

# A Research Vision in the "Albahjat for Qatar" System Research Vision in the «Albahjat Ilqatr» Comparative Analytical Study

Oumar Mane

PhD Researcher at the Islamic University of Madinah

## Abstract

This research, titled *A Research Vision in the System of "Joy for Qatar"*, presents a comparative analytical study of *Al-Bahjat li-l-Qatr* by the grammarian Shihab al-Din Abu al-Fadl Ahmad bin Sadaqa bin Ahmad al-Asqalani, known as Ibn al-Serafi al-Shafi'i (905 AH). This study looks at the grammatical work of Ibn al-Serafi, who based his writing on the famous linguist Ibn Hisham al-Ansari's book *Qatar al-Nada*. The research compares and explains Ibn al-Serafi's ideas in a simple and clear way. Ibn al-Serafi was one of Egypt's well-known scholars. He gained expertise in hadith, Islamic law, and Arabic grammar while studying under renowned instructors such as al-Hafiz Ibn Hajar, Jalal al-Din al-Mahalli, and Muhyiddin al-Kafiji. His system demonstrates extensive knowledge, elegant language, and straightforward expression. It contains numerous helpful linguistic topics as well as significant grammar considerations. There are two handwritten copies of his work: one was composed during Ibn al-Serafi's lifetime, and the other was corrected by Sheikh al-Nazim. This study highlights the ways in which the system supports the development of Arabic grammar and advances the study of the Arabic language. The system's more than five hundred lyrical lines demonstrate grammar rules using examples from the Qur'an and traditional Arabic poetry. Its accuracy, good structure, and beautiful language make it a significant contribution to Arabic grammar and linguistic history.

**Keywords:** Al-Nazim, Al-Bahjat li-l-Qatr, Ibn al-Serafi, Qatar al-Nada

## Introduction

Praise be to Allah, who made this nation unique, provided its citizens with good speech, and equipped its scholars with knowledge of language and expression. He gave them the knowledge to mentor others and shared their experience. Our Prophet Muhammad (peace be upon him), the master of graceful and understandable speech, and his kind and generous family and companions, may you all be blessed. Grammar science is among the most important and prestigious fields of study. It makes it easier to speak clearly, think clearly, and comprehend the meanings of the Qur'an and the Sunnah perfectly. Grammar protects the Arabic language from changes and errors while aiding in the proper description of the Prophet's sayings. This science was highly valued by scholars of both the early and later generations, who devoted their lives to it.

They put a lot of effort on learning, teaching, and organising its laws, creating a solid framework that still directs Arabic language instruction today. Ibn Hisham al-Ansari (761 AH), a renowned authority renowned for his lucid, considerate, and thorough explanations, was one of the great grammar masters.

His writings demonstrate his command of the Arabic language and his ability to convey difficult concepts in clear, concise ways. Even now, his work is crucial for anyone learning Arabic grammar. Ibn Hisham shown his remarkable ability to analyse and explain grammar in his several valuable publications. Qatar al-Nada wa Ball al-Sada, one of his most well-known works, is currently considered a foundational text in Arabic grammar. Its significance has been demonstrated by generations of academics who have researched, interpreted, and transformed it into poetry. Al-Bahjat li-Qatr al-Nada, or "The Joy for Qatar," is a poem written by the grammarian Ahmad bin Sadaqah bin Ahmad al-Asqalani, also known as Ibn al-Serafi al-Shafi'i (905 AH), who followed his example. His poem, which has lovely words and clear ideas, demonstrates a tremendous amount of knowledge and expertise. He organised and clarified grammar using Ibn Hisham's methodology, but he also included his own insightful and useful thoughts. This paper examines Al-Bahjat li-Qatr al-Nada using an analytical and comparative methodology. It highlights the academic work of Ibn al-Serafi, a revered figure who has not gotten enough attention in contemporary studies and examines the depth of his language. "A Research Vision in the System of Joy for Qatar: A Comparative Analytical Study" is the title of the study.

### Reasons for Choosing the Research Topic

This research topic was chosen for several reasons:

1. Lack of previous scholarly attention: Although this system justly merits recognition as one of the best poetry systems based on Qatar al-Nada and its explanation, it has received little attention within the parameters of current scholarship. Its significance is further increased by the closeness of Sheikh Ibn al-Serafi's time to that of Ibn Hisham al-Ansari and his close relationships with eminent academics.
2. Importance of Qatar al-Nada and its commentary: The study of Arabic grammar heavily relies on Qatar al-Nada. There is great pedagogical and linguistic benefit in having a poetry system that arranges and simplifies its content for both scholars and learners.
3. Sheikh al-Nazim's (Ibn al-Serafi) academic standing: He was a highly intelligent, linguistically creative jurist, grammarian, and poet. His poetical system exhibits grammatical writing expertise, expressiveness, and scholastic greatness.

