

PalArch's Journal of Archaeology  
of Egypt / Egyptology

THE SAFAWI APPROACH (953 AH) AND ITS METHOD AND DOCTRINE  
IN HIS FOOTNOTE ON THE HINDI EXPLANATION OF KAFIYA IBN AL-  
HAJEB

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**Muthana Fadhil Deeb Al\_Jubouri, Dheyaa Hamid Hammood. The Safawi Approach (953 AH) And Its Method and Doctrine in His Footnote on The Hindi Explanation of Kafiya Ibn Al-Hajeb-- Palarch's Journal of Archaeology of Egypt/Egyptology 18(9). 1777-1796. ISSN 1567-214x**

**Keywords: The Safawi Approach, Kafiya Ibn Al-Hajeb**

**ABSTRACT**

Issa al-Safawi had a scientific and religious upbringing that prepared him for his placement on the podium of scholars, and there is no doubt that his family had a clear impact on that upbringing, which was known and sought after, in addition to his love for and receiving knowledge. He studied from his uncle Sheikh Mu'in al-Din al-Iji the Noble Qur'an , and received from his father the sciences of grammar and morphology , and also took from him the Minor Message for study and memorization, and he also took from him the study of the Great Epistle of the Honorable Sayyid on Logic , which are the two which the author had done for his son Muhammad, He called them al-Ghurra and al-Murra, which is what we will find in most of the topics of his entourage, namely (The Speech Effect and the Methods of the People of Logic and Kalam). So he read to him the brief and extended with the retinue of the Sharif to the door of the palace, and he explained the omens and abstractions, with the footnote of al-Dawani and permitted him, then he left him and also heard in India on Abu al-Fadl al-Istrabadhi, things read by others, and he left for Dali, and attended the council of scholars in it with Sultan Ibrahim bin Sultan Iskandar Shah, and searched with them, and his bounty appeared, the Sultan honored him, and Al-Jalal Al-Dawani realized, and permitted him.

**INTRODUCTION**

Praise be to God, whose praises are perpetuated, and blessings and peace be upon the guide of nations, the evangelist, the most ominous warner, Muhammad and his family and companions, the stars of guidance and the heads of peaks, and a great deal of peace and after...

God has created reasons to preserve this religion, and its orthodox method, represented by the Noble Qur'an. And the correctness of the tongue and sound logic, to this day, and among those who have enriched the linguistic lesson is Issa bin Muhammad al-Safawi al-Iji al-Shafi'i (may God have mercy on him). The Aegean Safavid "d. 953 AH", a study and investigation). She explained through this research the approach that the Safavid followed, the method that he used, and the sources that he relied on, including books and scholars.

I have relied on various sources and references between ancient and modern, and among the most important books I have adopted are the books that pertain to the doctrine of the two schools of Basra and Kufa, on top of which is the book by Sibawayh, and the meanings of the Qur'an for Al-Farra.

In the end, I extend my sincere gratitude and thanks to Professor Dr. (Muthanna Fadel Theeb Al-Jubouri), who spared no effort but made, from correcting an approach, correcting a style, or directing books and research, for your kindness in reading the research many times, writing its most important joints to the end and following it up from the beginning. thanks God first and last.

***The name of the Safavid, his nickname, title and lineage:***

He is Issa bin Muhammad bin Abdullah bin Muhammad al-Sayyid al-Sharif, the scholar, the verifier, the wise, Abu al-Khair, Qutub al-Din, al-Hasani al-Husayni, the Aiji al-Shafi'i al-Sufi, known as the Safawi, after his maternal grandfather al-Sayyid (Safi al-Din).

The birth of the Safavid, its upbringing, and its scientific environment:

We did not find in the books of the one who translated Jesus the Safawi a mention of the city in which he was born, but the authors of those books specified the year of his

***Birth in the year (900 AH) in India.***

Issa al-Safawi had a scientific and religious upbringing that prepared him for his placement on the podium of scholars, and there is no doubt that his family had a clear impact on that upbringing, which was known and sought after, in addition to his love for and receiving knowledge. He studied from his uncle Sheikh Mu'in al-Din al-Iji the Noble Qur'an, and received from his father the sciences of grammar and morphology, and also took from him the Minor Message for study and memorization, and he also took from him the study of the Great Epistle of the Honorable Sayyid on Logic, which are the two which the author had done for his son Muhammad, He called them al-Ghurra and al-Murra, which is what we will find in most of the topics of his entourage, namely (The Speech Effect and the Methods of the People of Logic and Kalam). So he read to him the brief and extended with the retinue of the Sharif to the door of the palace, and he explained the omens and abstractions, with the footnote of al-Dawani and permitted him, then he left him and also heard in India on Abu al-Fadl al-Istrabadhi, things read by others, and he left for Dali, and attended the council of scholars in it with Sultan Ibrahim bin Sultan Iskandar Shah, and

searched with them, and his bounty appeared, the Sultan honored him, and Al-Jalal Al-Dawani realized, and permitted him.

