [1].

His saying: ((the analogical changes)) meaning: what is attributed to the agreement of the analogy, such as (the place, and the dream); Their origin (restorative and hypnotic) is not consistent according to analogy; Because the syllogism of the moving waw in the original is its heart is an alpha, and when it was changed to an alif and changed to another form, the second form was in agreement with the syllogism, as the heart occurred in it, so maqam and sleep are not among the modified nouns, so its morphology must be prevented if it is made as a noun. And scientific, and it is possible It comes out of the noun without affectation, for which comes from the noun if it is released is something that is not based on an exiting reason, and in the maqām, its likes and sisters, the exiting reason is present and it is the vowel of the waw/[77z]. His saying: ((From the irregular plurals is an explanation of something like: (Aqoos and Anib) and the fact that it is irregular; Because of the movement of the waw and yā' in them with the movement of the ḍamma, which is heavy on them, the analogy in the plural is (bows, and fangs)

His saying: ((bows” and “fangs”)) and for this reason they are added to them, so it is said that they are pluralized, even if they are different from (bows and fangs) they are attributed to them. His saying: ((Some commentators said)) It is over. The bottom line is that some commentators quoted from some scholars that it is permissible to define something by what is more general than it, and the honorable investigator chose it, so perhaps Al-Hajbi goes to this; Because his purpose is to distinguish the causes one from another, and there is no doubt that he achieves by defining the modifier according to what he mentioned, what he intended. If standard and anomalous variants, derivatives, and other similar matters that he was tasked to produce are included in the definition, there is no harm in it; Because this definition is not to explain it, and the honorable commentator was satisfied with this guidance; Since he did not address his refutation, but it seems that what is meant in this case is distinguishing the inflected from the non-inflected, not merely distinguishing the causes from one another, and according to this guidance, distinction is not possible; If it is called an irregular plural, it is not known whether it is in the genitive case or not, but rather /[78and] it is imagined that it is not in the genitive case, in order to achieve scientificity and justice apparently. His saying: ((those costs)) with which he produced derivatives, standard and abnormal variables, and the like. His saying: ((And know... that they)) is over. The purpose of this investigation is to investigate the meaning of investigative and discretionary justice, and that their meaning is different from what is known among grammarians. This is because what is well known among them is that investigative justice is that whose exit is achieved, so it takes precedence over the prevention of exchange, as Al-Fadil Al-Radi said [2].

Achieved Justice

We mean by achieved justice ((that whose condition is confirmed by evidence indicating it other than the fact that the noun is not inflected, such that if we had also found it in the inflected form, there would be a way to know that it is inflected, unlike the established justice, which is what is reached out of necessity and it is found that the noun is not inflected, and no other reason is impossible than Justice (Omar), for example, if we found him departing, we would never have ruled that he was more just than (Amer). Rather, he would have been like “Adad.”) End. The apparent meaning of the compiler’s phrase is with al-Radi, as he made investigation and estimation the attribute of exit, except that the commentator deflects it from its apparent meaning, as will follow. The result of the commentator’s investigation is that what the grammarians mentioned is contrary to definitive knowledge. We know

with certainty that when they found three and its multiplication and He passed and/[78z] more like it Inflected, and they did not find in it except one defect in which they considered it to be fair which is ((the noun departing from its original form)), so the prohibition of morphology takes precedence over departing from the original form, and evidence of it is found in three days and a lifetime, so there is no difference between them in this respect. But from another perspective As you will know. His saying: ((And nothing is suitable for consideration except justice)) As for the impossibility of description; Because it is knowledge, and as for the impossibility of feminization; Because it is masculine, and as for the lack of pronunciation; Because it is one of the Arabic nouns, and as for the impossibility of plural and composition, it is apparent, and as for the estimation of the alif and the nun, even if it is possible, it is not known in speech to estimate them, and as for the impossibility of the weight of the verb; It is not the specific weight. His saying: ((No, they were alerted)) End [3,4].