### The Research Problem

Finding Ibn al-Serafi's primary grammatical principles and concepts and contrasting them with the opinions of other grammar specialists are the goals of this study. It also emphasises Sheikh al-Nazim's work and personality, highlighting his significant contributions that advanced and enhanced Arabic language education.

### Research Importance

The importance of this research can be seen in several ways:

1. One of the key texts in Arabic grammar, Qatar al-Nada, serves as the foundation for al-Nazim's system. Many colleges and institutions still study and teach it. Its enduring value is demonstrated by centuries-long explanations and memorisations by scholars. Its significance expanded when Ibn Hisham clarified the meanings and grammatical rules of Qatar al-Nada.
2. The system is known for its clear and beautiful language. It explains grammar rules in a simple, elegant, and interesting way that makes learning easier.

3. It contains many examples from the Qur'an, Arabic poetry, and other linguistic sources. These examples help prove the grammar rules and show how they are used in real language.
4. It covers most parts of Arabic grammar and also includes some points about word forms (morphology). If *Alfiyyat Ibn Malik* had not become so famous, *Al-Bahjat li-Qatr al-Nada* could have gained the same level of recognition because it explains grammar completely yet briefly and beautifully.

All these points show why this topic is valuable and worth studying in detail.

### Research Objectives

The main objectives of this research are:

1. To highlight the scholarly personality of Sheikh Ibn al-Serafi, who has been largely neglected in contemporary linguistic research, despite his numerous valuable writings. Studying this system reveals key aspects of his intellectual and academic contributions.
2. To draw the attention of researchers to the significance of linguistic manuscripts within academic studies and doctoral research. Many important manuscripts remain uninvestigated, and this study contributes to preserving and promoting the Arabic linguistic heritage.
3. To contribute to the service of the Arabic language by showcasing its beauty, precision, and scholarly tradition, following the example of early grammarians who codified and preserved its rules. Arabic grammar remains the foundation upon which linguistic, literary, and scientific legacies are built.

### Previous Studies

A review of previous academic studies related to *Al-Bahjat li-Qatr al-Nada* and its author, Sheikh Ibn al-Serafi, reveals that no dedicated study has been conducted on this particular text. However, two related investigations focus on some of his other works:

- **“Tadhkirat al-Majālis al-Ṣāliḥīn” (The Reminder of the Righteous Councils):** Edited by Dr. Muhammad bin Yusuf Al-Jawarni based on four manuscripts and published by Dar Al-Dhikhar for the Publication of Scientific Studies. This edition focuses on a hadith commentary concerning the saying: “Two words that are dear to the Most Merciful, light on the tongue, and heavy on the balance: Glory be to Allah and praise be to Him, Glory be to Allah the Almighty.”
- **“Uyūn al-Ma‘ānī” (The Eyes of the Meanings):** A work based on *Nukhbat al-Fikr* by al-Hafiz Ibn Hajar al-Asqalani, investigated by Sheikh Saleh bin Abdullah al-Muhaysin and submitted for the Sheikh Saleh bin Abdullah al-Muhaysin Award for Scientific Texts at the Islamic University of Madinah.

While these two works demonstrate Ibn al-Serafi's scholarly contributions, they do not address *Al-Bahjat li-Qatr al-Nada*. Therefore, this research aims to explore the scientific and artistic significance of this unique grammatical system, highlighting its methodological precision and linguistic richness.

### Research Methodology

In this research, the methods of **induction**, **analysis**, and **comparison** have been adopted through the following procedures:

1. Preparing a **brief biography of the scholar Ibn al-Serafi**, in order to highlight aspects of his life, scholarly background, and academic stature.

2. **Copying the complete text of the system**, relying primarily on the *Al-Azhar* version, for the purpose of accurate examination and critical evaluation of the text.
3. **Comparing both versions of the manuscript, letter by letter**, to ensure that no textual variations alter the meanings or affect the grammatical rules.
4. **Comparing the text of the system with that of “The Diameter of the Dew” (*Qatar al-Nada wa Ball al-Sada*)**, as well as referencing Ibn Hisham’s other major works such as *Shadhur al-Dhahab*, *Al-Awdhah al-Masalik* (“The Clearest Paths”), and *Mughni al-Labib*.

This was done to trace the additional discussions (*Ziyadat*) that the scholar Ibn al-Serafi introduced into his own work. These were distinguished in his verses by the expressions “I said” or “I say,” without his referring directly to the sources of those additions.