### ***Safavid Trips:***

Issa al-Safawi traveled between Islamic countries and regions in order to seek and receive knowledge, so he went to the Hijaz, continued its scholars, benefited from them, and took from them sciences and knowledge, such as Ahmad ibn Musa al-Shishni, and accompanied in Medina the ascetic Sheikh Ahmed ibn Musa al-Nabti, the neighboring one, who taught him the remembrance. And he shook hands with him, intertwined with him and relaxed his sweetness, and gave him permission to do so, so that the effect of the sciences he received from them on his method and style.

The death of al-Safawi:

Egypt was the last station of the Safavids, and he settled there until God Almighty passed away in the year (953 AH), according to most of the sources that translated him

### ***Safawi's Books:***

Al-Safawi's books varied due to the science and its arts that he carried, learned and acquired from scholars. For most of the sciences, and among those books whose titles I found are:

- 1- The Science Model, which is a book that includes several topics, in interpretation, theology, jurisprudence, rhetoric, and logic.
- 2- Arabization of the adequate explanation, by Mr. Al-Jurjani. In it, the sufficient explanation of Al-Jarjani was transferred from Persian to Arabic.
- 3- An interpretation from Surat (Amm) to the end of the Qur'an.
- 4- A footnote to the explanation of the interpretation of Al-Fatihah, by the judge.
- 5- A footnote to explaining the collection of mosques to the local on the branches in the principles of jurisprudence.
- 6- A footnote to the explanation of al-Kafia al-Jami.
- 7- A message in praise.
- 8- A treatise on autopsy.
- 9- Explanation of the first hadith from the Sahih Al-Bukhari Mosque.
- 10- Explanation of Shifa by Judge Ayyad, in the biography.
- 11 - Explanation of Al-Ghurra, in logic by Mr. Sharif Al-Jurjani.

12 - Explanation of the benefits of relief, in the meanings and the statement.

13- Explanation of the Kaffiyeh of Ibn al-Hajib, an investigator at the Faculty of Dar al-Uloom in Cairo, by the researcher, Mr. Ahmed Ali Muhammad, in 1403 AH - 1983 AD, and I did not find it despite the research and correspondence.

14- The summary of the end by Ibn al-Atheer, in Gharib al-Hadith.

15- The Safavid footnote on the oval (The Lights of Revelation and Secrets of Interpretation).

16- A message in the definition (Lam).

### ***The Safavid Grammar School:***

It has become a given for scholars and researchers in Arabic that the grammatical sects are only two, the Basri sect and the Kufic sect, and that the scholars of Arabic are divided into either Basri or Kufic, despite some shouts that say: There are more sects, such as the Baghdadi, Andalusian, or Andalusian schools. However, judging these schools of thought is arbitrary, for it does not go beyond the concept of the school in which the opinions are studied, so even if they are called schools, they are based on the opinions of the two schools of thought, Basra or Kufa.

It is well-known that if we want to judge a certain personality, we first look at his grammatical issues, or the scholars whose statements he relied on those issues, or the sources and literature from which his issues are reported. Despite his vision, he was neutral in most of his views. The sectarianism of the sect was not the tyrant over him, so he sometimes agreed with the public, and the Basrians at times, and the Kufics at other times. However, during his comments on the Indian and his inclinations to most of the opinions, the Safavid approached many issues from the visual approach to issues that are clear in the way with his commitment to the scientific method and acceptance of opinion and other opinion.

### ***Among His Approvals to The Public:***

The estimation of the factor with the source is not fair unless there is a presumption, as it is not permissible for (the public) to show this factor in the first place because the presumption is established.

- Preventing equality with the intended prohibition based on the assessment of the presence of the object, because all are equal in the absence of the answer, not equal in the answer, (the condition) loses its concept, and all are equal when it is missing, but it is the saying of (the most) .

- As is the doctrine of (mostly) with the sincerity of the epithet limit on the noun after, O you.

- Likewise in the context of his speech that (what and no) is for negation in (nothing is added except standing), and it is abnormal for most.
- What is meant by linguistic ambiguity, that is, not the idiomatic expression that is in the six directions according to the saying of the majority.

*Among his approvals for the opticians:*

- If the damm, fath, and kasr are used, then they do not occur except on non-inflectional vowels, structurally like a damma (where), or not, like a damma (qaf) killed, and with the presumption it is also applied to inflectional vowels
- The noun raised after (Lola) is a subject and his answer may not be news to him because it is a current sentence for the subject of the subject most of the time.
- The origin of all verbs is to build on what Al-Basryah saw.
- The permissibility of (except) an adjective with the validity of the exception, he said: It is permissible in your saying: Only one Zaid came to me, that it be but Zaid instead of an adjective, and most of the latecomers adhere to his saying: (The abundant sea)

**And every brother separates  
from his brother**

**And to Amr your father,  
except for Al-Farqdan**

It is necessary in such a home:

**Abu Kharasha, are you a group  
of people?**

**My people have not  
been eaten by a hyena**

From the estimation of a verb that works in the present and the accusative, I mean: As for you, you are a group, and it is not appropriate for that to be, the hyena did not eat them, because the news (that) does not precede it.

