The Significance of the Letters of Meanings, an Applied Study in the Book Of Enlightenment, Sharh Al-Jami Al-Saghir Al-Sanani (D. 1182 AH)

Hamed Abdul Razzaq Odeh
Master's student at the College of Arts/Iraqi University

Abstract---A concise oh God, praise be to you as it should be to the majesty of your countenance and the greatness of your power, for what you have done and for what you have given me and for what you have humiliated me for picking this fruit and making it ripe. So i ask him, may he be exalted, to make this work purely for his noble face, and to be in the right path the sheets of our deeds are in goodness, for he is the guardian of that and over all things is able and worthy of the answer to supplication

Keywords---book enlightenment, letters meanings, monosyllabic, significance letters.

Introduction
This the letters come in the third rank as follows, the third rank, and then their characteristics are not independent of the verb, so, either one dispenses with one of them, they are always lacking another, third came after the noun and the verb. As for nouns and verbs, they are sometimes dispensed with in many cases from the letter, for the letter “may not be reported about and it is not news. And the letter is not combined with the letter as words” (). The meaning is not complete by it, but it is in harmony with others, and it is not in his hand. Reflecting the meaning, ibn jinni defined it by saying: “and al-harafif is as long as one of the signs of the nouns or the signs of verbs is not good in it, but rather it came to a meaning in other than it, such as whether or not, and it does not say (who is) or (may) and does not command it” (). It was not told about it and it is not a khabar part or the rank of the part that does not contract from it, as well as “it was named a letter because the noun and the verb dispense with it in the sentences, so it became in the position of the last, and the end of each letter is taken from the part, and the part is the beginning with it and the end of it” ().

Among the grammatical observations, they mentioned noun signs and what is known by it and signs of verbs and what is known by it, and they did not mention
the letter as a sign, they said it is what did not accept the signs of the verb, so sibawayh defined the letter that came with a meaning and it is neither a name nor a verb (). And the letters of meanings for each of them have its meanings and significance, but more than seventy and some of them brought it to more than ninety, and even added to it and made it more than a hundred ()..

It is known that letters are divided into the division of letters of buildings, which are included in word formation, letters of meanings, and letters of meanings are many in arabic, including letters, assertive letters, accusative letters included in verbs and nouns, question letters, conjunctions, letters, letters, and negative letters. And letters of deterrence, letters, letters, letters, letters, letters, letters of interpretation, letters of expectation, letters of deterrence, and others (), all of which do not depart from two things, two things, two things, common to the word, the name is specific to one of them.

It is important in this research to see the views of the views of the commentator transmitted in his explanation, both in the combination of common letters, and this research was divided into four demands, the first, the second binary letters, the third binary letters, and the fourth four letters, and each topic has two letters, the first is monosyllabic.

Materials and Methods

The first requirement: monograms: it was two letters, waw and kaf.

First: the letter waw: sections, indicated by the emotion, because it is the mother of the door of the letters of kindness. And suddenly, and suddenly, and suddenly, and suddenly).

He,ﷺ, said it in a speech to his companions during his circumambulation between as-safa and al-marwah, referring to the verse “safa and al-marwah are among the symbols of god” [al-baqarah: 158]. Benefit, good deeds, good deeds, good deeds, good deeds, good deeds, good deeds, good deeds, the most important news, the important, the important, the statement, ()

The commentator comments on the verse in terms of sympathy, because sympathy with the waw entailed a ruling, which is that they begin the quest from al-safa to al-marwah. The text is that the prophet was concerned with submission and attention, but his rank was waw. This is the direction you prefer. Sibawayh and the majority of grammarians saw that waw is not intended to be in order (), rather it is for the absolute plural, so it is sympathetic to its companion, as the almighty says: “then we saved him and the owner of the ship” [al-ankabut: 15], so it is one in the form of the pronoun. And he sympathizes with it with its predecessor, as the almighty says: we sent noah and abraham was sent [al-hadid: 26]. The former over the latter ... Sibawayh said: so what in your saying: i passed by amr and zaid. And i came with the waw to include the latter in the first and bring them together . There is no evidence that one before the other "(). Some of them went to the order, and protested the meaning of the meaning: i will not be happy. The angels were then endowed with knowledge, and by saying: “when the earth trembles, its earthquake 1 and the earth comes out its weights.”
Darstawayh, ali bin issa al-rab‘i, and others () among their evidence that it is in order is the poet’s saying:

Umaira farewell if you get ready ghadia enough gray hair and islam forbid () And this house, when suhaim sang it at Omar Ibn Al-Khattab, omar said to him: if you presented islam over gray hair, i would allow you.