### The Research Plan

The research is divided into two main parts: **the Study Section** and **the Investigation Section**. The details of each part are as follows:

#### First Section: Study Section

This section is divided into **two chapters**.

#### Chapter One: A Brief Biography of Sheikh Ahmad bin Sadaqah Ibn al-Sayrafi

This chapter includes **five topics**:

1. His name, lineage, title, surname, birth, and fame.
2. His scientific upbringing and death.
3. His teachers and disciples.
4. His writings and school of thought.
5. Praise of scholars for him.

#### Chapter Two: The Study of the Organizer and the System

This chapter includes **six topics**:

1. Verification of the name of the organizer.
2. Verification of the attribution of the system.
3. The methodology of the organizer in compiling the system.
4. The structure of the system and the number of its verses.
5. The researcher’s observations on the system.
6. Description of the two manuscript versions.

#### Chapter One: A Brief Biography of Sheikh Ahmad bin Sadaqah Ibn al-Sayrafi

##### The First Topic: His Name, Lineage, Birth, Title, and Surname

##### First: His Name and Lineage

He is the grammarian and poet **Sheikh Ahmad bin Sadaqah bin Ahmad bin Hussein bin Abdullah bin Muhammad bin Muhammad al-Asqalani**, originally from Mecca but later settled in Cairo, and he became known as *Ibn al-Sayrafi*.

##### Second: His Birth

Sheikh Ahmad Ibn al-Sayrafi was born on the **seventh of Dhu al-Hijjah**, in the year **829 AH**, in **Cairo**. Shams al-Din al-Sakhawi stated:

“He was born on the seventh of Dhu al-Hijjah in the year twenty-nine and eight hundred.”

Muhammad ibn Ali al-Dawudi confirmed this, saying:

“He was born on the seventh of Dhu al-Hijjah, in the year twenty-nine and eight hundred.”

This year is agreed upon by most biographers, although a few mentioned that he died on the same date, *the seventh of Dhu al-Hijjah in 828 AH*.

### **Third: His Title and Surname**

He was known by the *kunya* **Abu al-Fadl**, and his honorific title was **Shihab al-Din**.

### **Fourth: His Fame**

Shihab al-Din Ibn Sadaqah was famously known as **Ibn al-Sayrafi**, a reference to his father’s profession as a moneychanger (*sayrafi*). Shams al-Din al-Sakhawi affirmed:

“He was known as Ibn al-Sayrafi.”

## **The Second Topic: His Scholarly Background and Death**

### **First: His Scholarly Upbringing**

The intellectual environment in which Sheikh Ahmad Ibn al-Sayrafi lived greatly contributed to his scientific training. He studied under many distinguished scholars of Egypt. Among them was **al-Husayn**, a scholar of the seven canonical Qur’anic recitations.

He memorized the **Holy Qur’an** at the age of nine, as well as *Umdat al-Ahkam* in hadith, *Hirz al-Amani* in qira’at, *Tuhfat al-Nashr*, *Alfiyyat Ibn Malik* in grammar, and *Jami’ al-Jawami’* in the principles of jurisprudence.

Haji Khalifa wrote:

“He studied under al-Manawi, al-Mahalli, al-Kafiji, al-Badr al-Ayni, and mastered the art of calligraphy.”

### **Second: His Death**

Sheikh Ahmad Ibn al-Sayrafi passed away in **mid-Sha‘ban**, in the year **905 AH**. Muhammad ibn Ali al-Dawudi stated:

“He died in the middle of Sha‘ban, in the year five and nine hundred.”

This is the most reliable date of his death, although Haji Khalifa mentioned another opinion that it was in **971 AH**.

## **The Third Topic: His Teachers and Students**

### **First: His Teachers (Shuyukh)**

Both Shams al-Din al-Sakhawi and al-Dawudi recorded the names of several scholars from whom Sheikh Ibn al-Sayrafi studied, read texts, and benefited greatly.

Among his most notable teachers were:

1. **Al-Hafiz Ahmad bin Muhammad bin Ali bin Hajar al-Asqalani (d. 852 AH)** — from whom he learned hadith and read *Sharh al-Nukhbah* and *Sharh Alfiyyat Ibn Malik*.
2. **Sheikh Mahmoud bin Ahmad bin Musa al-Ayni (d. 855 AH)** — under whom he studied *Sharh al-Shawahid*.
3. **Sheikh Muhammad bin Ahmad bin Muhammad Jalal al-Din al-Mahalli (d. 864 AH)** — from whom he read *Sharh Jami’ al-Jawami’* by Taj al-Din al-Subki and other works in jurisprudence.

4. **Sheikh Muhammad bin Suleiman bin Sa'd Muhyiddin al-Kafiji (d. 879 AH)** — one of his mentors in theology and logic.