Among his endorsements for caffeine:

Al-Kisa'i said: The noun that occurs after Lula is a subject for a predetermined action, as in his saying: "If I had a bracelet, you would slap me, and it is close to correct."

- The news that the case has blocked is covered by a source added to the owner of the case, and any meaning of my beating is increased, hit it, or hit me standing, that is, I hit it only this multiplication, and it is answered by deleting the infinitive while remaining in effect. The relative is not deleted unless there is a strong presumption indicative of it, so there is nothing wrong with deleting it.

- Rather, one of the things that was noticed in the entourage of Al-Safavi is the neutrality in his positions on the sects and opinions, as we mentioned earlier, while preserving the visual inclinations, but he adopts the scientific method in his presentation of the multiple and different opinions and sects, and what we have already mentioned is evidenced by what we have mentioned above. A graphic statistic for those differing opinions, and how the Safavid took a neutral position in his presentation, as he addresses the issue and mentions the opinions in it without mentioning the difference in the most general.

- Among these issues is his position on the word (except) because he approached the issue and presented the opinions of the Kufic and Basraiters without inclination, or support for any of the opinions, so he says: (Know that except is originally an adverb of place,

Then the descriptive was deleted and the description was established in its place, with no regard for the meaning of the description, so it became (sawa) in the sense of a place only, then it was used in the sense of substitute in the exception, because if you said: The people came except Zaid, he said that Zaid did not come to you as if you said: The people came instead of Zaid. Then he abstracted from the meaning of the alternative also for the absolute exception, so (sawa) in the original is a flat place, then it became the meaning of place, then the meaning of alternative, then the meaning of exception, then according to the visuals it is necessary to accusative to adverbial, because it is originally an adjective adverb, and the first in adverbs of adverbs if Its descriptors have omitted the accusative on the fact that it was an adverb in the original, otherwise it does not now have the meaning of circumstantial, and according to the Kufics it is permissible to deviate from the adverb, and to dispose of it as a nominative, accusative, and accusative as other, for its departure from the meaning of circumstance to the meaning of the exception, the poet said:

### **All that was left was the aggression... the house**

Another evidence for this neutrality is that he did not limit himself in explaining linguistic, grammatical and morphological issues to the opinions and men of the visual school of thought, but rather took all the opinions, and even supported some of the views of the Kufics, as he in his entourage is committed, as we said, to his scientific method in presenting the issues, even though I have seen it:

Opticians.	(14) once.
The caffeine.	(10) times.
The audience	(2) Twice.
The people of Hejaz	(6) times.
Bani Tamim	(7) times.
The correct doctrine	(2) Twice.
Sibawayh doctrine	(38) once.

Some doctrine	(1) once.
other creed	(1) once.
radiator doctrine	(16) times.
The doctrine of Yunus	(1) once.
Al-Kisai's doctrine	(6) times.
fur doctrine	(5) times.
The doctrine of non- clothing and fur Doctrine	(3) times. (2) Twice.
Doctrine of the otter	(12) twice.
The Mazni doctrine	(2) once.
The doctrine of Hebron	(4) times.
The doctrine of Abu Amr	(1) once.
The doctrine of the most	(7) times.
Minority sect	(1) once.
Non-Sibawayh doctrine	(3) times.
The Doctrine of the Worker and the Jazuli sects	(1) once. (2) Twice.
What did Abu Ali al- Farsi say?	(4) times.
What did Al- Zamakhshari go to?	(2) Twice.
What did al-Maliki do?	(2) Twice.
criminal	(2) Twice.
Ibn Kisan	(3) times.
seraphic	(6) times.
Ibn Bab Shad	(1) once.
son live	(1) once.
Ibn al-Hajib, or he says al-Maten, or al- Musannaf.	(47) times.
the satisfaction	(3) times.
Aba Hayyan Al- Andalusi	(4) times.

Indian or says the commentator sakaki	(55) times.
Jazuli	(1) once.
Issa bin Omar	(1) once.

There are explicit expressions he uses here and there, and attitudes and responses that indicate the Safavi's vision.

- 1- The Basrien were prevented from this assessment...
- 2- The news remains at the discretion of the visual in general...
- 3- His many responses to kufis, including:

- It may be said in all of this that the adverb is a predicate before its subject, and in other than the places mentioned, towards: in the house is a man, so the predicate is the subject of the predicate of the predicate.

- What indicates the invalidity of the kufic doctrine are two things, one of which is that there is nothing in their estimation to block the predicate of the predicate, because its place is the predicate after the adverb, and after it is not a word that is in the position of the predicate. I mean the one that falls on a few and a lot in the word one if it is used and the presumption of its specification does not support some of what falls on it, then it is apparently for the absorption of the sex, taking from the extrapolation of their words, so the meaning of the earth is dry and the water is cold that everything in it is the same as this. Buy meat, and drink water, for everyone is buying, and everyone drinking is abstaining, so the news remains according to the visual assessment in general, so what they agreed upon is benefited from it that the meaning of: I hit Zaid standing, I hit Zaid only standing, since the meaning then is from: each Zaid accrued in the event of doing...

