

# Investigation of the Verb's Weight from Explanation of the Luminous Benefits Book by Mr. Nimat Allah Al-Jazairi (1050–1112 AH)

Huda Mohammed Jawad Hameed Fakhuraldeen\*

## Abstract

*This study deals with study of verb weight depending on explanation of Mr. Nimat Allah Al-Jazairi. His saying: (and it is the universe of the name) is over. The purpose of these words is to refute what appears on the surface of the author's statement, which is that adding meter to the verb with the meaning of "lam," so the meaning is: The meter is specific to the verb, the condition of which is that that meter is specific to the verb, and it contains pointless repetition, and the result of the defense is that the addition is for mere attribution. And the connection between them is not for specialization, and this is what is meant by his saying: (which is the fact that the noun has a weight that is counted among the weights of the verb). That is: it is confirmed for the verb and is counted among its weights, even if it is counted among the weights of something else. So his saying: (the weight of the verb) means a weight attributed to the verb, so informing about it. Then the report indicates the specificity that was not understood from the subject, and if the commentator had replaced the word (counted) with (attributed) and the like, it would have been clearer. His saying: (from the shamir) which is the sharp passage made a flag for the pilgrims' horses due to their sharpness and speed in walking. His saying: ("Badhar" means water) in the dictionary is that it is a flag for a well in Mecca that God Almighty has honored, and its actual meaning is honorable. His saying: (And "he stumbled" to a place) in the dictionary is masadda, and its actual meaning is to make him suffer a calamity. His saying: (And he kneaded a man's mouth). It was said: He is Amr bin Tamim, and its actual meaning is to eat, or to eat with the fullest of the molars, or to fill the mouth. His saying: (And as for "Baqam"... and "Shallam") is an answer to a question, which is that Buqam and Shalam are among the verb's meters even though they are nouns, and they were not transferred from the verb to the noun; because / [94z] they are not actually used. The bottom line of the answer is that they are foreign nouns that were translated into Arabic, and the aforementioned specialization is conditional on that noun being from the Arabic language, so the presence of such examples does not slander the specialization of the verb's weight with the verb, as they are not dependent on foreignness and the verb's weight. His statement: (not specific to the verb) because it is present in the noun in many ways, such as: a stone, a fruit, and the like, in contrast to the passive construction, for it did not appear in the nouns except for a few words attached to nothingness, and it is al-wa'il linguistically in the word for the wa'al, and ra'im in the meaning of "ast", and was presented with knowledge for the tribe. His saying: (Except some grammarians) and he is Issa bin Omar for he prevented from morphing what was transmitted from the verb citing the poet's saying: (Al-Waafir). I am the son of Jalā and I am tall in number. When I put on the turban, you will know me.*

### \*Author for Correspondence

Huda Mohammed Jawad Hameed Fakhuraldeen  
E-mail: [aliah.alamary@gmail.com](mailto:aliah.alamary@gmail.com)

Assistant Lecturer, Department of Arabic language, College of Education for Girls, University of Kufa, Iraq

Received Date: April 11, 2024  
Accepted Date: April 15, 2024  
Published Date: May 15, 2024

**Citation:** Huda Mohammed Jawad Hameed Fakhuraldeen. Investigation of the Verb's Weight from Explanation of the Luminous Benefits Book by Mr. Nimat Allah Al-Jazairi (1050–1112 AH). *OmniScience: A Multi-disciplinary Journal*. 2024; 14(2): 43–51p.

*Waafir). I am the son of Jalā and I am tall in number. When I put on the turban, you will know me.*

**Keywords:** Luminous benefits, Nimat Allah al-Jazairi, verb's weight, benefits book, Arabic language

## INTRODUCTION

Badr Al-Din (may God be pleased with him) said: There is no evidence for it. Because it is