The Difference Between Investigative and Discretionary Justice

That is: the difference between investigative and discretionary justice is not that they were alerted and found justice, that is: deviating from the original with the exception of Omar is an example of investigative justice until that departure is certain, and in Omar and its variants the departure is decreed and is indicated by the prevention of morphology, rather the prevention of morphology in its entirety. What is the evidence of exit? From the original form. His saying: ((But it is necessary)) ended. These words are a precursor and a prelude to mentioning the difference between the justice, and its conclusion: the real justice is the one who has a certain origin that indicates/[79 and] has evidence other than the prevention of exchange, because is the one that is three for example A The original in this sense is that its existence is verified, and as for considering the extraction, that is, that three were according to that weight and then removed from it to another weight, then it is not verified, and do not be under the illusion that if the original is verified, then taking the branch out of it is also like that; Because what is meant by the original here is only what is meant by analogy, that the name be on it, as you know, whether the name was on it and then it comes out of it, or it was not. The exit is not achieved unless the name is on it, then it departs from it, so verifying the provenance of the origin does not necessitate the verification of the exit, as Al-Fadhil Al-Radi and others argued. His saying: ((So the division of justice)) is over. That is: the difference between the two justices is based on the verification of the original, not in consideration of the verification of the departure from that, for as you know, it is only indicated by the prohibition of morphology, not as Al-Fadil Al-Radi said in the statement quoted from him previously. His saying: ((So this)) That is: Based on what we mentioned about the difference between the two justices, the compiler's statement must be interpreted, since its appearance agrees with what the grammarians mentioned. The sum of the interpretation is that his saying: ((realization...or estimation)) is a description of the exit, but with regard to what is related to it/[79z] which is the origin, i.e.: the origin of that exit is verified.

His saying: ((an exit)) ended. It means that fulfillment is a characteristic of an exit that is destined considering what is related to it. His statement: ((If the meaning is repeated)) is over. This means that if the meaning is mentioned twice, the word will also be mentioned twice. So that the signifier agrees with the signified, and to explain the repetition is that they said: The people came three times, meaning that they came three times [5, 6].

His saying: ((And the correct thing is its coming)) End. This means that the correct thing is to multiply these words beyond four to ten, due to their occurrence in the speech of the Arabs. (The poet said: [Al-Raml], The birds remain devoted to [them] as if horses exuding perfume. The other said : [the one who is close to each other],. And they did not seduce you until you threw a tax collector over the men. The answer: The narration is weakened by what is not paid attention to, because there is nothing that contradicts it and it does not go beyond embellishment. Rather, it does not provide an argument for the Arabic words not being confined [in it]. Al-Fadil Al-Radi said: ((Al-Mubarrad and the Kufans measure it up to nine, about A: five, five, and six And a gun and the hearing aid is missing. Yes, it is used on the active meter from one to ten with the relative ya'i, such as: the pentathlon, the hexagram, the heptagon, the octave, and the octave. End. You knew that it occurs in the speech of the Arabs. His saying: ((Justice

and description)) This is the doctrine of Sibuba, and Ibn al-Siraj said/[80F]: But it was not excluded because “twofold” is an example that is different from the word two and its meaning as well; Because it changed its meaning once to the meaning of two by two, so it contains verbal justice and moral justice, and it was said: it contains repeated justice in terms of pronunciation; Because its origin was two times, then it was made once, then the wording of two was changed to two, and the Kufans and Ibn Kaysan said that it contains justice and definition, as in Umar, when the blame does not enter it [7], and how can it be known when it occurs immediately like the people came to me? Double.

His saying: ((Because the accidental descriptiveness)) ended. An answer to a question whose estimation is that the description in three is incidental like its presentation in four; Because it is used for numbers, not for countables, so that it is a description according to the original, and the incidental description does not affect the prohibition of morphology. As it will be recited to you in its proper place. The summary of the answer is: Even if the intransitive is a noun for a number and is not an adjective, the indicative is only put as a description, and it is not used except with consideration of the meaning of the description in it, and putting in the intransitive is different from putting in the intransitive. His saying: ((to consider it in relation to what they have created for it)) That is: to consider the descriptiveness in that for which three and a triangle have been created, and it is countable/[80z] The meaning of three is an essence described by (three, three). His saying: ((More delayed)) appreciating (more) to show that it is more preferable, so if you say: (Zaid is another than Amr) then the meaning is: (He is more recent than him). His saying: ((to a different meaning)) became the first meaning, so if you say: (other women came to me), it means that women other than the first woman came to me. His statement: ((and qiyas is a superlative noun)) is over. Know that this explanation is weak. Because what was mentioned is the analogy of the most preferable, and what we are talking about is not like that. Rather, it has been transferred to the meaning of (other than) as it was recognized so it is not necessary for the analogy in it to be used with one of them, in order for it to be modified from one of them, so the first In the explanation it may be said: The latter is similar to the best in two respects :

One of them: description.