And this does not indicate the arrangement, but rather he intended by that that islam is the one who forbids and forbids the muslim to commit sins, and it takes precedence over age and old age, so compliance with them is both, except that islam is the first, most important, and the meaning. And other than these, which they infer a lot, but it does not die to prove what they went to with anything ()

This, and the evidence that the waw does not mean the arrangement are very many, and as for what was reported from the sympathetic and the sympathetic to it arranged, this is not for the specialization of the waw in the arrangement, but for another matter, “if the arrangement was placed, it was never but arranged, so the appearance of the lack of arrangement in some words is an emotion. He testifies that it is not a subject for him, but the speaker presents in his speech that he is most concerned with and in his statement the most important approval, not positive ”(). What also indicates that it is not in order is the almighty’s saying on the lips of the unbelievers: “and they said, ‘it is nothing but our worldly life. The secular unbelievers do not believe in resurrection and reckoning and life and resurrection after death, so they mean by their saying that they live and then die, and if he wanted the arrangement, he would have said that it is nothing but our worldly life, we live and die, and this is according to the requirements of their belief, this is evidence that it is for the absolute collection and the arrangement may come with it to a presumption.

The second: the letter Kaf:
Kaf has some uses, including that it is a letter of speech in (from you), and a preposition, and its action is specific to nouns, and it has three meanings, it is a preposition, a noun with the meaning of like, and an addition. Ford, in the meaning of the name according to the commentator, in his ﷽ saying: “he will come upon my nation as he came upon the children of israel...” ()

Al-San’ani said: “(as it came) it was said: al-kaf is a noun, meaning: like the one who came. (yatin) is a present verb based on conquest because of its connection to the heavy emphasis, and its active in (as), here it came a noun meaning like, if it is a noun, its income is drawn in addition, not with the letter. And the fact that al-kaf may come as a name meaning like sibawayh, al-akhfash, al-farsi and many grammarians said (). It is the words of the poet: Other than ashes and wreckage shrouded in corridors and corridors as they are ( )

That is: as it is, the preposition kaf entered into the nominal kaf. In this poetic verse, the caffeine has three aspects:

- the first should be a preposition and the second a noun, as they said.
- they may be two names, one of which emphasizes the other.
- they may also be two letters, so the second is an affirmation of the first ().
Based on this, the third aspect of it in this house comes out of the nominalism and is on its door the original, which is the literalism, except that it was confirmed by its example.

In general, the analogy is sufficient in three cases:

- it must be literal, if it is in excess of emphasis, as in the almighty’s saying: “let him not be like him.”
- something [al-shura: 11]. It cannot be said: there is nothing like him.
- the nominative is required in it, as in the previous verse, it is not possible for the kaf to be a letter, and this is

Other than the opinion of the aforementioned zamakhshari. For example, the poet said:

You will end, and the wrongdoers will not be stopped, such as stabbing, in which oil and wicking will go()

Valkaf here can in no way be a letter according to the opinion of the majority of grammarians. and the permissibility of both matters, so it can be a noun, or it can be a letter, which is apart from the above ()

The second requirement: binary characters: (in and from):

First: in:
One of the most famous meanings of (in) is its circumstantial meaning, and it is the origin in it in reality, and it may come with other meanings, some grammarians have brought it to nine meanings, except that if it comes out to these metaphorical meanings, there must be something in it from circumstantial, al-malqi said: “and all of these the places, if you interpret them, you will find in them the meaning of (in) which is the container, do you not see that the meaning of (in the palm trunks) is the container, even if it contains the height, then the trunk is a container for the crucified, because it must be dissolved in a part of it, and the container does not have to be empty of all side”(). In it there are two opinions, some of whom do not accept its deviation from circumstance in any case, and others permit its deviation from these other meanings.

Among the meanings that some grammarians have stipulated is that it be for causation and justification, in his saying ☞: “a woman entered hell because of a cat who tied her up…”().

Al-San’ani said: “(in hura) meaning: for it or because of it, al-zamakhshari mentioned it (). Ibn malik () said: it is here for the reasoning, and it is something that was hidden from many grammarians. In her command ( )”().