predicated on the intention: (I am the son of a man who exalted matters and tried them), so the sentence (*jala*) is made up of a verb and a subject, so it is spoken and is not prohibited from being morphed, and what indicates this is the Arab consensus on conjugating (*ka'b*) the name of a man even though it is transferred from (*kasab*). If he hastens it is over. Twice of this speech will come, God willing, in the chapter on adjectives. His saying: (or he is not specific) with the presumption of the opposite, for from this category is (I do), and its presence in the noun is greater than in the verb/[95f]; Because every triple verb that is not of the colors and defects comes from (*af'al al-tafdil*), and from the colors and defects comes (*af'al fa'ala'*), like: (red red), and (one-eyed), and they are two nouns, and as for (*af'il fa'li*), it is only a past participle. Triple verbs, such as (go out, and go), not from all of them, so nothing is heard like: (kill, and support), and it seems that (or) is here to prevent emptiness, not to prevent plurality, so the relationship between the two parts is general from the point of view of their conjunction in (*Shammar and Ahmar*) and their combination in (*Yazid and Shukur*). His saying: (i.e., the beginning of the verb's weight) and this is what is apparent. Because it is mentioned earlier, except that there is a metaphor in it, the weight of the verb is a phrase by the body that takes place from the arrangement of letters, movements, and dwellings, and the explanation of the universe and the body has expressed from it the first one who is the first of it (for it) That He diverted the pronoun from what is apparent so that the relation remains preserved as it is, and he said: (or the first thing that existed) end. It is the name because it first has a reality. His saying: (i.e., adding a letter (or letter) in addition) spread according to the order of the letter [1, 2].

*The first:* with regard to the weight of the verb, the increase is an adjective and a form that is subject to the extra letter, so it is proportional to the weight of the verb/[95z] which is a form. As you knew.

*The second:* With regard to what was in the form of the verb, it is an expression of a noun that is made up of letters, so it fits the extra letter. The explainer's purpose of this estimation is to ward off the objection mentioned by the distinguished Indian, when he said: (If it is said: The first (*Ahm*) for example, it is the same as the addition and it is united circumstance and envelope). And the sum of the payment, but if he denotes an additional letter, then the extra is an attribute of the first in your saying [3].

*The first letter of (red):* is an addition, and it is permissible to attribute the adjective to what is described by it as (in), as you say: (Knowledge is in Zaid), but if he denotes an additional letter, then explain his statement: (Its first) and the (extra letter) is generality in a sense, as the first letter of the nouns that have the meter of the verb may be extra, such as (*Ahmad, and Narjis*), or it may be original such as (*Nahshal*), for its meter is (*fa'all*), and the two matters between them are general.

*The second mater :* From one perspective, it is permissible for one of them to be attributed to the other with (in), as it is said: (Whiteness in the beloved is better than rubies in its purity), so think about this matter, for it is one of the complexities of the Book His saying: ("like its increase" i.e., like) is over.

### Estimations of the Saying

This estimate is consistent with the above. His saying: (i.e., when the verb's weight is present) is over. It contains an explanation of the order of the letter *al-alf*, as you know/[96w] and the adverb is in the genitive case; because it is possible to delete the genitive and place the genitive in its place. If it is permissible for us to say: There is an addition at the beginning of it, then it is permissible for us to say: There is an addition in it, as it is like: "Follow the religion of Abraham, upright" .

His saying: (because of its specialization) ended. That is: due to the specificity of this vowel ta' in the noun, the one used in the verb is the silent one, such as: (*darabat*). His saying: (If he is called by it) then it is not inflected; For scientificity and the weight of the verb, while it accepts the ta', but it accepts it contrary to analogy, since the analogy is that the ta is attached to the feminine rather than the masculine, and I think that there is no need for restriction; because the case of naming does not accept the ta', since the proper marks are preserved from the declension as much as possible. Rather, it is

needed to correct the statement of the grammarians: The abandonment of four is due to the lack of authenticity of the description, and to refute the words of *Al-Fadil Al-Radi* that came before this, along with the answer to it. His saying: (and be careful of that) meaning: by his saying: (influential) [4].

His saying: (By one of the group) What is meant by the group is (what is above one, so it does not mean that it requires that what is common between two people not be denied), and the reality of the indefiniteness in this section is that the word *Zaid* is used for a specific one; so, if the name is meant with *zay*, *yā'*, and *dal*, it becomes the noun of a coexisting genus, including [96z] everyone who is named by it, and it departs from the scientific. His statement: (The well-known description) restricted fame to the predominant condition, otherwise (no) may be interpreted as a description that is not well-known with a presumption. His saying: (i.e., it appeared) means (it appeared without its explanation, but rather within the explanation of the reasons for preventing morphology and its conditions, and that is why he chose clear over clear). His saying: (an exception to what remains of the first exception) meaning: an exception to the meaning of the speech; because he interprets his saying: (Do not have sexual intercourse except for what is a condition of it) to do not have sexual intercourse other than that for which it is a condition. So his saying: (Except justice and the weight of the action) is excluded from this concept, which is the meaning of the speech() The excluded is multiple, and so is the one excluded from it. If you know this, you know that what the honorable Lari mentioned is affectation [5].