The conditional (if) is a disagreement that was transmitted from the Kuficians that it is as (if) in the occurrence of the two sentences after it, except that the nominative sentence must be a verb in it except in the abnormal, and it was quoted from Sibawayh and Al-Akhfash in their agreement in the permissibility of the nominative conditions after it. And the most important thing is that it is actual in her, either the phenomenon of the act, or its ability, and it was reported from Al-Mubarrad that it is specific to the actuality...

One of the important issues that work to define a specific school of thought for a specific scholar, or his grammatical inclination and approval of a specific approach, is the expressions of weighting or nursing and weakening of the issues that were addressed by him. Weighting is useful:

- 1- The phrase (as it is the soundest madhhab), as in the Safavid saying: Considering the structural situation as a consideration based on the compound being the subject of its meaning as it is the soundest madhhab.



2- The phrase (first closest) is like the Safavid saying in the non-intransitive if the noun is similar to the verb: and the nearest is the first, because it comes back in case of necessity with the tanween following it, although there is no need to repeat the fraction, as the weight is correct by the intention alone, if the fraction was omitted Also to prevent the inflection, such as tanween without a need for it, since with necessity it is only committed as much as needed, but the break follows it, because it is also one of the things that do not enter the verb .

3- The phrase (the well-known and well-known), such as the Safavid saying: Know that both the nominative and accusative, even if it is not included in a singular inflection, is better than the preposition, because the singular is the adjective of the utterance, and the meaning is described by it by dependence, even if it is compound by looking at itself as a whole, such as the meanings of the verbs. So it is used in the well-known and well-known preposition.

4- The phrase (which multiplies and prevails), such as the Safavid saying about the continuous exception that must be entered in the exempted from it, because the exception is an exit by agreement, and it does not occur until after the entry has been achieved, then it is correct to delete it if evidence is based on it, and the evidence is continuous its significance. The one who is excluded from it is the exception, because it is known by it that the destined person is multiple of his gender, prevalent in others. It remains only for all genders in order to achieve the entry of the excluded into it, and estimating all genders is permissible in the non-necessary, because the participation of all members of the sex in the absence of the occurrence of the act from her, or against her, and one of them contradicts her in that which is a lot and overpowered, so Al-Safawi from his statement supports the saying that he accepted.

5- The phrase (the truth), such as the Safavid saying in victory for the opinion that the factors differ in one sentence, as he says: The truth is that it is permissible to differ among workers, and he cites the example: multiply (Zaid) the result (standing), and the worker in the moment (accomplished), and in its owner (hit me).

6- (The saying of the majority), like the saying of the Safavid in the interpretation of the meaning of the thumb, as it follows on the words of the Hindi (and what is meant by the linguistic thumb), the Safavi says: that is, not the idiomatic that is in the six directions according to the saying of the majority and the compiler in the sufficient, otherwise the pregnancy will not be correct, as there is no A vagueness in this sense in (when my son) and pregnancy is only with a collector .

And many other expressions that indicate the weighting and inclination of the opinion that satisfies him, such as (the most general, the preponderant, some of them were more likely, and the chosen one..) , and others.

As for the expressions of neutrality and standing in the middle position between the opinions of the Safavid in his entourage, they are (and their saying is not far from the truth, and this was said by some..) .

As for the expressions of nursing, disqualification and refutation of the Safavids, some of them are (which is abnormal according to the majority, and other doctrines take precedence, the corruption of the situation, and the malicious few...), and other expressions close to their meaning.

***From This Graphic Inventory, It Becomes Clear to The Researcher Two Important Matters in The Safavid Methodology and Doctrine, namely:***

1- Al-Safavi adhered to the neutrality and the scientific method in presenting the opinions in his footnote to Sharh Al-Hindi.

2- The visual character and inclinations of the Basri school of thought and being characterized by it, as it is the reference in the adoption of the Safavid, and this is evident from his taking the first place in the dhikr and the roses in the footnote.

***The Approach That the Safavid Followed in His Entourage:***

It becomes clear to us after looking at the footnote of the Safavid on the Indian, and its extrapolation, the most important features that the owner of the footnote drew to his entourage, and he walked on it, and adhered to it from the beginning of that footnote to its conclusion, and he did not deviate from it.

We can summarize the most important features of his approach, which are:

1- Al-Safawi begins his phrases and explanation by saying: (saying...) , and after this sentence he transfers the saying of the Hindi with the word , or two words , or a sentence , or he cuts out words and ends it with the word (etc.) , i.e. to the end of it, then he begins his explanation to him.

2- The Safavid followed as the Indian, and the latter followed what Ibn al-Hajib followed, which is to preserve the arrangement of the incoming grammatical chapters. The Safavi did not change that monotony, but rather preserved it in his footnote to the Hindi, as we said: He stopped in his explanation at the chapter (What is the Worker? A work that is not), except that he adhered to the Hindi arrangement of those chapters, as he started them from the word and speech , as it is in the Hindi, without mentioning the titles, and Ibn al-Hajib accepted it until the end of the footnote, which is the chapter (what) working is a work that is not.