In the multiplicity of meanings of the preposition (in) there are two schools of thought, the first: sibawayh’s doctrine and most of the basra’s that it is only for circumstantial and the container, whether it is real or metaphorical, sibawayh said: “as for (in) it is for the container, she says: he is in the pod… Likewise: he is in the boil, because he made him, when he put him in him, like a vessel for him. Likewise: he is in the dome, and in the house. And if it expands in speech, then it
is according to this, but it is like a proverb by which it comes close to a thing and is not like it”(). He indicates that if it expands the speech with it, it is only for circumstantial, and likening it to the proverb is multiplied and not measured against it, for the proverb goes with it and is not completely similar to the thing. Al-mubarrad said: “as for (in) it is for the vessel, like zaid in the house and the thief in prison, so this is its origin, and the saying may expand in this the letters – and if what we started with was the original – towards your saying: zaid looks at knowledge, so you have taken knowledge as the embodied one”().

As for the second doctrine: most of the kufics and fur, followed by ibn qutayba and ibn malik () they see that it may come out of circumstance to other meanings, including the statement of reasoning and causation, so the meaning of the hadith is: a woman entered hell because of a cat. Ibn malik said in this hadith due to the occurrence of a preposition (in) and that it benefits explanation as he claims: “this hadith included the use of (in) indicative of reasoning, which is hidden from most grammarians despite its occurrence in the holy qur’an, hadith, and ancient poetry”(). Rather, it is hidden from most grammarians; because among them are those who did not say that it is for explanation, but rather committed that it does not come except for the circumstance of the truth, as the visionaries said (). And they said of causation, the almighty’s saying: “if it were not for a book from god, he would have touched you, for what you took, a great punishment” [al-anfal: 68], meaning: because of what you took.

With the meaning of the reasoning, it has something of circumstantialism, i went out to the explanation for the simile or metaphor, “the metaphor is that the reason includes the judgment, and the judgment accompanies it, so the judgment becomes like the circumstance that preserves what is in it”(). It is also the words of the poet:

\[
I \text{ wish that men among you had vowed my blood and were about to kill me, o buthain, meet me (} \]

Meaning: because of you, they vowed my blood.

And the explanation by coming to the saying of ibn malik indicates that he is following him and whoever said that (in) departs from the circumstance, and that it comes with meanings that are according to the context. This is undoubtedly a kind of facilitation in grammatical rules that calls for a better understanding of the texts than if they remain on their original meaning, which is circumstantial.

Second: who:
Two of the meanings of (who) were mentioned in the hadith, and they are in his saying ﷺ: “if one of you befalls a calamity, let him mention his calamity with me, for it is one of the greatest calamities”().

Al-San’ani said: “it was said: (who) is superfluous, for it is the greatest of misfortunes, and it was said: there is no excess in it, because some of the members of the greatest may be the greatest of its members”().
The preposition (from) has many meanings, and one of its meanings is to interrupt and comes with an addition. It is not positive, which is the denial, the prohibition, or the question, and the second: that its object is nothing (), so it is said: no one came to me, meaning no one came to me. The almighty said: “you have no deity other than him” [al-a’raf: 59], meaning: you have no deity besides him. The poet said:

I stood in it sincerely asking her questions, gave an answer, and there is no one in the quarter ()

Ie: and there is no one in a quarter. If a condition is missing, it is not redundant. As for (from) the kufics, it is an excess with one condition, which is that its income must be denied, so it can be increased in the positive, such as it came from uhud, and it was from rain, they said: from here is an excess of emphasis ().

As for Al-Kisa’i, hisham, and al-akhfash, ibn malik followed them, citing the fact that he heard that and it was proven. And they quoted as evidence by the almighty’s saying: “and he will atone for you from your sins” [al-baqarah: 271], so it came with an extra devoid of the two conditions (). And the optics see interpretation in all of that. Whoever in this verse may be for the sake of disobedience, there are deeds that do not expiate all sins.

So the hadith is on this doctrine (for it is the greatest of misfortunes), on the increase of. In conclusion, the preposition in this hadith is according to the opinion of the kufics in addition, and according to the opinion of the basrians for the difference, and in this way there is no disagreement in the preposition. This is on the one hand the graduation of the preposition. As for the meaning of the hadith, it being an excess is better than a subjunctive one, because the prophet pbuh reminded them of the greatest calamity, which is his loss, so that the calamity of the one who befalls one of the accidental calamities in this world will be minimized. When he reminded them of a calamity that he lost, he believed that it was the greatest calamity, and there is no doubt that it was the greatest calamity that befell his ummah. With this directive, the first aspect of the preposition (from) is to be superfluous.