### **Second: His Students**

Sheikh Ibn al-Sayrafi taught a number of honourable scholars in Cairo and Mecca, who profited from his expertise. Historical biographies acknowledge their scholastic affiliation with him, but they do not list their identities in detail.

Shams al-Din al-Sakhawi observed: "Our companion al-Najm Ibn Fahd wrote about him, and many good people studied under him in Cairo and Mecca."

"He came to Rass, issued legal verdicts, and taught many virtuous scholars," Haji Khalifa added.

### **The Fourth Topic: His School of Thought and Writings**

#### **First: His School of Jurisprudence**

According to all biographers, including al-Suyuti in *Tabaqat al-Shafi'iyyah*, Sheikh Ibn al-Sayrafi adhered to the Shafi'i school of jurisprudence. He followed the later Ash'arites' theological credo and was well-known for his Sufi leanings, which were shared by many eminent academics of his era.

#### **Second: His Writings**

Sheikh Ahmad Ibn al-Sayrafi wrote many important books in a variety of subjects, all of which stand out for their intellectual clarity and depth.

Among his works are:

1. *Al-Qawl fi al-Khilaf bayn al-Ra'yayn* ("The Dispute Between Two Opinions").
2. *Tadhkirat al-Majālis al-Sāliḥīn* ("The Reminder of the Righteous Councils").
3. *Uyūn al-Ma'ānī* ("The Eyes of Meanings").
4. *Ayn al-Hidayah fi Nizam al-Hidayah* ("The Eye of Guidance"), a poetic version of *Irshad al-Ghawi* by Ibn al-Maqri al-Shafi'i (836 AH).
5. *Sharh al-Hidayah fi al-Fiqh* ("Commentary on Guidance in Jurisprudence").
6. *Sharh al-Kafi fi al-'Arud*.
7. *Fayyiat al-Madih al-Nabawi* ("Poem in Praise of the Prophet").
8. *Nizam Ahkam al-'Ata'* ("The System of Divine Wisdom") by Ibn Ata' Allah (658 AH).

### **The Fifth Topic: Praise of Scholars**

Many academics of his era praised Sheikh Ahmad Ibn al-Sayrafi, recognising his eloquence, modesty, devotion, and wisdom. He was characterised as "a man of perfect virtue, intelligent and eloquent, authorised to teach, deliver sermons, and issue fatwas" by Shams al-Din al-Sakhawi. Scholars held him in great regard.

According to Muhammad ibn Ali al-Dawudi, "He was a scholar of great humility and virtue, one of the wisest men of his time, and a jewel of his age."

May Allah be merciful to him and grant him many blessings.

## **Chapter Two: The Study of the Organizer and the System**

### **Topics:**

1. Verification of the name of the organizer.
2. Verification of the attribution of the system.

3. The system's methodology and approach.
4. The structure of the system and the number of its verses.
5. The researcher's observations.
6. Description of the two manuscript versions.

### The First Topic: Verification of the Name of the Organizer

The name of the organizer of the system "*Joy of the Dewdrop*" (*Farah al-Qatar*) has been authenticated through **two primary evidences**:

1. **The organizer himself explicitly stated his name twice within the text of the system**, as follows:
    - Firstly, at the **beginning** of the system, where he said:  
"He said: O Allah, I am the Messenger of Allah (peace and blessings be upon him)."
    - Secondly, in the **section dealing with forbidden exchange**, where he stated:  
"And I am not going to do anything about it, but I am not going to do it, but I am going to do it."
  2. This explicit mention leaves no ambiguity regarding the authorship and authenticity of the system.
  3. **The system is catalogued under this very name** in authoritative manuscript libraries:
    - In the **Al-Azhar Library** in Cairo, manuscript no. **132296**.
    - In the **Juma Al Majid Center** in Dubai, manuscript no. **983710**.
- The presence of the organizer's name in both the text and the manuscript catalogues firmly and conclusively authenticates the designation of the work.

### The Second Topic: Verification of the Attribution of the System

The attribution of this system to **Sheikh Ahmad Ibn al-Sayrafi** is proven through **three lines of evidence**:

1. **Self-Attribution within the Text**

The organizer directly attributes the work to himself, saying:  
"The saying of the poor Ahmad Ibn al-Sayrafi. Praise be to Allah, may Allah bless him and grant him peace."

He further reinforces this attribution by using the **first-person pronoun**, as in his words:  
"I hope that you will not be able to do anything about it. Reward... Islands."