His saying: (as in “three and red”) because in (three) there is justice, and in (red) the weight of the verb, and scientificity is not in them, so if it were a condition of them, it would not be removed from them in any way. His saying: (and they are opposites) is a reference to the answer to a question, which is to say that if science is not a condition for justice and the weight of the action, then it is permissible for it to be a word that contains justice and the weight of the action and scientificity. If is denied, then scientificity is removed, but justice and weight are not removed. The verb is uninflected, so if he does not believe everything that contains effective scientific knowledge, if he denies the inflection, then he answers that justice and the weight of the verb are opposites, not combined with the testimony of traceability and induction, then you have known/[97f] the weights of justice and none of them are based on the weights of the verb that are taken into account in preventing inflection, which is that it is specific to the verb or that it begins with an increase, such as adding it [6].

### Scientific Explanation

His saying: (meaning: there is nothing) End. This assessment is a refutation of what appears on the surface of the classifier's phrase; because the exception in it is empty, so what is excluded from it and is decreed is either (something), or (some reason), or (one of these two reasons), and the first two are contrary to reality, as there are with scientific knowledge other reasons for preventing the morphology, and the third requires the union of the excluded with the excluded from it. And the clarification of the answer is that justice and the weight of the action, if they are compared to science by verification with it, then either they are achieved together with it, so the three reasons are combined, or only one of them is achieved with it. As for justice only or the weight of the action only, then their achievement with science is two possibilities according to the mind. No, reality is in the soul, the matter going on between a group has ended. It is the existence of science with these two paths; because it was what occurred between these two/[97z] two possibilities in the eyes of the mind, and what is excluded is one of these two possibilities in particular, and it is what is within one of them only. The benefit of his saying: (only) is to point out that what is meant is one of them which is taken with the condition (no), that is: on the condition of the absence of the other, not what is taken with (not with a condition), so that their sum is included based on the fact that the fulfillment of the two matters includes the fulfillment of one of them within it, except it has been verified. The other, not with the absence of the other, and what is meant is the second, not the first. This is how the speech was fulfilled in this situation, and do not pay attention to what some of the people of the footnotes said, for it is more like *fawashi*. His saying: (Insofar as it is a cause). For example, a noun that contains scientificity and femininity, for example, if it is denied, its scientificity in itself disappears, and as for the feminine, it remains, except that the description of its

causality and its being considered in preventing morphology disappears from it with the disappearance of scientificity, so ( He said: ((There is no reason left in it insofar as it is a reason). And know that the maximum possible combination of scientific reasons, feminization, foreignness, structure, *alif* and *nun*, as in Azerbaijan, and the effect of the combination disappears with the disappearance of scientificity; because the conditional does not have an effect without the condition His saying: (A matter that is silent becomes silent) is like a victory that is given victory. His saying: (an unrealized matter) / [98f] does not hide the kindness it contains. His saying: ("I was silent" with two fractures. Be silent is a sign of the metaphor. It was named (with the wording). Be silent with two diaphragms, exaggerating the severity of the fear in it, such that everyone commands his companion to be silent, and he cannot keep his tongue from making a mistake out of extreme confusion, so be silent is an unjustifiable mistake end. It is no secret that this is a joke [7].