The researcher notes that the commentator did not object to the addition of (of) without any condition, following the flags of the kufics and those who said their words. Because (who) in the hadith was not preceded by a denial or similarity, and its income was knowledge. Meaning (for they are some of the greatest misfortunes, or some misfortunes).

The third requirement: the triple letters: the warning letters: (a and either):
first: no:

The messenger of god, peace and blessings be upon him, said in the honorable hadith: “...every king has a fever, except that god almighty protects his land from his taboos, except that the body is a piece of flesh. The whole body is corrupted, and it is the heart.”
Al-San’ani said: “(no) is a warning letter that is not used except to confirm what follows it, and it asks the listener to listen to what follows it” ().
The letters of warning are three, including the open hamza, the shortened lam. It enters the nominal and verbal sentence. It has three meanings, the first is warning and opening, the second is the symptom, and the third is the answer, the most prominent of which is that it is warning and opening, and here it is - as the commentator said - it is required to alert and listen to the listener, and it may be brought to confirm, i.e.: pay attention, o listener, and listen to what i say. And among those included in the name is the almighty’s saying: “verily, the victory of god is near.” [al-baqarah: 214]. It is included in the verb to say the almighty: سمَح. It is not for warning, but rather for display, as if he said: do you not show me a man whom god has rewarded with goodness? Which for presentation is specific to verbs, so we see in sibawayh’s estimation, but the beginning of it already, and do not enter the nouns, so he said: do you not see me? Its apparent meaning is that it entered the noun, but it is included in the verb, as sibawayh said (). they differed about (not), is it simple or a compound of the interrogative hamza or the negative?

Ibn Malik mentioned that the one used for the presentation is a compound of the hamza and not that of the negation, and as for what is intended to open and alert, it is simple and not compound, and this is what al-malqi goes to (). As for ibn hayyan, he saw that both usages have (except) simple and not compound, he said, after presenting the grammarians’ opinion that they are compound, he said: “what i go to is that it is simple and was put to the meaning of precipitation, as it is simple if it is to alert and open” ()

Second: either:

and received (either) in the trace: "as for your lord, your lord loves praise" ()

Al-San’ani said: “(as for) opening the hamza and reducing the mim is a warning letter. The star of the imams said: its moral benefit is to confirm the content of the sentence. He said: it is as if it is a compound of the hamzah of denial and the letter of negation, and denial is a denial, and the denial of denial is proof. (indeed, after it, it is only broken the hamza, because you know that it only enters into a sentence” ()

Among the letters of warning is also (ma), which is open and the hamza is reduced, and it is used to alert and emphasize, and it has three meanings, the opening and warning, so it is like no, with the meaning of truth, and to show. If it is for the warning and the opening, it is necessary to break that after it is as al-radi mentioned, and if it is in the sense of truly, it opens that after it, and that is because (if) after really opens its hamzah ().

If it is for the opening and the warning, it is simple and not compound, and if it is for presentation, then it is a compound of the interrogative hamza and what is negative, and if it is in the meaning of truth, then it is also a compound of the
hamza and (what) is a noun meaning something and the thing is true, the meaning is true, and it is in sibawayh based on circumstantial.). Al-radi mentioned that the hamza is for denial and (what is) for negation, and the negation of negation is proof.

Al-Zajji mentioned that it does not occur except in the opening of the oath (), and this is aside from what was reported by hearing, rather the way is to say that he frequently enters into the oath. That they have this world and we have the hereafter.” Among his entering the oath is the words of the poet:

As for he who wept and laughed, and he who died and brought back to life, and he who commanded the matter ()

And if it is for display, then it only enters on the verb, as we say: either you stand, or you sit, and if the noun comes after it, then the interpretation of the verb, such as either zaid or omar, and its meaning is either zaid sees. The estimate is according to the context ().

And the explainer mentioned that (that) does not come after it except that it is broken, and it does not mean by this other than that in the sense of warning and opening, because it came like that in the hadith, and he meant by its coming with the warning the emphasis and the realization of the words after it, “the difference between it and (except) is that (either) is for the case, and (not) for the reception, she says: (as for zayd is wise), you want him to be sane based on the truth, not on the metaphor.