This use of the first person strongly affirms his personal authorship of the system.
2. **Attribution in the Manuscripts**

The **cover of the Al-Azhar Library copy** clearly identifies the author:  
"Nazm al-Qatar — by Ahmad Ibn al-Sayrafi."
3. **Stylistic and Linguistic Correlation**

The linguistic characteristics and stylistic patterns of this system closely resemble those of Ibn al-Sayrafi's other work, *Uyūn al-Ma'ānī* ("The Eyes of Meanings"). For example, the following passage illustrates identical rhetorical style and grammatical structure:  
"He said, 'Ahmed, the son of the Prophet (peace and blessings be upon him),' and he said, 'O Messenger of Allah, I am the Messenger of Allah (peace and blessings be upon him).'"

These evidences together confirm, beyond doubt, that **the system was authored by Sheikh Ahmad Ibn al-Sayrafi**.

### The Third Topic: The Methodology of the Organizer in the System

Sheikh Ahmad Ibn al-Sayrafi followed a **methodical and disciplined approach** in composing the system. He fulfilled the condition he declared in his introduction: to make the system **clear, concise, and accessible** to students and readers, while maintaining high scholarly precision.

He said:

“I don't think it's a good idea to have a good time... If you do not want to be in a relationship with someone else, then you will be able to pray for someone who is a servant of God.”

From these verses, the following **three key methodological features** emerge:

1. **Adherence to the Structure of “Qatar al-Nada” (The Dew Drop)**

Ibn al-Sayrafi structured his system according to the original work *Qatar al-Nada wa Ball al-Sada* by Ibn Hisham, maintaining the same sequence of chapters and divisions. He preserved the original's definitions, explanations, and classifications, while rephrasing them into elegant poetic form, thus combining **didactic clarity with literary grace**.

2. **Integration of Additions and Clarifications (Ziyadat)**

The organizer enriched the original text with his own additions (*Ziyadat*), signaled through the expressions “**I said**” or “**I say**.”

These additions, abundant throughout the system, reveal his analytical engagement with Ibn Hisham's material.

- For instance, in defining *kohl*, he states:

“In the case of the Qur'an, I say: ‘And it is the same as the Qur'an, and it is the name of the Prophet (peace and blessings of Allah be upon him).’”

- 3. These clarifications are drawn from Ibn Hisham's *Sharh Qatar al-Nada*, illustrating the organizer's deep understanding of the grammatical sciences.

4. **Utilization of Multiple Sources Beyond the Original**

In addition to *Qatar al-Nada*, Ibn al-Sayrafi referenced other works to clarify certain grammatical rulings. Though he did not always cite them explicitly, his phrasing indicates clear familiarity with their content.

For example, in his discussion on the necessity of placing a noun after a preceding factor or object, he subtly borrows reasoning from classical grammarians:

“If you do not have a good time, you will not be able to do anything about it, and you will not be able to do anything about it.”

This tri-layered approach — faithful adherence, scholarly augmentation, and interpretive elaboration — forms the foundation of Ibn al-Sayrafi's poetic system.

**The Fourth Topic: The Origin of the System and the Number of Its Verses**

In the **concluding verses**, Sheikh Ibn al-Sayrafi explicitly records the **completion date** of the system, stating that it was finished in **873 AH** (1468 CE).

He says:

“For the sake of the Lord. Oh my God, the Third Trinity, after seventy years of hard work.”

Unlike many scholars, he did not specify the total number of verses within the text. However, careful enumeration of the verses reveals that the system consists of **511 lines**.

Thus, the *Nazm al-Qatar* of Ibn al-Sayrafi stands as a **masterful contribution to Arabic grammar**, equal in depth and elegance to its source material, and offering immense pedagogical value.

### The Fifth Topic: The Researcher's Observations on the System

Despite its numerous merits, the system — like any human work — exhibits a few **minor shortcomings**. These do not diminish its scholarly value but must be noted in the spirit of academic integrity.

The researcher's observations include:

1. **Omission of Salutations upon the Prophet (peace be upon him)**

The organizer began his system with *Basmala* and *Hamdala* but did not follow them with the traditional **salutations upon the Prophet (peace be upon him)** — a customary practice among scholars.

2. **Instances of Incorporation (Tadakhul)**

The text includes cases of incorporation between sections — a rhetorical defect that occurs when rhymes blend awkwardly during transitions between topics.

3. **Use of Less Eloquent Language in a Few Verses**

Certain verses deviate from standard Arabic eloquence, such as separating the verb from its object or detaching the conditional particle *may* from its verb. These rare instances slightly disturb the linguistic harmony.

4. **Rhyme Imperfections ('Uyūb al-Qāfiya)**

Some verses exhibit variations in the vowel before the rhyme letter (*rawi*), as well as mixing between different types of rhymes — minor yet notable poetic flaws.