### Differences Between *Sibawayh* and *Al-Akhfash*

His saying: (And *Sibawayh* differed from *Al-Akhfash*), the dictionary reported: that *Sib* is Persian, which means apples, and from it is *Sibawayh*, or its scent, and it is the title of the Imam of grammarians Amr bin Othman al-Shirazi, and it reported: He had a desire for apples such that if he saw them, a sound emanated from him without his choice, so he made *Sibawayh* his nickname, and this is supported by what was mentioned about it being a compound of a name and a sound. His saying: (And since it was the saying of the student) it ended. A response to what Al-Fadil Al-Hindi reported on the authority of some commentators, where he said: (It was said: It is better to raise the *akhfash*, because *Sibawayh* is his teacher, and attributing the violation to the professor is not appropriate for his rank). His saying: (Because of the rule he mentioned) I mean his saying/[98z]: (And what is in it is an effective scientific statement if it denounces an inflection). His saying: (because it means all) So if you say the people came all together, then its meaning is the whole people came, whether they were gathered together or not, then its descriptiveness is weak; because of the predominance of nominalism over it, and the weak and fleeting descriptiveness, neither *Sibawayh* nor *Al-Akhfash* considered it [8]. His saying: (Make a name) meaning: like a noun that is devoid of an adjective, such as (rabbit, and *akal*) If you say: (*Zaid* is better) the listener will imagine that its meaning is: (*Zaid's* surname is better), and it is after the indefinite indefiniteness by agreement. His saying: (Even if there is "who" with it) is over. For (from) is a text in descriptiveness such that there is no room for the possibility of descriptiveness, so if a man is named with (better than) then after the indefinite noun it is not inflected by agreement; because of the descriptiveness and weight of the verb, therefore, such a form must be an exception to the aforementioned rule, even though it is included in what is meant in the form of (red), so it is inflected according to *Al-Akhfash* and uninflected according to *Sibawayh*, and it is not like that, but rather uninflected. Undisputedly, It must be interpreted in a red light as long as the descriptiveness before the scientific is apparent, and there is nothing in the wording that constitutes a text in its descriptiveness after the scientific, as some eminent scholars have said, and my opinion is that it is not applicable; Because something like / [99 and] this is not included in the chapter on red, for red has disappeared in what follows, but its characteristic has disappeared. However, *Sibawayh* considers that to be fleeting, in contrast to (better than), for its characteristic has been confirmed, because of (of) preferentiality [9, 10] where one compare to the other.

### CONCLUSIONS

The bottom line of the answer is that they are foreign nouns that were translated into Arabic, and the aforementioned specialization is conditional on that noun being from the Arabic language, so the presence of such examples does not slander the specialization of the verb's weight with the verb, as they are not dependent on foreignness and the verb's weight.

### Index

- *Al-Fawa'id al-Diya'iyah*: 1/241, (which is the fact that the noun has a weight of the weights of the verb)
- *Z: Issam Ali Al-Jami*: 64.