The fourth requirement: the four letters: (as for):
first: mother:
The tool was received as for his saying ﷽: “as for me, i do not eat reclining” ()
Al-San’ani said: “(as for fath al-hamza and accentuating the mim, the conditional letter means (if) its condition has been omitted due to its frequent use, and its letter has been replaced by what in its predicate separates it from its fulfillment. Just for the conditional, there is no elaboration, as was chosen by the star of the imams, radi ().this hadith is likely to be from the first and the estimate. As for (i do not eat while reclining), as for others, he eats while reclining, and it is apparent in it, and it is possible that what is meant is otherwise, because it is from the second, i.e.: as for me, i am my practice and my way. That”().

Of the non-working letters (ma), and it uses two uses, it is a non-deterministic conditional letter, and it is used to detail things in the speaker’s soul. Its condition has been deleted and replaced with after the fa, and it has been deleted to ease the frequent use, and gives the meaning of the conditional tool (whatever), so we say: as for zaid, it is the starting point of his appreciation, no matter what. It is his right that it be after the fulfillment of the answer, but it was preceded by it in order to establish the place of the omitted conditional verb (). “the duty was in (either) to be followed by the verb because it is a conditional letter, but they committed to deleting the verb with it and made the reality after it instead of the omitted verb towards: zaid he is virtuous, and as for amr, he is knowledgeable, and it may be used just for the conditional, so there is no detail, as was chosen by the star of the imams, radi (). This hadith is likely to be from the first and
appreciative. As for (i do not eat reclining), as for someone else, he eats reclining, which is apparent in it, and it is possible that what is meant is other than that, because it is from the second, i.e.: as for me, it is my sunnah and my method for that.

Of the non-working letters (ma), and it uses two uses, it is a non-deterministic conditional letter, and it is used to detail things in the speaker’s soul. Its condition has been deleted and replaced with after the fa, and it has been deleted to ease the frequent use, and it gives the meaning of the conditional tool (whatever), so we say: as for zaid, it is the starting point of his appreciation, no matter what, so he increased the starting point. It is his right that it be after the fulfillment of the answer, but it was preceded by it in order to establish it in the place of the omitted conditional verb (). “it was obligatory in (either) that the verb should follow it because it is a conditional letter. It occurred before the f and after the am, to be in place of the omitted verb (). Or the letter itself has gnawed the conditional tool and did it.

And based on the foregoing, the (as for) in the hadith – as mentioned by the commentator – if it is for details, the estimate is: as for me, i do not eat reclining, and as for others, i eat reclining. If the conditional is devoid of detail, then the estimate is: as for me, it is my sunnah not to eat while reclining. there are two forms suspected of (either) the conditional, and they are not detailed or conditional.

The first: it has a compound of that the infinitive and what is instead of who was, then they merged and became (ma), and their origin is if you, then when the verb was deleted, (ma) took its place and became its substitute, then the nun was merged into the meme and became (ma) because of their closeness in the exit. And the aftermath of either became established as news for the deleted one (), and from it the poet’s saying:

    Abu kharasha, as for you, my people have not been eaten by the hyena ()

The second: what is suspected with her is the interrupted (mother) which is included in the interrogative (what) as in the almighty’s saying: “what were you doing” [an-naml: 84].

As for its repetition, some of them said that it is obligatory, and the repetition of it for the sake of detail is the almighty’s saying: “as for the orphan, do not subdue it. And some of them said

It does not have to be repeated, contrary to those who claim it (), rather it is mostly repetition, as in the previous verse, and it came a lot without repetition, not for detail, and it is only intended by the conditional, as the poet said:

    As for leaving without tomorrow, when do you say that the house brings us together ()

The meaning is, no matter what, the departure without the day after tomorrow.
As for the precedence of something over the fa’ and the action that follows it with what preceded it, sibawayh, al-mazini, al-zajaj and ibn al-siraj permitted it. No, and therefore they banned (as for zayd, i am a hitter), because it did not permit zayd that i am a batterer, and when this was not permitted, it did not permit that. As for al-far`, al-mubarrad, and ibn darstawayh, they permitted that he works after the fif with what preceded it at all.

As for deleting the fulfillment of the penalty, it is necessary for the sentence and is not deleted. It omit a lot, which is to omit with a saying that dispensed with it in its narration, as in the almighty’s saying: “as for those whose faces are black, have you disbelieved after your faith? I deleted the fa with the answer with the saying. and a few rare omissions, which is the reality in prose as it was mentioned in the noble hadith: “as for what follows, what is the matter with men who stipulate conditions that are not in the book of god” (). That is, what about men.