The second: Its meaning is not complete except with two different things, just as the meaning of “better” is not complete except with a preferred one and a preferred one. Therefore, because it is similar to it, it deserves its rulings in all its declension, and based on this, its declension should not be used with the indefinite article. Rather, with (the) or the addition of knowledge, when he was confused with it Therefore, this was justice for what he deserved by virtue of similarity. His saying: ((It is necessary to make nunation)) meaning: in the genitive case; Because the nunation in (then) only occurred due to the addition and deletion of the genitive., His saying: ((or construction))(/[81f] That is: in the genitive as well, for the construction of (before) is only due to its addition to what comes after it, and the deletion of the genitive; Because his saying: ((or another addition)) meaning: in the genitive, not in the genitive like its sisters, so adding the second (Taym) to the aforementioned (Adi) necessitates that the deleted Adi be added to it ; Because the aforementioned addition is evidence of the deleted genitive. His saying: ((And there is nothing in “other” [anything of that])) meaning: None of these three are permissible in it [8, 9] ; Because it is inflected and not inflected, and every one of these things is incompatible with it, according to what will be recited to you. His saying: ((One of the others)) is permissible in which it is permissible to add the hamza and open it. His saying: ((and basa)) was read with the neglected rād [10],

WHICH IS THE MOST COMMON, AND THE LEXICALIZED Rād as it Comes in the Emphasis Section

His saying: ((Fala’ I do)) meaning: So the masculine Ala’ means I do. His saying: ((Ala Fāl)) with a silent eye. His statement: ((The root of it is either “plural”)) is over. This repetition could either be a reference to the disagreement over it, as what is well known among grammarians is that (plural) is an adjective, but a disagreement occurred among them as to which adjective it is, is it under the heading of (red red), or under the heading of the best and the best? The truth is to be said: In the original, I did

the preferential act with the testimony of (all of them and plural), so the meaning of our saying: (I read the entire book). Originally, it was the perfect plural in my reading of everything, then it was made to mean all of it, and the meaning of the act of preference/[81v] was removed from it. It is not permissible for it to come under the heading (red), as it was said by everyone to pluralize it. The Persian held that (plural) is a noun, not an adjective, so repetition is an indication of disagreement, and as for it being an indication that the plural was an adjective in the origin but by predominance it became a noun, then the plural in it is sometimes given the origin and at other times given the predominance. What is apparent from the repetition is the first meaning. His saying: ((For one of the two reasons)) ended. This is the well-known, and on the authority of Al-Khaleel, it contains, with justice, the additional definition; Because the basic principle in your saying: I read all the surahs, all of them, it was said: And ((It is weak, because the definition of addition is not considered in preventing morphology) as previously mentioned, and Al-Fadil Al-Radi responded by saying that this should not be considered with the presence of the genitive to it. Because the ruling prohibiting morphology does not make clear in it...but with its deletion, what is preventing it from being taken into account? Some of them said : It contains the positive definition like the signs, that is: placing emphasis on the acquaintances without the sign of definition and others said : It contains the definition of the letter "lam." [11].

His saying: ((In the chapter on confirmation, there is a name)) meaning (all), as will be explained later.

His saying: ((And in the collection and its sisters)) was only mentioned in it, even though the discussion was not in it, either to remove the illusion that it is like: (plural), or that he mentioned it digressively.