- *Same source*: 1/241.
- *Luminous benefits*: 1/241.
- *In the original*: “what is meant”, and what we have proven is from (A, B, C) and it is correct.
- *in (A, B, C)*: “because of its sweetness.”
- *Z: Lisan Al-Arab*: 4/424, *Al-Qamoos Al-Muhit*: 1/538, and *Issam Ali Al-Jami*: 65.
- *Luminous benefits*: 1/242.
- *Z: Al-Qamoos Al-Muhit*: 1/353.
- *Luminous benefits*: 1/242.
- *in (d)*: “We mean.”
- *In (c)*: “Sanadah.”
- *A place was found in Yemen, and it was said*: It is the land of Masada in the district of Tabala, meaning that it has many lions. *D: Al-Qamoos Al-Muhit*: 1/459, *Al-Muhkam* and *Al-Muhit Al-A’adham* 1/231, *Lisan Al-Arab*: 4/539, and *Mu’jam Al-Buldan*: 4/85.
- *Luminous benefits*: 1/242.
- *Al-Anbar bin Amr bin Tamim, and the title of Al-Khadim prevailed over the entire tribe due to their abundant abundance of fertility and goodness*, *Z: Kitab Al-Ikhtiyarin*: 136.
- *D: Al-Qamoos Al-Muhit*: 3/219, *Lisan Al-Arab*: 12/182, and *Taj Al-Arous*: 1/7624.
- *Al-Fawa’id Al-Diya’iya*: 1/242,243, (As for “Baqam” as a name for a well-known form, which is Al-Andam, and “Shalam” as a name for a place in the Levant, it is one of the Persian names transferred to Arabic), *Al-Sahhah*: 1/50, and *Lisan Al-Arab*: 12/52,325, *Taj Al-Arous*: 1/7624,7779.
- *Al-Fawa’id al-Diya’iya*: 1/243, (But we restricted it to the construction of the object, because the construction of the subject is not specific to the verb).
- *In (C)*: “The Ibex.”
- *In the original*: “drawing”, and what we have proven is from (A, B, C, D) and it is correct. *Al-Qamoos Al-Muhit*: 3/227.
- (*Al-asta*: incapacity, and it may mean the ring of the anus. Its origin is satta on a verb with a vowel. This is indicated by the fact that its plural is astaa... and a woman will be lost and sattaha, and the meem is an additional one), *Al-Sahih fi Al-Lughah (Sittah)* 1/303.
- *In (c)*: “Ibex.”
- *Al-Ra’im* is like a *dā’il al-āst*, on the authority of *Karā’*, who narrated it with alifs and lams, and there is no counterpart to it except *al-Dā’il*, which is a worm like a fox, and in the *Sahih*: a *dawbī* similar to a weasel, and with this name *Abu Al-Aswad* attributed *Al-Du’ālī*, except that they opened the hamza according to their doctrine of the ascription in a heavy way; For the succession of the two kasra with the *yā’* of lineage, *Z: Al-Sihah*: (*Da’al*) 1/195, *Lisan Al-Arab*: (*Dā’al*, *Ra’am*) 11/233, 12/233, *Taj Al-Arous*: (*Ra’am*) 1722, *Sharh Al-Radi on Al-Kafiya*: 1/158, 157.
- *Al-Fawa’id al-Diya’iyah*: 1/243, (No one except some grammarians said that it was forbidden to spend it).
- *Abu Omar Al-Basri Tamiz Issa bin Omar Al-Thaqafi Al-Nahwi* (d. 149 AH), the client of the family of *Khalid bin Al-Walid*, and his contributions were in *Thaqif*. *Abu Muhammad bin Qutaybah said*: He was one of the people of reading, but the strange and poetry were his predominance. *Z: Tahdheeb al-Tahdheeb*: 8/223 - 224, *Siyar A’lam al-Nubala’*: 7/200, and *Ghayat al-Nihaya*: 613.
- *Z: Al-Kitab*: 2/7, What goes away and what does not go away: 20, *Sharh al-Radi ‘ala al-Kafiya*: 1/163, *Sharh al-Ashmouni*: 3/260.
- *Al-Bayt by Suhaim bin Watheel Al-Rihi, and it is one of the witnesses of Sibawayh*: 1/312, *Al-Asma’iyat*: 17, *Majalis Thalab*: 176, *Sharh Al-Mufasal*, *Ibn Ya’ish*: 1/61, *Ham’a Al-Hawaima*: 1/105, *Al-Khazanah*: 1/266,257, 255.
- *The evidence for it is his saying*: *Jala*, and it is not inflected with *Isa bin Omar*. *Sharh al-Radi ‘ala al-Kafiya*: 1/163, and according to *Sibawayh*: 3/207 it is a spoken sentence, and according to *Ibn Ya’ish*: 3/62 it is a past tense verb.