5. **A Few Broken Verses**

Although minimal, a small number of verses show breaks or incomplete rhythmic structure.

In conclusion, these minor issues do not affect the scholarly excellence of the system, which remains a **model of precision, linguistic mastery, and poetic refinement**.

### The Sixth Topic: Description of the Two Manuscript Versions

By the grace of Allah Almighty, **two handwritten copies** of the system were obtained and adopted as the **primary sources** for the study, analysis, and textual comparison.

#### First Version (C):

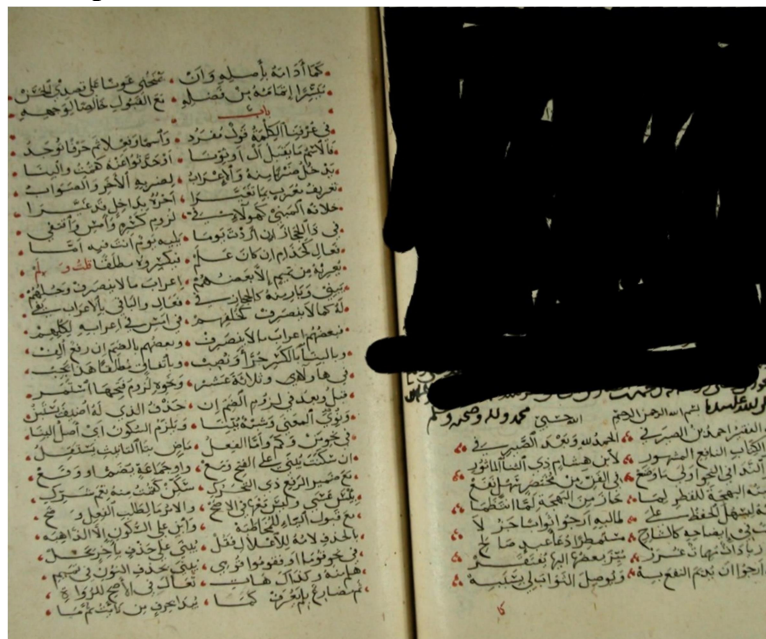
- **Location:** Preserved in the *Yeni Jama Library*, under collection no. **1194**, folios **87–96**.
- **Opening Line:** “The Prophet (peace and blessings of Allah be upon him) said...”
- **Final Line:** “Do not lift up the words of the Prophet (peace and blessings of Allah be upon him)...”
- **Copied by:** *Siraj al-Din Omar al-Tarbelsi* (no date of biography found).
- **Date of Copying:** **879 AH**.
- **Script and Ink:** Written in **black ink**, with **red ink** used to distinguish titles and chapter divisions. The manuscript is **vowelled and diacritically marked**.
- **Distinctive Feature:** This is a **precious manuscript** that was personally read and corrected by the author himself, *Al-Shihab Ibn al-Serafi*, as noted in his handwriting at the end.
- **Extent:** **10 folios**, each containing **two pages** (except the first folio, which has one).
- **Lines per Page:** **15 lines**, averaging **11–12 words per line**.
- **Symbol:** (C).

#### Second Version (Z):

- **Location:** Preserved in the *Al-Azhar Library*, under manuscript no. **132296**, special no. **8375**.

- **Opening Line:** “The Prophet (peace and blessings of Allah be upon him) said...”
- **Final Line:** “Do not lift up the words of the Prophet (peace and blessings of Allah be upon him)...”
- **Date of Copying:** 877 AH.
- **Script and Ink:** A large, carefully written copy in black ink, with red ink highlighting chapter divisions and titles. The manuscript shows meticulous precision, with no evident scribal errors.
- **Extent:** 19 folios, each consisting of two pages (except the first, which bears only the poem’s title).
- **Lines per Page:** 15 lines, averaging 11–12 words per line.
- **Symbol:** (Z).

## Photographs of the Two Copies



*The first plate of Copy (C)*



The last plate of (C) with the reading of Nazim Al-Shihab Ibn Al-Sarfi Ahmed bin Sadaqah.  
Copy Version: (G).



Picture of the system's cover.



The first plate of Copy (G).



The last plate of Copy (G) with the restriction of the blank.

### Conclusion of Version (G)

By the grace of Almighty Allah, this version was completed on the eighteenth day of the sacred month of Allah, at the dawn of the year seven hundred and seventy-seven (AH), in Cairo, Egypt. May Allah bless its author abundantly, praise be to Allah alone, and may peace and blessings be upon our master

Muhammad, his family, and his companions — peace and countless salutations upon him. All praise belongs to the Lord of the Worlds.