His saying: ((And according to /[82and] what we mentioned)) it ended. That is: based on what we mentioned regarding the interpretation of the meaning of departing from the original wording, and explaining it with examples that do not occur in irregular plurals, that is: the definition of justice is not invalidated by it, and the purpose of repeating the words in this regard is to ward off the objection of the Indian commentator, where he said: ((After he mentioned that (Plural) is modified from what was mentioned, and to this is referred to all irregular plurals such as (fangs and bows), since the analogy is fangs and bows, and it is answered that they are not the well-known weights of justice, so it is interpreted as referring to irregularity rather than justice End. The commentator wanted to draw attention to the answer in a different way, so he repeated the words and included in it another benefit that was not previously understood by saying: ((How and if it were considered)) it ended. His saying: ((How? Even if he considered)) ended means that (bows, and fangs) if they were other than (bows, and fangs) it would not be correct to attribute abnormality to them; Because that ratio is due either to the fact that they are combined, contrary to the rule of plurals, or because they are both modified, contrary to the rule of the modifier. There is no way to the first, since the plural is nothing but the meaning of the one to begin with, nor to the second, since the inimitable has no rule that is required to violate anomalies. His saying: ((The difference becomes clear)) End. The bottom line is that the abnormal is the one who has a rule that he has changed to something else, and what is modified is contrary to it, so the analogy in (a bracket) is to be combined on (brackets) and the analogy/[82z] in (three) is not to take its formula to (three). His statement: ((i.e., exit)) is over. The infinitive means the active participle, and it is an attribute of the original, not of the exit, as Al-Fadil Al-Hindi and others said. His saying: ((It is decreed in both of them)) is over. With this assessment, discretionary justice is distinguished from investigative justice, in which the premise of the conditional does not require assessment of the specifics of (Amer and Zafar) unless it is said: What is appropriate is that the original form of these two sciences should be (Amer) from architecture and (Zafir) meaning master and nothing else. His saying: ((Qattam)) with a kasra in the qāf.

His saying: ((such as Hadhar)) and it was reported from him, may his secret be sanctified, that it is a sign for a star, and in the dictionary it is ((a mountain between Al-Yamamah and Basra)), and tamar is

a high place, and in some versions after Hadhar and Bar And in the dictionary it means ((land in Yemen)).

His saying: ((There are only two reasons for it)) This statement is as strong as his saying: There is nothing in it that necessitates construction (); Because the appropriateness in the meter does not necessitate the construction, otherwise it would be built (like dogs and clouds), but rather in them is what necessitates parsing, I mean: the two reasons, and then the saying of Al-Fadil Al-Mahshi in it: If I mean that there is nothing in it except the two reasons then it is the apparent prohibition, as In them the balance, and if he wants that there is no construction in it except for the two reasons, then they are/[81 and] is not a constructive and they have an effective weight, and it requires construction, so the call is not in the weight [12, 13].

His saying: ((to obtain the reason for the construction)) This is because my assessment: the parsing and construction in all examples are straight, but one of the two interpretations may be preferred for a purpose, and the purpose in Dhul-Ra' is the intention of inflection, since it is something recommended and the corrector for the inclination here is the kasra of the Ra', and it only occurs By estimating the construction; Because if it is parsed and the morphology is prevented, it is not broken, and if it is broken, it is always built, and as for the fact that the three reasons are positive for the build; Because of this, the noun is given complete weight like the verb, so all types of parsing are prohibited from it, such as the verb, and it precedes the speech in general, and as for what the commentator mentioned; Because the appreciation of justice in it makes it similar to (Nazal) in the sense of (come down). His statement: ((inflected and uninflected)) like (Qattam and Hudhaam) but justice was only a decree since we do not have (Qattam and Hudhaam) that (Qattam and Hudhaam) changed from it, just as we did not prove to us (Amer) which is morphed from (Omar). His saying: ((It is only for pregnancy)) is over. It is understood from this investigation the answer to the well-known objection and its conclusion:/[83z] The estimation of justice is as it necessitated the construction in the dhat al-rā', so it is required in Qātām and the like, and the result of the answer is: The justice that was destined to necessitate the construction in the dhat al-rā' has a force that it affects in the construction. ; Because the estimation of justice has originality, and as for Qattam's justice and the like, it is based on the analogues, and it does not have that strength and originality, so it did not affect the construction. His statement: ((It is not appropriate)). Mr. Rukn al-Din said: ((I found a copy of this book read by the compiler, and there was not the word Qattam in it, so I asked its reader about it, and he said: The compiler deleted it when some of the learners read it because it did not match what was intended)) [14].

CONCLUSIONS

The estimation of justice is as it necessitated the construction in the dhat al-rā', so it is required in Qātām and the like, and the result of the answer is: The justice that was destined to necessitate the construction in the dhat al-rā' has a force that it affects in the construction. ; Because the estimation of justice has originality, and as for Qattam's justice and the like, it is based on the analogues, and it does not have that strength and originality, so it did not affect the construction.