It is also deleted for poetic necessity, as the poet said:

As for fighting, you have no fighting, but a series of parades ()

Other than these places are not omitted, wherever they occur. As for the detailed conditional, it must be mentioned afterwards that the fulfillment of this answer is necessary. And the summary of deleting the fa’ is three types, many, rare, and necessity ()

Second: until:
It was received (until) in his saying: “no one greets me except that god will restore my soul to me so that i may return the greetings of peace to him” ().
Al-San’ani said: “his saying: (except for god’s response) is a current sentence that is predetermined by: (except that god has returned my soul to me before that), and (even) is not for reasoning, but rather just a conjunction in the sense of waw. Rather, the problem came from those who thought that the sentence: (god replied to my soul) in the sense of the situation or reception, and he thought that even for reasoning and not so” ().

The commentator took out the letter (until) as an emotion in the sense of waw and not a neighbor in the sense of explanation, and stated that it does not have this meaning unless it is made a sentence except that god responds to my soul) present, because it has been confused by many commentators of the hadith that even here for explanation, that is: that may god return his soul to him in order to restore peace to those who greeted him. And he said this is not so, but he proved that it is nothing but an emotion.

It is worth mentioning here that it is known that the letter (even) has three uses, and some of them increased and brought it to five, so it is a preposition, and a conjunction in the sense of waw, and elementary, and in the kufic erected by itself, and others added that it is in the sense of causation. As for it being an emotion, only the basrien said that it was a sympathetic letter in the sense of waw only, and the kuficians did not see all of that, and then they used to be a factor.
And since it is an emotion, the basris stipulated three conditions for sympathy:

- The first: that the one who is sympathetic to it is some of what he is sympathetic to, like some of it, or different.
- The second: that the one who is bestowed with it should be an end to what preceded it, with an increase in strength and veneration, or a decrease with weakness and humiliation.
- The third: the noun should not be a verb or a sentence, rather it should be an explicit noun, not an interpreted one. Al-radhi said as for the general emotion, it is like: (i looked at him until i saw him) and it may be said: (even) is in the same way. elementary, and it never sympathizes with the sentence.

On these conditions, it cannot even be in the sense of waw in the hadith mentioned; for not meeting the three conditions, or for not including two conditions. Because al-mutouf is an actual sentence on an actual one, and it was not some of what came before it.

Rather, the commentator affirmed the opinion according to al-suyuti for this issue, which is even a conjunction; because (even) if it was a conjunction that benefits the explanation, there was something forbidden in the hadith, as the meaning would be: only god will return my soul to me in order to return peace be upon him, and it follows that the prophet is dead, so god restores his soul to him in order to return peace to the one who greeted him, and this is contrary to what the narrations continued on him that the prophets are alive in their graves, and that the multiplicity of greetings to him necessitates the return of his honorable soul - may god's prayers and peace be upon him - to his honorable body, so that he will receive a torment more than once by removing the soul, and that as mentioned in the almighty’s saying: “they said: “our lord, we both died.” And he brought us two to life (ghafir: 11). That death is two deaths and life is two lives, as stated by the scholars of interpretation based on this verse. Al-suyuti said: “this hadith was confused, because the phenomenon of the soul’s separation at some times, and it contradicts the hadiths mentioned in the lives of the prophets, and i took it out that his saying: (god replied to me) is a present sentence, and the rule of arabic is that the sentence of the case if it is issued by a past act is estimated in it. , such as the almighty’s saying: “or they came to you, their breasts were confined” [an-nisa: 90], meaning: they were confined, .... And (even) not for reasoning, but merely kindness in the sense of waw, so the estimation of the hadith became: no one greets me except that god has responded to my soul that is what i will reply to ().