3- Most of the Safavid's references are generalized and do not belong to a specific scholar or a specific book, except in some of his treatises he mentions the book al-Mufassal. Sometimes the name of the scholar is mentioned as Sibawayh gold, or the seraphic said, or permitted al-Mubarrad, or the words close.

4- He may respond or comment, clarify, support, or object to some of the sayings of the scholars he relied on in his entourage.

5- Most of the responses of the Safavid to the Hindi came in the form (and there

is consideration) , (and there is research) , (and in the consideration there is a view) , (it was said about it) , which are expressions that indicate:

A- Sophistication and knowledge of the Safavids.

b- His opposition to an opinion, even if he agrees with him in his doctrine, which is the visual school of thought.

c- Adding him to other scholars, even if he is an Indian.

d- The high literature that the Safavid adhered to the direction of his Indian teacher, as he does not discuss and detract from the opinions of his teachers, but is satisfied with the phrase (and in it) , which is an indication of that disagreement. And there is a contradiction.

6- Most of the phrases of the Safavid, and his responses are based on facilitation and clarification by decoding the ambiguity of the Hindi phrases, facilitating the structures, bringing the distant from the meaning, and transforming speech that has a kind of craftsmanship and theology into a speech that has facilitation and clarity so that it is easy for the recipient to receive it.

7- Al-Safavi also followed in his narration of the scientific material and his discussion of it, that he stands on grammatical terms and limits them and defines them as a matter of clarification in order to find out their idiomatic meaning to the specialists. Among those limits, not all of them:

- Defining it for continuity: What is meant by continuity is that you add the word each to the limit, making it a subject, and making the limited one its predicate, as you said in our saying: The word is a word that was placed for a singular meaning, and every word that was placed for a singular meaning is a word.

- And his definition of the neglected one is (either he intends by the neglectful what does not indicate a meaning at all, it does not exist, so there is no precaution about it, or what does not indicate the situation, in which there is no need to mention what preceded it and what follows it) .

- His limit to the concept of predominance, since the concept of (predominance is the singling out of the word with some of what was put for it, so it does not depart from the absolute description) .

- As well as his definition of the linguistic verb, as (what is meant by the linguistic act, and time is not necessary for its conception and reasoning, but rather for its existence outside)

- And similar to him is his definition of the expresser, so he has (what the end of it differs according to the different factors) .

- And his definition of the object with and the object for, and the distinction between them in terms of meaning, as he said: (i.e., if he is the one who did it and finds it the doer of the aforementioned verb, and because of the

fact that this effect is established by it, he became a subject, because Zayd's dahirism is in your saying: Zaid multiplied, in order to obtain this source from him, And as for the object of it, even if it is a passive object of the subject, and an infinitive from it, but its efficacy is not due to the presence of this object in it, the speaker being a visitor in your saying: I visited you for greed, not for the sake of greed for it, but for the sake of increase .

8- One of the observations that characterized the Safavid approach in its entourage was a lot of transmission about the grammarians and linguists who preceded it, as we said earlier, without explicitly stating their books, or vice versa, generalizing and mentioning the doctrine without reviewing their books, or mentioning their scholars without mentioning their deaths, or their predecessors, as it differs from them. And perhaps the feature that distinguished his retinue from others is that he did not mention a single book except al-Kafi' by Ibn al-Hajib and al-Mufassal by al-Zamakhshari in his retinue. Scholars were distributed among authors such as Al-Khalil, Al-Kisa'i, Al-Akhfash, Abi Ali Farsi, Al-Sakaki, and other scholars who had their well-known books, and scholars whose opinions were adopted by the grammatical schools in their sects, such as Kuyuns, Issa bin Omar, Al-Jarmi, Al-Mazini, Ibn Derstawayh, and others who were They have grammatical and linguistic views that influenced those schools, and built their edifices.

9- The grammatical term in the Safavid had its clear impact, and its frequent occurrence in the Safavid footnote, I felt that it tends to the visual doctrine, which had its visual terms, such as the noun of the subject , the preposition , the distinction , the substitute , and the pronoun , And the adverb , which is more than it in his footnote.

Among the issues that Al-Safavi dealt with and in which he mentioned the terms neighbor and accusative and adverb is the coming of the second object of the verb (I knew) and his brothers, (know that if they are the second passive - the chapter I knew - an indefinite adverb, or a neighbor and an accusative and a sentence, towards: I taught Zaid to you, or His father is outgoing or in the house, he did not take the place of the subject, as the meaning of the circumstance that does not go away is the necessity of its setting on the circumstance, or it is dragged by something like: before you, and the neighbor does not act with the presence of the explicit object and the sentence, just as it does not fall into a subject, its position also does not fall, Yes, if it is spoken, it is permissible for it to take its place, because they both have the meaning of the singular, i.e. the utterance.