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- He defined it as "its departure from its original form for verification", sufficient for the scholar Ibn al-Hajib: 17.
- Luminous benefits: 1/214.
- Z: Explanation of Al-Radi 'ala Al-Kafiya: 1/103,102.
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- Z: Al-Najm Al-Thaqib: 1/126.
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- Because what is meant by the image ((is more general than the image or what is equivalent to it in its weight) is necessary for the word like the image; one of the matters=
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- That is: Mullah Jami. Z: Luminous benefits: 1/215.
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- Same source: 1/216, ((And know that we know with certainty that when they found (three, triangle, another, plural, and age) not inflected, and they did not find an apparent reason for it other than descriptive and scientific reasoning, they needed to consider another reason)).
- Explanation of Al-Radi on Al-Kafiya: 1/103, according to Sibawayh, the hamza (adad) is a substitute for waw and wad from wad, z: Al-Kitab: 1/284. As for Al-Ashmouni and al-Sabban, they said that it is from ilad, and it is the great one, so his hamza is original; If Adad, even if he combines the two conditions, but he hears their words indifferent, then he cannot be fair in it. Z:

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 - Al-Fawa'id al-Diya'iyah: 1/217, ((So justice is divided into investigative and discretionary)).
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 - Al-Fawa'id al-Diya'iyah: 1/217, ((Based on this, his saying: (verification) means a departure from an established origin that is indicated by evidence other than the prohibition of exchange)).
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 - Same source: 1/217.
 - Al-Bayt by Al-Muhalhal Ibn Rabi'ah: Al-Muqtadib: 3/380, Al-Tas'heel: 222, and Huma' Al-Hawa'i': 1/92.
- In all versions, “He is credited with money, and Paradise is a tax collector,” and what we have proven is correct.
- Bayt is for Al-Kumait. The word ‘ashār’ is pluralized from ‘ten’. They will leave you, i.e., they will find you hesitating from ‘rith’, which is slowness. I threw, meaning: I increased, and I threw on fifty, meaning: I increased. Al-Ain: 2/164, 178, and Adab al-Katib: 569, and in the Book of Characteristics: Without a percentage 2/409, Sharh Al-Radi on Al-Kafiya: 1/104 Al-Sihah: 1/271-279, Lisan Al-Arab: 2/157, 14/335, Khazan Al-Adab: 1/170.
 - Increase from (A, B, C, D).
 - Explanation of Al-Radi `ala Al-Kafiya: 1/104.
 - Al-Fawa'id al-Diyaa: 1/217 ((The reason for preventing the exchange of (three and three) and their sisters is justice and description)).
 - Z: Al-Kitab: 3/224.
 - Muhammad bin Al-Sari Al-Baghdadi Abu Bakr bin Al-Sarraj (d. 316 AH) Among his works: Al-Usul fi Grammar, and it was said about it: Grammar is still crazy until Ibn Al-Sarraj made sense of it, D: Baghiyat Al-Wa'a: 1/110.
 - Z: Principles of Grammar, Ibn al-Siraj: 2/88.
 - Z: Al-Kashshaf: 1/462, and Sharh Al-Mufassal, Ibn Ya'ish: 1/62.