- *Badr al-Din Muhammad bin Muhammad bin Abdullah bin Malik (d. 686 AH) Among his works are: Sharh al-Alfiyya, known as Sharh Ibn al-Nazim, Sharh al-Umayyat al-Afal, and a book on presentations. Z: Al-A'lam: 7/31.*
- *In (a): "hit."*
- *In the original, (A): "Ka'b," and what we have proven is from (B, C, D), and it is the correct one. Kasab means: to run away and run away, and it is an adjective for the walk of a drunkard, ed.: Al-Qamoos Al-Muhit: 1/118, and Lisan Al-Arab: 1/720*
- *Z: Sharh Ibn al-Nazim 1/34, Sharh al-Radi 'ala al-Kafiya: 1/163.*
- *Luminous benefits: 1/243.*
- *In (a): "past, except for some" advance and delay.*
- *Z: Explanation of Al-Radi 'ala Al-Kafiya: 1/159.*
- *Z: Issam Ali Al-Jami: 66.10) It dropped from (d), and it dropped the amount of a whole sheet of paper.*
- *Al-Fawa'id al-Diya'iyah: 1/243, (i.e.: at the beginning of the meter of the verb).*
- *In (c) "it is a phrase."*
- *In (d): "It is not her" in advance and delay.*
- *Al-Fawa'id al-Diya'iyah: 1/243, (or the beginning of what was according to the verb's weight).*
- *Increase from (A, B, C, D).*
- *Luminous benefits: 1/243.*
- *Al-Hindi's explanation of Al-Kafiya: 68.*
- *In (A): "its origin" and in (D): "originally."*
- *in (c): "meaning".*
- *(The knot is the opposite of the solution. and the position of the knot on the rope is knotted and its plural is ma'aqid. And in the hadith of supplication, I ask you by the knots of glory from your throne, that is: by the qualities by which the Throne deserved glory, or by the places where they are held from it, and its true meaning is by the glory of your throne) Lisan al-Arab: 3/296.*
- *Al-Fawa'id al-Diya'iyah: 1/243, (like adding it) i.e., like adding a letter or an extra letter from the letters (atin).*
- *Same source: 1/243,244 ("Unacceptable" i.e. if the weight of the verb or whatever is equal to the weight of the verb is not possible).*
- *Z: Issam Ali Al-Jami: 66.*
- *Surat An-Nisa: 125.*
- *Surat An-Nisa: 125.*
- *Al-Fawa'id al-Diya'iyah: 1/244, ("for the ta'" because the weight is produced by this ta', due to its specialization in the noun rather than the verb's weights), in (b, d) for specialization and in (c): "specialization."*
- *Same source: 1/244, (And if he said: It is not possible to tā' by analogy with the consideration for which he refrained from pronouncing it, then (four) would not be answered if a man was named by it).*
- *in (c): "to confirm."*
- *Z: The clearest paths to Alfiyyah Ibn Malik: 4/118, Kitab al-Koliyat: 1/182, in (c): "Al-Wasfiyyah."*
- *Al-Fawa'id al-Diya'iyah: 1/244, (And beware of that which has intercourse with the feminine alif or the plural form of the plural).*
- *Sufficient by the scholar Ibn al-Hajib: 23, Al-Fawa'id al-Dhiyya': 1/244, (And there is no impressive scientific evidence in it).*
- *Al-Fawa'id al-Diya'iyah: 1/244, ("If it is denied" that knowledge is interpreted as belonging to one of the group named by him).*
- *Issam Ali Al-Jami: 66.*
- *in the original and (A, B, C, D, Al-Hajriyah) (Baza'), and what we have proven is correct.*

- *Luminous Benefits*: 1/244, (or he uses a descriptive phrase that makes his owner famous for it).
- The “no” was dropped from the original, and what we have proven is from (c).
- *Benefits of light*: 1/244, (“Disburse when it becomes clear” i.e.: it appears).
- *Issam Ali Al-Jami*: 67.
- *Al-Fawa'id al-Diya'iyah*: 1/245, (Except justice and the weight of the action are an exception to what remains of the first exception).
- *Sufficient for the scholar Ibn al-Hajib*: 24, *Al-Fawa'id al-Dhiyya'*: 1/245.
- *in (a, c)*: “any”.
- *Z: Issam Ali Al-Jami*: 67.
- *Z: Abd al-Ghafour al-Lari's footnote to Sharh al-Jami*: 37.
- *Luminous benefits*: 1/245, (It is not a condition as in “three and red”).
- (*Sufficient by the scholar Ibn al-Hajib*: 24, *Al-Fawa'id al-Diya'iyah*: 1/245, (Except justice and the weight of the action, which are opposites). *in (d)*: “in them is for justice.”
- *in the original and (a,b,c,d)*: “it will be”, and what we have proven is from the stone version.
- *In (c)*: “He means.”
- *Z: Luminous benefits*: 1/137, 2nd edition.
- (*The weights of justice are*: fa'al, or fa'al, or fa'al, or fa'al, or fa'al) Explanation of Al-Radi on Al-Kafiya: 1/167.
- *Z: Explanation of Al-Radi 'ala Al-Kafiya*: 1/167.
- *Luminous benefits*: 1/245, (i.e.: there is nothing with it)
- *refers to what Al-Hindi reported: Where he said*: (This exception should be considered, because if it is intended in its meaning, then there is no reason except one of them, which was to exclude the whole from the whole, because his saying: (one of them) did not mean a specific one, so it is also in the sense of both of them, so it is The bottom line is: There is no cause from either of them except a cause from either of them except because of both of them), Al-Hindi's commentary on Al-Kafiya: 68.
- In the “empty” version of Al-Jazzar.
- *In (c)*: “As for justice only or the weight of the action,” precedence and delay.
- *In (D)*: “Two matters.”
- *Al-Fawa'id Al-Diyaya*: 1/245, (That is: there is nothing of the matter going on between the sum of these two things and just one of them).
- *Z: Same source*: 1/138,137.2 ed
- *Same source*: 1/245.
- *Z: Abd al-Ghafour al-Lari's footnote to Sharh al-Jami*: 42.
- The thing spread out, spread out, spread out, spread out. Al-Fawashi: What is spread out of wealth, such as wandering sheep, camels, etc., Tahdhib al-Lughah: 4/126, Al-Sihah: 2/44, and Lisan Al-Arab: 1/122.
- *Al-Fawa'id al-Diya'iyah*: 1/245, (If he denies) the uninflected one whose scientific causes are one of them (he remains without a cause), that is: there is no cause left in him insofar as it is a cause in what is its condition of the four causes).
- *In (c)*: “And therefore.”
- *In (b)*: “It is said.”
- *Luminous benefits*: 1/245.
- Azerbaijan with the opening of the hamza and the rā' and the sukūn of the dāl. Between them is a large region of Persian lands, the most famous of which is Tabriz, and among them are those=
- Adhārbaijan is said by extending the hamza and dāmmad of the dāl and the sukūn of the rā', and it was narrated by extending the hamza and sukoon of the dāl, so two sukūn meet and the kasra of the rā', in the original and (a): “Adārbaijan” and what we have proven is from (b, c, d) and it is the correct one, *Z: Dictionary of Countries*: 1 /128, *Taj Al-Arous*: 1/7951.
- *Z: Sharh al-Radi 'ala al-Kafiya*: 1/167, *Z: Al-Lubab fi Illal al-Sna'a wa al-Yarb*: 1/204, and *Sharh Ibn Aqeel*: 1/29.