### Conclusion of Version (C)

The completion of this commentary took place — by the praise of the Almighty — at the hands of ‘Umar ibn Sha‘bān Abī al-Maḥāsīn al-Ṭarābulṣī al-Shāfi‘ī, may Allah envelop him in His hidden mercy, near the Yemeni Corner in Mecca. It concluded on Friday, the sixteenth of Jumada al-Akhirah, in the year eight hundred and seventy-nine (AH). May Allah bless this completion with goodness and peace. A license written in the author’s own handwriting appears within this manuscript, stating:

“Al-ḥamdu lillāh, and thereafter: I have granted permission to its copyist, *Sirāj al-Dīn ‘Umar*, to narrate what he has read from this poem of mine, and all that he is permitted to narrate from me, on the condition that he does so with full accuracy and authenticity.

Written by **Aḥmad Ibn al-Sayrafi al-Shāfi‘ī**, may Allah forgive him, his parents, his teachers, and all Muslims.”

### Conclusion

In conclusion, this study has produced a number of important conclusions and suggestions:

- **Depth and Mastery of Grammatical Insight:** Sheikh al-Nāẓim used this poetry system to show off his extraordinary command of grammar. His writing, which was produced almost five centuries ago, echoes the perfection of its original source by striking a rare balance between literary beauty and grammatical accuracy.
- **Dependency on the Qur'an and Prophetic Hadith:** The system upholds the traditional view that the Arabic grammatical structure derives its authority from divine revelation and prophetic language by citing the Qur'anic texts and prophetic sayings as the primary sources for establishing grammatical rules.
- **System Pedagogical Importance:** The study emphasises how important it is to teach this system in educational settings since it covers grammar and morphology in great detail. It reflects the methodological genius of Sheikh al-Nāẓim by simplifying Alfīyyat Ibn Malik and even discussing several grammatical problems that Ibn Malik did not touch, building upon Qatar al-Nada and its commentary.
- **Support for Future Research:** Since original linguistic systems are concise, easily comprehensible summaries of large linguistic works, it is strongly advised that academics keep investigating them in academic studies. They significantly help pupils understand grammatical ideas and value the scholarship of Arabic experts.

All glory and accomplishments are due to Allah Ta'ala.

The investigator respectfully prays that Allah will accept this work, grant sincerity in intention, and grant accuracy in representation. Additionally, he apologises to the reader for any omission or mistake, stating that human limitations and incomplete knowledge are the cause of such shortcomings. The researcher ends this labour with the deepest humility, giving Allah, the Most Generous and All-Knowing, his reward and compensation.