Al-Safavi used these kufic terms in his footnote as evidence of his scientific method, which allows him to engage in these issues according to what the two parties agreed upon, and we see that clearly in many of the issues discussed by al-Safavi. more than one place,

Among the examples that Al-Safavi gave in his footnote using these common terms is his treatment of the issue of confusion in determining the subject and the object, if the object was preceded by the subject, and there was no verbal presumption specifying any of them as the signs of parsing, and he gives an

example of that

So what is the criterion, or the presumption that removes confusion, and al-Safavi defined the semantic presumption to remove that confusion, and it is permissible to give one precedence over the other, i.e. prioritizing the object over the verb, and delaying it from it, if that semantic presumption is available. The object is contrary to the origin, so the mind does not precede it, but rather to what is the origin, so it is confused in contrast to the precedence of the object over the verb, as there is no confusion in it between the subject and the object because it is not permissible to precede the subject over the verb and unlike the predicate of Zaid. In one of them, and presenting the news in the second does not precede the mind to one of them, so there is no ambiguity in it.

And many other grammatical terms that Al-Safavi used in his entourage that combined these three things, which are the approval of the Basri, or the approval of the Kufic, or his use of all those terms, but in the end and through his entourage, we can judge that the man is inclined to the Basri doctrine, With evidence of the adoption of Basra scholars, their sources and grammatical terms in most of the time.

10- One of the things noted on the entourage of the Safavi is that the Safavi mastered its material in advance, as if he had drawn the scientific plan that he would follow later in his study of the Hindi explanation, and among those matters:

- Referring him to a later in explaining the footnote, so he is fully aware of where he will speak of such a subject, and in which chapter, such as his saying: (that is, as in red and thirsty after denunciation, because the meaning of the description in them if it is removed in scientific terms is no longer after denial, because the meaning of lord is red, then lord A person named Ahmar had blush first, this is with Sibawayh without the akhflash as it will come) , and his saying: (i.e. when it is not in the fur, and as for him, his ruling may also be multiple, as it comes in the section on dispute) .
- Also of the things that predict the development of the study plan in advance is its conformity with the copies of the Hindi manuscript and finding out the differences in it after matching and adopting the mother text, which indicates the Safavid mastery of his scientific material before engaging in the study, and this includes his saying: Although there is no mention of two in some of the transcriptions, and his saying: “And in some of the transcriptions: then it became knowledge, not by predominance, then it is correct.” .

11- Al-Safavi’s scientific material was distributed in his footnote to issues of grammar, which is the basis on which his footnote was built. He put it on the explanation of the Hindi on the board of the Kaffiyeh, and it is in grammar and the chapters on grammar. His footnote also included issues of language, dialects, readings, morphology, rhetoric, theology and logic for most of them, and we have indicated During the study and in the investigation.

Among the issues that pertain to dialects is the saying in the word (civil), that it

is (obligatory to build in the manner of a civilization, which includes the verbs that are among the signs of feminine objects, because it is built according to the people of the Hijaz, and most of the Banu Tamim, and there is nothing in it that requires construction except similar to a battle of weight and justice. ) .

Likewise, one of the issues that pertains to the language is the reason why Bani Tamim omitted the predicate (no) to deny gender, as he says: (The truth is that Bani Tamim omitted it obligatory if it was an answer to a question, or a presumption other than the question was indicative of it, and if it did not, it is not permissible to delete it directly. There is no evidence for it, rather the Banu Tamim, as the people of the Hijaz are obligated to bring it, so this saying must be proven with the lack of evidence for Banu Tamim and others, with its presence a lot of omissions among the people of Hijaz and must be with Banu Tamim.

His speech on issues of rhetoric is similar to him, as one of his sources is the books of Al-Sakaki, where he says in the chapter of the call with the word of Majesty: (And to prove the call to him, the implicit analogy in the soul is an imaginary metaphor in the soul) .

Likewise, his words about the pillars of simile, when he says: (The simile when it denotes the two events, I mean the two utterances that are suspicious and suspicious, and they are the case in which they share good and other things, and the two events did not distinguish one from the other. He is the one represented or represented by him in order to avoid confusion, so it is necessary to present the one in force on the moral factor with the two events) .

Likewise, his discussion of the issue of the occurrence of the situation in construction, and he rejects this issue because the construction does not occur immediately (because the purpose of coming up with the condition is to specify the occurrence of the content of its factor at the time of the occurrence of the content of the case, so the meaning of your saying: Zaid came to me riding, that the coming that is the content of the factor occurs at the time of the occurrence of the ride The content of the case, and therefore it was said: The case is similar to the circumstance meaning, and the construction is either an order, or a rhythmic , and you are in the order, you are not sure of the occurrence of its content. It also does not look at a time when you get its content, rather its purpose is just the rhythm of its content, which is contrary to the intent of the time of occurrence, rather it is known by the mind, not from the significance of the pronunciation, the time of uttering the word rhythm is the time of the occurrence of its content.

The Safavid footnote has taken a good number of rhetorical terms and investigations that are suitable for writing an independent research under the title (the rhetorical lesson, or the rhetorical investigations in the Safavi footnote). And what is similar to “don’t be enough”, the demand sentence, the declarative sentence, the investigations of metaphor, the purposes of truth and metaphor, and many others).