- *Luminous benefits*: 1/246.
- *Same source*: 1/246, (His analogy is that he brings two dhammas, but when he came with two kasrahs, he knew that he had not done so, and the answer: This is something that is not verified).
- *Same source*: 1/246, (It is permissible to use (is silent) with two kasrahs even if it is not well-known).
- *In the original*: “with a mistake”, and in (A, B, C, D): “with a mistake”, and what we have proven is from Issam Ali Al-Jami.
- Z: Issam Ali Al-Jami: 68.
- (See the opinion of: *Sibawayh in Al-Kitab*: 3/202.
- *Sufficient for the scholar Ibn al-Hajib*: 25, *Al-Fawa'id al-Diya'iyah*: 1/247, *Waz*: *Al-Kitab*: 3/227, *Al-Muqtadab*: 3/312, *Sharh Al-Mufassal*, *Ibn Ya'ish*: 1/70, *Al-Musa'id*: 3/13, and *Shifa' Al-Ail*: 2/ 897, *Sharh al-Radi 'ala al-Kafiya*: 1/172, and *An-Najm al-Thaqib*: 1/172-173.
- (Seeb is purely Persian, which means apples, and from it is the Kurdish *Siw*) Arabized Persian words: 13.
- Z: *Al-Qamoos Al-Muhit*: 1/78.
- *Al-Fawa'id al-Dhiyya'*: 1/247, (And since the student's statement appeared to be in agreement with what was mentioned of the rule, he made it a basis and attributed the violation to the professor, even if it was not recommended.), the author did not agree with *Al-Akhfash*, but rather he disagreed with him and he agreed with *Sibawayh*, who forbids the morphology in both cases, the author said. In *Sharh Al-Wafiyah*, *Nazm Al-Kafiya*: 154 (*Fusaybawayh* violates the rule= mentioned...and this is the correct one, based on the evidence of considering the original adjective, in the form of *Aswad*, *Arqam*, and *Adham*). Perhaps he intended for *Sibawayh* to differ from the rule and not for *Al-Akhfash* as he stated, or he intended to differ from *Al-Akhfash* as *Sibawayh* by raising *Sibawayh* and placing *Al-Akhfash* in the accusative case in the manner of the Almighty's saying: “It is only He fears God among His learned servants.” (*Surat Fatir*: 28) as stated by *Al-Fadil Al-Hindi*.
- *Al-Hindi's explanation of Al-Kafiya*: 69.
- *Luminous benefits*: 1/247.
- Sufficient for the scholar *Ibn al-Hajib*: 23, 24.
- *Al-Fawa'id Al-Diya'iyah*: 1/247, (And “af'al” is taken away from it with emphasis, like “agma”, as it is inflected when indefinite by agreement due to the weakness of the descriptive meaning in it before the scientific one because it means “all”).
- (Because red is originally a description, so if you deny it, it takes on the form of descriptiveness and the weight of the verb, because it is as it was, and as for plural, it is not an adjective with unanimous evidence, and the most effective adjective is not plural with the waw and the nūn. It is not said: red, but rather it is a verb plural. This is what *Imam Abd al-Qahir al-Jurjani* said. ) Quoted from footnote No. (1) *Benefits of Light* (2nd edition): 1/140.
- Z: *Al-Kitab*: 3/224, *Sharh Al-Mufassal*, *Ibn Ya'ish*: 1/70, *Sharh by Radi Ali Al-Kafiyyah*: 1/174, *Al-Musa'id*: 3/8.
- *Al-Fawa'id al-Diya'iyah*: 1/247, (After the indefinite noun, it is inflected by agreement due to the weakness of the descriptive meaning in it, until (af'al) became a noun).
- *Al-Afkal*: (trembling. No verb is built from it. It is said: *Afkal* took it, when he shivered from cold or fear), *Al-Sahih*: (*Fakl*) 2/49, *Waz*: *Walsan Al-Arab*: 11/19, in (c): « better”.
- *in (d)*: “uninflected.”
- Z: *Al-Kitab*: 1/4, and *Al-Muqtasib*: 1/200.
- *Al-Fawa'id al-Diya'iyah*: 1/248, (And if he has (with him) then he should not leave without disagreement).
- Z: *Al-Kitab*: 3/202,, *Sharh Al-Jamal*, *Ibn Asfour*: 2/212, *Irtishaf Al-Dharb min Lisan Al-Arab*: 2/288, =
- *Wa Ma'a al-Hawa'i'*: 1/119,118.
- Z: *Irtisaf al-Dharb from Lisan al-Arab*: 2/888.