He mentioned about this hadith in his book, “attention of the intelligent persons in the life of the prophets,” about fifteen ways to remove this confusion, and he chose from them - as he said - the strongest of them, by making (even) a conjunction. And this may be a pretension and a load of text that contradicts arabic, as it has been proven that (even) in this place cannot be an emotion because it does not fulfill the three conditions, because the emotion does not enter into a sentence, nor does it affect the verb, if we accept for argument that it has fulfilled the other two conditions.
And since it is not permissible to carry even sympathy, it must be given another directive that can be applied to it, which is that it be elementary, or a preposition in the sense of causation, and the strongest of it is elementary. Because beyond that, it will be resumed on cutting. It is the resumption of an actual sentence in the present tense, after which god almighty says according to the narration of nafi’ and mujahid (): “and stumble until the messenger says” [al-baqarah: 214], with a lift (he says). And then the actual sentence (i reply, peace be upon him) will be appealing (). Sibawayh said in the rise of the verb after even: “if he says: (until i enter it), it is as if he is saying: i walked, and then i am in the process of entering, then the entry is connected to walking as it is connected to the fa’. So the speech after even in the hadith is cut off from what came before it, and “(until) here is a starting letter that indicates causation, like the disease of so-and-so, so that they do not hope for it, not in the sense of ironing, ... And al-suyuti hafiz here has many answers that are not without a type of complacency with no need. She left it.” ()

Although it is elementary, it can be said in it that it is for reasoning, unlike the explanation and those who preceded it, that is: it is a preposition in the sense of (ki), and the meaning of (except for god’s return to me my soul) does not mean the separation of the soul of the prophet, peace and blessings be upon him, from his body, rather it is either on the meaning that the prophet is preoccupied with the conditions of the kingdom and immersed in witnessing his lord, so if the muslim greets him, he will be like the one who wakes up in returning the greeting from this preoccupation, because he was preoccupied with them, or his soul is returned to him in the sense of returning his utterance to him metaphorically, that is: except that god returns to me my speech, or restores his soul to him meaning, the angel entrusted with him is returned to him in the grave to convey peace to him, for the spirit is released to gabriel, or to the most honorable angels, and many other plausible interpretations (), and we know that no one knows of these details in the life of the isthmus, as they are unimaginable matters, and speaking about them is the easiest that can be carried on.

And then (until) on this graduation will be a preposition in the sense of causal ki, and the meaning of the hadith is: (except for god’s response to my soul so that i may return peace be upon him), then it is included in a verb set forth with that implied, and that what it entered with the interpretation of a source in the place of traction with even . This is the opinion of the basrians, and as for the opinion of the kufics, they said that it itself is the accusative of the present tense after it. Al-mubarrad said: “as for the aspect in which you are in the status of (ki), then you say: obey god so that he may admit you to paradise, and i am speaking to zaid until he commands me something (Sher, 2008; Matt & Green, 1983; Deacon, 2012; Baayen et al., 2006).

Results and Discussions

- Prince Al-San’ani is a grammarian of the first class in his ability, as his book contained morphological, linguistic, grammatical and rhetorical investigations, and his book Al-Tanweer explanation of the small mosque at that time was an important tributary of linguistic studies, as the book was full of grammatical directions, and the sayings of grammarians and
linguists, and full of quotes and attribution to these ideas. The detectives are from dictionaries and grammarians’ writings, using them to reach an understanding of the hadith in question. All this indicates a unique grammatical personality capable of maneuvering grammatical directions and harnessing linguistic studies in the service of speech, so you find it present in many arts. His handling of grammatical issues in many cases was often short in reference, few phrases, short and not offensive, so he did not look at himself most of the time, and as for linguistic places, in most of the cases, the explainer intends to explain the strange or mysterious word with its meaning, and the book is full of transfers from dictionaries, and he took care of dictionaries. Too much more than taking care of grammatical sources.

- if the commentator mentions a grammatical opinion, he attributes it to the author or his opinion from the books, either he attributes it to a meaning or a text, and in a few things, his attribution is not accurate.
- it turns out that al-san’ani follows the basri doctrine in most grammatical places, where he says their words and chooses their opinion, and in some places he does not declare his inclination to one of the two opinions, but rather mentions the syntax in both directions, leaving the choice to the reader, and did not contradict the visuals little or rare, and he may strive to express it in some places. In all of this, al-san’ani can be considered a skilled grammaticalist, and it is not surprising that he has a footnote on sharh al-radi on the kaffiyeh of ibn al-hajib.

**Conclusion**

Oh God, praise be to you as it should be to the majesty of your countenance and the greatness of your power, for what you have done and for what you have given me and for what you have humiliated me for picking this fruit and making it ripe. So i ask him, may he be exalted, to make this work purely for his noble face, and to be in the right path the sheets of our deeds are in goodness, for he is the guardian of that and over all things is able and worthy of the answer to supplication

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**References**