As for the chapter on morphology according to the Safavids, it is more than we can explain in detail here, as he is well-versed in its mechanism, knows its doors and its causes, is familiar with its sources and men, but we take an example as evidence of the Safavid's mastery of the morphological industry, in the chapter of feminine nouns if the feminine says: With it as a reminder, it is impossible to dispense it after the existence of the aforementioned condition, which is the addition to the three, with two other conditions, one of which is that his femininity does not need an undue interpretation, for women, men, and every broken plural is devoid of the feminine sign. In the group and this interpretation is not necessary, it is permissible for us to interpret it in the plural, so that it is masculine, and the real femininity that was in the singular does not remain, and because the real masculine is in the form of women and men, and the second is that the feminine should not be transmitted from the masculine, because Rababa is a woman's name, but if you are called by it A masculine departed, because before naming the feminine with it, it was masculine, meaning the pronoun, and likewise if it was called by: menstruating and divorced, masculine, it would leave, because it was originally a masculine word that was described with It is the feminine, since it originally meant a menstruating person, because the root of the continuous in the adjectives is that the abstract from the t of them is a form placed for the masculine, used for the feminine, and here is another condition, which is that it is not predominantly used in naming the masculine, and that is because feminine nouns, such as the northern and southern sound And a hug, divided into four sections, either its use is equal to masculine and feminine, and if it is called a masculine, it is permissible in it and leaving it, or it is predominantly used as a masculine, then it is not permissible after naming the masculine with it except the form, or it is predominantly used by the feminine, so the face is the name with which the masculine and the inflection is left. Also, or it is used only by a feminine, then there is nothing in it after naming the masculine with it except the prohibition of the morpheme.

As for the rest of the knowledge that the Safavid possessed, we have talked about it in its places, as it will come in the Safavid style in his footnote.

12- Al-Safavi had his own personality, and his opinion represented him in many of the issues he discusses, or there is disagreement about, so he mostly rejects the issue after addressing it with his own opinion, which represents him and which he adopted for himself and satisfied) by saying ("he") or he says: "A", (our issue) (), or (we do not accept), and other expressions that indicate the independent personality of Safavi in the footnote.

Among those issues that Al-Safavi discussed and touched on the sayings contained therein, then expressing his own opinion that he represents or adopts, as in the saying: The meaning of the word is whether it is individuals or the essence, based on the saying of Al-Mutanabbi and citing it other than what is agreed on its meaning in their saying: The word is the penalty of the condition, so Al-Safawi refutes this meaning by saying: Rather, the penalty is omitted, and the aforementioned justification for it, and he cites the saying of Al-Mutanabbi, by saying: It is according to the way he said:

***If The Animals Excel and You Are One of Them... Then Some of The Deer's Blood Is Caught.***

And the estimation of speech otherwise, that is, if the meaning of the pregnancy is not the truth of the word on these parts, the pregnancy is not correct, meaning because the word may not be intended by [individuals] for the place of definition, as for what is intended by it the essence as it is, it is not all one. From the noun, the verb and the letter, and not their sum, rather it is common to the whole and is possible to it, or it is intended by the utterance, so it is composed of a noun and two letters, and after that he gives his own saying which tends to him and represents him by saying: I say: It is permissible to mean by them the reference to what she ratified of for individuals to use, pregnancy is valid without interpretation.

Likewise in the Safavid discussion of Asma, and the news of (Inna and her sisters) and (No and what is working) why did the first take the accusative, and the second take the nominative? For they said: If it was said that the two similarities contradicted in the noun that, and no, as well as in their narration, and in a narration, and no, then what is the reason for giving preference to the similarity of the object in the first and third, and to preferring the similarity of the subject in the second, and after presenting the sayings and opinions in justifying the issue, al-Safavi presents his saying that In it, he emphasizes his personality and his ability to analyze and adopt the opinion that he represents by saying: (I answer), that when An and their sisters are a branch of actions in action, and they have two primary functions, which is to present the predicate on the position, and a subordinate, which is the opposite, they take heed in the name of An and her sisters. Similar in the effect, and in its news is the similarity of the subject so that the sub-action of the verb receives a notification of its sub-verb about it and in it, and a burden is not on it because they are both to investigate, and to ward off confusion neither in what nor .

13- It is also noted in Al-Safavi's footnote that he used the method of imagining a beggar who asks while answering his question , which is one of the methods of teaching, and to increase clarification by asking questions that the student overlooks by the professor in order to inform the material of all aspects of the scientific issue, as it is in the issue of separation Between the two, he imagines the questioner, and he imagines the respondent by saying: An answer to a question whose value is appreciated: How is it impossible to separate the genitive and the genitive, and this occurred in the old speech, because (their children) fell between the genitive, which is (murder), and the genitive which is (their partners)

14- All the above-mentioned observations are clothed in the garb of humility for science and scholars, and if they indicate, they indicate the vastness of the Safavid's knowledge. He gave the issue its due seal by saying: (This is what came to my lukewarm mind regarding the meaning of this phrase, and the difference between them and what was sympathetic to it...).