### Index of Sources

1. **Akhbār al-Ghamr bi-Abnā' al-'Umar**, Ahmad ibn 'Ali Ibn Hajar al-'Asqalani, ed. Muhammad 'Eid al-Mu'īd Khan, Ottoman Encyclopedia, Hyderabad Deccan, 1387 AH / 1967 CE.
2. **Īdāḥ al-Maknūn fī al-Dhayl 'alā Kashf al-Zunūn**, Isma'īl ibn Muhammad Amin al-Baghdadi, Dar Ihya' al-Turath al-'Arabi, Beirut, n.d.
3. **Al-Badr al-Ṭālī' bi-Maḥāsin Man Ba'da al-Sābi'**, Muhammad ibn 'Ali al-Shawkani al-Yamani, Dar al-Kitab al-Islami, Cairo, n.d.
4. **Bughyat al-Wu'ā fī Ṭabaqāt al-Lughawīyyīn wa-l-Naḥwīyyīn**, 'Abd al-Rahman ibn Abi Bakr al-Suyuti, ed. Muhammad Abu al-Fadl Ibrahim, 'Isa al-Babi al-Halabi & Partners, Cairo, 1384 AH / 1964 CE.
5. **Muḥāḍarāt al-Nu'mā**, 'Abd al-Rahman ibn Abi Bakr al-Suyuti, ed. Elizabeth Marie Sartin, Modern Arabic Press, n.d.
6. **Jawāhir al-Durar fī Tarjamat Shaykh al-Islam Ibn Hajar**, Muhammad ibn 'Abd al-Rahman al-Sakhawi, ed. Ibrahim Jass 'Abd al-Majeed, Dar Hazm, Beirut, 1419 AH / 1999 CE.
7. **Ḥusn al-Muḥāḍarah fī Tārīkh Miṣr wa-l-Qāhirah**, 'Abd al-Rahman ibn Abi Bakr al-Suyuti, ed. Muhammad Abu al-Fadl Ibrahim, Dar Ihya al-Kitab al-'Arabiyya, Egypt, 1387 AH / 1967 CE.
8. **Khalāsat al-Athar fī A'yān al-Qarn al-Ḥadi 'Ashar**, Muhammad Amin ibn Faḍl Allah al-Hamawi, Dar Sader, Beirut, n.d.
9. **'Iqd al-Jawāhir al-'Uqūd fī Tarājim al-Nufūs al-Nafīsa**, Ahmad ibn 'Ali al-Maqrizi, ed. Mahmoud al-Jalili, Dar al-Gharb al-Islami, 1423 AH / 2002 CE.
10. **Al-Durar al-Kāmina fī A'yān al-Mi'a al-Thāmina**, Ahmad ibn 'Ali Ibn Hajar al-'Asqalani, ed. Salem al-Karnakwi et al., Ottoman Encyclopedia, Hyderabad Deccan, 1392 AH / 1972 CE.
11. **Raf' al-Iṣr 'an Quḍāt Miṣr**, Ahmad ibn 'Ali Ibn Hajar al-'Asqalani, ed. 'Ali Muhammad 'Umar, Al-Khanji Library, Cairo, 1418 AH / 1998 CE.
12. **Sullam al-Wuṣūl ilā Ṭabaqāt al-Fuḥūl**, Mustafa ibn Abdullah Haji Khalifa, ed. Mahmoud Abdul Qadir al-'Arout, Research Center for Islamic History, Arts and Culture, Istanbul, 2010.
13. **Siyar A'lām al-Nubalā'**, Muhammad ibn Ahmad al-Dhahabi, ed. Shu'ayb al-Arna'ut et al., Al-Risala Foundation, Beirut, 1402 AH / 1982 CE.
14. **Shadharāt al-Dhahab fī Akhbār Man Dhahab**, 'Abd al-Hayy ibn Ahmad Ibn al-'Imad al-Ḥanbali, ed. Mahmoud al-Arna'ut, Dar Ibn Kathir, Damascus, 1414 AH / 1993 CE.
15. **Sharḥ al-Alfiyya**, 'Abd Allah ibn 'Abd al-Rahman Ibn 'Aqil al-Hamdani al-Masri, ed. Muhammad Mohieddin Abdel Hamid, Dar al-Turath Library, Cairo, 1426 AH / 2005 CE.
16. **Sharḥ Qatar al-Nada wa-Ball al-Sada**, 'Abd Allah ibn Yusuf ibn Hisham al-Ansari, ed. Muhammad Mohieddin Abdel Hamid, Dar al-Tala'a, 11th ed., 1383 AH.
17. **Sharḥ Maqāmāt al-Ḥarīrī**, Ahmad ibn 'Abd al-Mu'min al-Sharīshi, ed. Muhammad Abu al-Fadl Ibrahim, Al-Asriya Library, Beirut, 1413 AH / 1992 CE.
18. **Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi'**, Muhammad ibn 'Abd al-Rahman al-Sakhawi, Dar al-Jeel, Beirut, 1412 AH / 1992 CE.
19. **Ṭabaqāt al-Mufasssīrīn**, Muhammad ibn 'Ali ibn Ahmad al-Dawudi, Dar al-Kutub al-'Ilmiyyah, Beirut, 1403 AH / 1983 CE.
20. **'Unwān al-Zamān fī Tarājim al-Shuyūkh wa-l-Aqrān**, Ibrahim ibn Hassan al-Biqā'i, ed. Hassan Habashi, Dar al-Kutub al-Qawmiyyah, Cairo, 1422 AH / 2001 CE.
21. **Al-Fawā'id al-Bahiyya fī Tarājim al-Ḥanafiyya**, Muhammad 'Abd al-Hayy al-Laknawi, Al-Sa'ada Press, Egypt, 1324 AH.

22. **Qatar al-Nada wa-Ball al-Sada**, ‘Abd Allah ibn Yusuf Ibn Hisham, Dar al-Suma‘i, Riyadh, 1420 AH / 1999 CE.
23. **Kashf Asmā’ al-Kutub wa-l-Funūn**, Mustafa ibn Abdullah Haji Khalifa, ed. Muhammad Sharif al-Din, Dar Ihya al-Turath al-‘Arabi, Beirut, 1941.
24. **Mu‘jam al-Mu’allifin**, ‘Umar ibn Rida Kahlala al-Dimashqi, Dar Ihya al-Turath al-‘Arabi, Beirut, n.d.
25. **Buḡyat al-Aqyan fī Ṭabaqāt al-A’yān**, ‘Abd al-Rahman ibn Abi Bakr al-Suyuti, ed. Philip Taḥā, The Scientific Library, Beirut, n.d.
26. **Hadiyyat al-‘Ārifin: Asmā’ al-Mu’allifin wa-Āthār al-Muṣannifin**, Ismail al-Baghdadi, Dar Ihya al-Turath al-‘Arabi, Beirut, n.d.