- Z: Al-Kitab: 2/5 or 3/202-203, Sharh al-Radi ‘ala al-Kafiya: 1/173-174, and Irtishaf al-Dharb: 2/888.
- Z: Al-Kitab: 1/388.

## REFERENCES

1. Escovitz Joseph H. He Was the Muhammad Abduh of Syria a Study of Tahir al-Jazairi and His Influence. *Int J Middle East Stud.* 1986; 18 (3): 293–310. doi:10.1017/S002074380003049X
2. Sufficient for the scholar Ibn al-Hajib: 25, Al-Fawa'id al-Diya'iyah: 1/247, Waz: Al-Kitab: 3/227, Al-Muqtadsab: 3/312, Sharh Al-Mufasssal, Ibn Ya'ish: 1/70, Al-Musa'id: 3/13, and Shifa' Al-Ail: 2/ 897, Sharh al-Radi ‘ala al-Kafiya: 1/172, and An-Najm al-Thaqib: 1/172–173.
3. Badr al-Din Muhammad bin Muhammad bin Abdullah bin Malik (d. 686 AH) Among his works are: Sharh al-Alfiyya, known as Sharh Ibn al-Nazim, Sharh al-Umayyat al-Afal, and a book on presentations. Z: Al-A'lam: 7/31.
4. Alaa FS, Zainab A K Al M. Aesthetics of displacement in the titles of the poems of the poet Badr Shaker Al Sayyab. *J Alharf.* 16, May 2023; P:266
5. Abdali Alkhafaf. Gender and Woman in Iraqi Literature and Lyric. *J Alharf.* 16, May 2023; P:265
6. Kawther HK. Narrative space and its manifestations in the poetry of the Bani Fazara tribe. *J Alharf.* 16, May 2023; P:268
7. Jasim H S AL Kaledi, Talib SA. Forms and types of ambiguous poetic identity among poets of the era of early Islam. *J Alharf.* 16, May 2023; P: 269–271, <https://sites.google.com/view/alharafmagazin>
8. S Abbas A, Muhammad W Al-Hamidawi. Cultural criticism concerns. *J Alharf.* 16, May 2023; P:272–273.
9. Most High Hopes in the History of the Prophet, Sheikh Abbas Al-Qummi, Dar Al-Mustafa International, Beirut, 2011, Part One.
10. Al-Fawa'id al-Diya'iyah: 1/245, (If he denies) the uninflected one whose scientific causes are one of them (he remains without a cause), that is: there is no cause left in him insofar as it is a cause in what is its condition of the four causes).