***The Safavid style in his entourage and its most important characteristics:***

The person familiar with the Safavid style through his writings will find that the man has been influenced by theology, as his style has tended to the rational side, and was influenced by logic in their divisions and discussions, and by raising questions and posing reasons, and this is evident in most of his grammatical topics, and perhaps what he had on the Hindi, and the responses, He was acquainted with the writings of Ahl al-Kalam, and its sheikhs from whom he took this method. He read to his father the Great Epistle and the Lesser Epistle of al-Jurjani, and he was also influenced by some books of the fundamentalists who mixed between logic and language, and even knows their methods and expressions as one of the phrases of al-Hindi: (It is the phrase of the logicians) , and it is frequently mentioned in his entourage.

We can reach the Safavid style that is influenced by the logicians and the theologians by using it for many of the terms transferred from the books of the principles of jurisprudence that are affected by the books of the people of speech and the theologians.

Subjects , separation , essences , legal entities , gender and supply , special , particles , discrete and indefinite , sense , meaning of meaning , near force , ratio , the partial , the perception of the ratio , the non-existence and the existence , the mind , the content of the discourse , the performances, i.e. the occurrence with the occurrence .

I gave each term its definition during the investigation of the manuscript, and we note these expressions in his comments and explanations on Al-Hindi's explanation of Al-Kafia, and it has a clear impact in the verified text, and so we confined the talk to it only with what we mentioned in the investigation. The sources of the Safavid and the scholars he relied on in his entourage

The sources of the Safavi in his retinue varied, after extrapolating the footnote, the author's method in it, his responses, and his comments on al-Hindi's commentary, we conclude that al-Safavi relied on a variety of sources, and according to the names of the scholars he relied on and mentioned in his entourage, the number of which is that only twenty-seven names were mentioned without a specific scholar. Al-Mofassal by al-Zamakhshari explicitly mentioned it , and al-Kafia by al-Musannaf, who is Ibn al-

***Hajib, and these scholars came distributed according to the sciences they pursued. And sources in the sciences of the Qur'an, other than the sciences, including:***

1- The opinions transmitted on Al-Khalil and Sibawayh only indicate a clear indication of the Safavid's reliance on (Sibawayh's Book), as well as his mention of Al-Sirafi indicates his dependence on the book (Explanation of Sibawayh's Book), and what he quoted from Al-Zajjaj indicates his knowledge of his many books, including (the meanings and expressions of the Qur'an). Likewise, his mention of Abu Ali al-Farsi indicates his reliance on his book (the

Clarification), and he mentioned it to Ibn al-Hajeb. He studied a lot in his book (Resif al-Darb), and he mentioned it to Jazuli, it indicates that he was taken from (al-Muqaddimah al-Jazuli), as well as his mention of Zamakhshari in which there is evidence indicating his knowledge of (Kitab al-Mufassal) in his reliance on grammatical views of Zamakhshari, and his reliance on Ibn Yaish indicates a clear indication of On the book (Sharh al-Mofassal), and perhaps my book al-Mufassal and Sharh al-Mufassal are among the most frequent sources of the Safavids, with evidence that (Kafiya) Ibn al-Hajeb relied heavily on them, and other grammar books that were quoted by al-Safavi and whose authors were mentioned but were not authenticated. Say their names.

2- His sources in the language are like (Kitab Al-Ain) by Al-Khalil Al-Farahidi, he mentioned the name of Al-Khalil and did not state his book, and perhaps he transmitted his sayings by intermediary from Sibawayh's book, which is more than the sayings of Al-Khalil. Al-Arabiya), and other books by Ibn Jinni.

3- His sources are in morphology such as the books of Al-Khalil and Sibawayh, and Al-Mubarrad in many of the chapters of his book (Al-Muqtadib), and Al-Jurjani's books such as (Explanation of the Working Hundred).

4- The books of rhetoric, and this is clearly evident due to the presence of the name Al-Sakaki, and Al-Zamakhshari, and the investigations of the news, creation, metaphor and simile, which indicates his knowledge of their two books (Miftah Al-Ulum), and the book (Al-Kashshaf) by Al-Zamakhshari.

5- The Safavid sources in the interpretation of the Qur'an and its sciences, he mentioned in his entourage Abu Hayyan al-Andalusi, which indicates that he had read his book (Al-Bahr al-Mohet), as well as his mention of al-Farra, which indicates his knowledge of his book (The Meanings of the Qur'an), or (The Meanings of the Qur'an) by al-Akhfash, or (The meanings of the Qur'an and its syntax) for glass.

All of these propositions are accepted, for the Safavid had a high culture that indicates his extensive knowledge of the various sources, which qualified him to adopt the footnote, as the subject of the footnotes is only an explanation upon an explanation, and only those with this high culture and extensive knowledge of all sources are at the forefront of this matter. Various grammar and language, including visual, kufic, and others, and standing on its orbit, which is the Noble Qur'an and its sciences. their limitations and discussions.

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