- Abu Al-Hasan Muhammad bin Ahmed bin Ibrahim died around the year (d. 320 AH). Among his works are: Illal al-Nahm, Gharib al-Hadith, and Kitab al-Tasarif. T: Tabaqat al-Nahwiyyīn wa al-Lughīnī: 153, Nuzhat al-Alba': 178, al-Bulgah: 249, and Baghiyat al-Wāwā': 1/18.
- Al-Farra' agreed with them. See: Ma'ani al-Qur'an, Al-Farra': 1/254, Sharh al-Radi 'ala Al-Kafiya: 1/105, Ham' al-Hawa'i': 1/94.
- Luminous benefits: 1/217.
- in (b, c, d) "three by three."
- Luminous benefits: 1/218.
- Same source: 1/218, ("And the last" is the plural of another, feminine, last, and the last is a preferential noun, because its meaning is originally more delayed)).
- Z: Explanation of Al-Radi 'ala Al-Kafiya: 1/105.
- Al-Fawa'id al-Diya'iya: 1/218, ((The end of the noun of preference is because its original meaning is: more delayed, then it was transferred to the meaning of "other than"))).
- Z: Explanation of Al-Radi 'ala Al-Kafiya: 1/105-106.
- Al-Fawa'id al-Diya'iya: 1/218, ((The analogy of the superlative noun is that it is used with the lam or in addition or with the word (from), and since it is not used with one of them, it is known that it is modified from one of them)).
- This is in his saying: ((Then it was transferred to the meaning of "other than")), Al-Fawa'id Al-Diya'iya: 1/218.
- Z: Al-Kitab: 2/14, Al-Muqtasib: 3/377,376, Sharh Al-Muqaddimah Al-Kafiya, Ibn Al-Hajib: 1/271, Sharh Al-Radi 'ala Al-Kafiya: 1/106, Al-Najm Al-Thaqib: 1/129, and Hama' Al-Hawa'i': 1/98.
- Al-Fawa'id al-Diya'iya: 1/218, ((But they did not consider the addition, because it necessitates the nunation, construction, or other addition like it, such as "then" and "before"))).
- Z: Al-Hidaya fi al-Nahw: 1/154.
- In the original: "that", and what we have proven is from (A, B, C, D).
- Luminous benefits: 1/218, "or" in place of "an."
- Luminous benefits: 1/218.
- An interpretation of what Jarir bin Attiyah Al-Khatti said in a poem satirizing Omar bin Laja Al-Tamimi from Al-Basit:
- O Taim, Taim Adi, you have no father. Do not let him put you in the same age.
- Jarir's Diwan: 1/131, Al-Kitab: 1/26, Al-Muqtasib: 4/329, Al-Khasa'is: 1/245, and Khazanah Al-Adab: 1/359.
- Z: Al-Muqtasib: 4/227.
- Luminous benefits: 1/219, (something like that) an increase in luminous benefits required by the situation.
- That is: nunation, construction, and addition. Or it is a modifier from the alif and the lam, or it is a modifier from the afal added to an indefinite noun, or it is a modifier from the afal than, z: Al-Najm al-Thaqib: 1/129.
- in (d): "added."
- Luminous Benefits: 1/219, ((So it must be different from one of the others)).
- Same source: 1/219.
- ((The word "sightless" is emphasized, and some of them say it with the dictionary dād and not with the high one. It says, "I have taken my right. I am all able-bodied, and all the females are speechless. And all the people came to be "sightless," and I saw the women, the plural of "sighted.") Lisan al-Arab: (Basa') 8/305, and: Taj al-Arous: 1/5 102.
- in all versions "actually", and what we have proven is of the benefits of illumination: and it is correct, due to the prevalence of facilitating the hamza in the manuscript.
- Luminous benefits: 1/219, in (d): "verb."
- Same source: 1/219.
- Z: Hama al-Hawaami': 1/97.

- Luminous benefits: 1/219.
- This is the doctrine of Al-Akhfash, Al-Mazni, Al-Sirafi, and Ibn Asfour, Z: Al-Muqtasid fi Sharh Al-Idah: 2/979, Al-Najm Al-Thaqib: 1/130, and Hama Al-Hawaami': 1/98,97.
- Z: Explanation of Ibn Aqeel: 2/335.
- Al-Farsi: He is Abu Ali Al-Hasan bin Ahmad bin Abd Al-Ghaffar Al-Farsi Al-Nahwi (d. 377 AH), v. Tabaqat Al-Nahwiyyin wal-Linguists: 130, and Nuzhat Al-Alba': 216.
- Z: Sharh al-Muqaddimah al-Kafiya, Ibn al-Hajib: 1/272, Sharh al-Radi 'ala al-Kafiya: 1/110,109, and the author of al-Najm al-Thaqib mentioned: 1/130, that "(The words of the Persian are not valid except in a noun that has no masculine, such as" Desert" and as for "all" it means "all together").
- Z: Sharh al-Radi 'ala al-Kafiya: 1/109-110, and Hama' al-Hawa'i': 1/98,97.
- (Al-Fawa'id al-Diya'iyah: 1/219, ((One of the two reasons for it is actual justice and the other is the original quality)).)
- Z: Al-Idah: 2/83,82, and Sharh al-Radi 'ala al-Kafiya: 1/112.
- Z: Al-Kitab: 3/224, Sharh Al-Radi 'ala Al-Kafiya: 1/110, and Al-Najm Al-Thaqib: 1/131.
- In the original: "definition", and what we have proven is from (A, B, C, D) and it is correct.
- Sharh al-Radi 'ala al-Kafiya: 1/110, Waz: Al-Najm al-Thaqib: 1/131.
- Originally it was prohibited, and what we have proven is from (A, B, C, D) and it is the correct thing.
- in the original and (A, B, C, D): "it shows", and what we have proven is from the version and is correct.
- It was stated in Al-Tashil: 222: Positive definition is like knowledge because it is certain for knowledge, and what is certain is nothing but knowledge, and thus it is similar to knowledge.
- Z: Explanation of Al-Radi 'ala Al-Kafiya: 1/110, 111.
- This is the opinion of: Abu Hayyan, D.: Hama' al-Hawa'i': 1/97.
- Luminous benefits: 1/220,219, ((even if it becomes a noun by predominance in the chapter on emphasis)).
- Same source: 1/220, ((In Ajma' and its sisters, one of the two reasons is the weight of the verb and the other is the original attribute)).
- Same source: 1/220.
- In (b): "plural."
- In (a): "with tusks and bows" and in (d): "with tusks and bows."
- Al-Hindi's explanation of Al-Kafiya: 62.
- In (B, D): "The commentator said."
- (It was previously known that he does not reject irregular plurals, so he mentioned it here, repeating the yes in his saying: (How, even if he considered it). End. A new benefit, so it should be mentioned previously so that it does not need to be mentioned again that he does not reject irregular plurals as a prelude to mentioning it.) Issam Ali Al-Jami: 50.
- Luminous benefits: 1/220.
- Same source: 1/220, ((How? If the first plural of them is considered to be (fangs and bows), then there is no anomaly in this combination and no rule for the noun in the noun)).
- in the original and (a): "my change", and what we have proven is from (b, c, d).
- in (a): "the total."
- in the original and (A, B, C): variable, and what we have proven is from (D).
- Luminous Benefits: 1/220, ((From this the difference between the abnormal and the normal becomes clear)).
- Z: Book of Colleges: 833, and Al-Mu'jam Al-Wasit: 1/989.
- In (B, C, D): "Three, three."
- Luminous benefits: 1/220, ("or by estimate" i.e. an existing departure from a predetermined and imposed principle)).

- Al-Hindi's explanation of Al-Kafiya: 63.
- Al-Fawa'id al-Diya'iyah: 1/220, ((It was estimated that their origin was "Amer and Zafar"))).
- In (a): "about appreciation."
- Al-Fawa'id al-Dhiyya': 1/220, and with fat-haf al-Qaf: on the illuminated benefits, Ham'a al-Hawa'i': 1/99, and Al-Qamoos al-Muhit: 1/453.
- Same source: 1/221, in the original, and (a): "prohibition," and what we have proven from (b, c, and d) is correct.
- in (c): "literally that."
- Z: Al-Kitab: 2/41, Amali Ibn Al-Shajari: 2/115, Sharh Al-Mufassal, Ibn Ya'ish: 4/65, Footnote to Sharh Al-Jami, Al-Jami: 23.
- Al-Qamoos Al-Muhit: 1/38.
- Z: Al-Sahhah: (Tamar) 1/340.
- That is: some copies of the Book of Luminous Benefits.
- Ocean Dictionary: 1/360.
- Al-Fawa'id al-Dhaiya': 1/221, ((And there are only two reasons for it: scientific and feminine)).
- Z: Same source: 1/221, ((The two reasons do not necessitate construction, so consider them justice in order to obtain the reason for construction)).
- In (d): "If only" is an advance and a delay.
- In (c) (two reasons).
- Al-Mubarrad agreed with that; When he said: ((The succession of causes necessitates construction)) Al-Muqtabd: 3/374, and Ibn Al-Shajri responded to him in his Amaliyah: 2/116,115, and Al-Radi in his explanation of Kafiya Ibn Al-Hajib: 4/45, and Al-Ashmouni: 3/268.
- Z: Issam Ali Al-Jami: 51.
- Benefits of light: 1/222,221, ((So consider them justice in order to achieve the reason for construction)).
- Z: Explanation of Al-Radi 'ala Al-Kafiya: 4/45.
- D: Luminous benefits: 2/112.
- Same source: 1/222, ((which they made it inflected and uninflected as well)).
- (Hudhaam: a woman's name)), Al-Ayn: 1/212.
- Z: Book: 236, Explanation of Al-Radi on Al-Kafiya: (Chapter on effective weight and aspects of its use).
- Benefits of Light: 1/222, ((The consideration of justice in it is only for the sake of bearing on its counterparts, not to achieve the reason for preventing the exchange)).
- Same source: 1/222, ((And for this reason it is said: "The mention of Bab Qattam" is not appropriate)).
- Average: 32, Waz: The Guidance to the Solution of the Sufficient: 25.

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