

How to Authenticate a Heritage Manuscript: A Case Study of The Investigative Issues in Elucidating the Al-Ajrumiyyah Treatise

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Abstract:

In the book *Investigative Issues in Explaining the Gift of Ajrumiyyah* by Sheikh Atfeesh (1332 AH 1914 AD), the commentator discusses the explanation of the Ajrumiyyah text by Ibn Ajrum, as he called; the investigative issues because he presents the grammatical issue in some specific detail, he mentions the opinions of grammarians and investigates them. This study examines the book according to a scientific method, relying on three manuscript copies of the book. After comparing the copies, I corrected the errors, classified the explanation, extracted all its prose and poetic evidence, and placed symbols to help the reader understand the explanation well. I also explained the value of the book and the method of investigation used and verified its attribution and title. I provided the investigation section with pictures of the manuscripts. The investigation section was preceded by a brief study of Sheikh Atfeesh's life, his scientific status and the scholars' statements about him. Then I talked about his sheikhs and students and his most important compositions in the sciences of language in particular, and I explained his method in the book, its sources and his position on grammarians. I concluded the research with a list of technical indexes, an index of topics and another of the sources and references relied upon in the study.

Keywords: Investigation; Investigation Method; Manuscript Copies; Extraction.

Introduction:

The process of investigation is an arduous and demanding task, as it involves a journey of research and exploration into the intellectual heritage left by those who preceded us long ago. Many manuscripts have deteriorated, lost on shelves, or disappeared due to the negligence of the descendants of the commentators or authors. If one manages to find copies, they often face refusal to copy or print them, preventing them from conducting an investigation or study. After exhausting journeys, we were, by the grace of Allah and with the help of the sons of Ghardaia, three copies from three different libraries were gathered, which allowed us to study and conduct the investigation as described in the summary.

In recent years, manuscripts have received significant attention from scholars who have enriched both public and private libraries with their efforts. Algeria is one of the regions whose libraries are abundant with treasures of grammatical heritage and other sciences, still buried on shelves, awaiting the devoted pens of those passionate about the Arabic language to remove the dust of time and bring them forth in their most refined form—critically edited, regulated, and corrected—to present them to the Arabic reader in general and the Algerian reader in particular. This allows them to recognise that they have a heritage in various arts and sciences, some of which have been critically reviewed and some of which have not and that they have men who devoted themselves during difficult times to serve the nation and the Arabic language.

Among these individuals is a man who loved this nation and its language, dedicating his life to serving it, leaving behind works and writings. Anyone who visits his birthplace will encounter treasures that have enriched the libraries of the city of Ghardaia in southern Algeria, and his fame has even extended beyond the nation, earning him the title of "The Pillar of Imams." Or "The Pole" He would not have attained this honourable title were it not for his dedication to work, to the service of knowledge and its people, and the valuable contributions he left behind that testify to this.

This research aims to revive the heritage, explore what is stored within it, and bring it to light, giving it new life after it had been confined to shelves. We had the privilege of being the first to investigate this book, as it had not been reviewed before. Our subject involves the study and investigation of a grammatical manuscript titled "The Investigative Issues in Elucidating the Al-Ajrummyah Treatise".

Investigation Methodology:

First: The search for manuscript copies requires obtaining three different versions.

Second: Ensuring the accuracy of the manuscript text and its proper organization. Among the three copies obtained, only one (Designated with the symbol (A)) was complete and accurate. The others lacked precision and completeness, with minimal differences between them—such as slight variations in word order or minor scribal errors. Otherwise, the copies were in full agreement, despite some parts being incomplete.

Third: The study, which covers the following aspects:

Introduction to the Author: This includes details on his birth and death, full name, lineage, scholarly upbringing, works, and, if applicable, his scholarly journeys. It also covers the value of his

commentary and the methodology he employed in his explanation, followed by the methodology of the editor in the investigation.

Fourth: The investigation (components and methodology). Each mentioned element will be presented in its appropriate context, accompanied by illustrative examples to guide those who wish to delve into this field.

As an example, here is the introduction to Sheikh Atfeesh, the author of the book “The Investigative Issues in Elucidating the Al-Ajrummyah Treatise”, studied and critically reviewed by Abdelkader Nebeg.

Before presenting the remaining elements of the investigation methodology, it is appropriate to provide a brief biography of the commentator on the “Al-Ajrummyah” text.

He is Sheikh Muhammad bin Yusuf bin Isa bin Saleh bin Abdul Rahman bin Isa bin Ismail bin Muhammad bin Abdul Aziz bin Bakir Al-Hafsi, known as Atfeesh, a member of a renowned scholarly family from Bani Yazghen, specifically from the Banu Muhammad tribe. His lineage traces back to Omar bin Hafs Al-Hintati of the Hafsid dynasty, which ruled in Tunisia between 625-983 AH / 1229-1574 AD. In some of his writings, Sheikh Atfeesh traces his lineage further back to Abu Hafs Omar bin Al-Khattab (Atfeesh 30).

His family bears the title "Atfeesh," which in the Mzab language means "Come, take, eat," consisting of three components in this order. It is likely a metaphor for the generosity and hospitality of this family. His mother was Lady Mamma Setti, daughter of Al-Haj Said bin Addoun bin Yusuf bin Qasim bin Omar bin Musa bin Yadder of Bani Yasghen (Haffar 580).

His Death:

After nearly seven years of exile, he returned to his hometown and remained there, leaving only infrequently. After nearly a century of active struggle and social reform, he passed away on Saturday, the 23rd of Rabi' Al-Thani 1332 AH, corresponding to March 1914, after a brief illness of eight days (Haffar 196). Some believe he died due to poisoning by the French colonial authorities, as mentioned by Sheikh Hamou Issa Al-Nouri¹, who attributed this claim to what he heard from Abu Ishaq during one of his lessons at the mosque in Bani Yazghen. However, this claim is not corroborated by other sources as others have denied it, arguing that the Sheikh's age—96 years—made it likely for him to die of natural causes and that if the colonial authorities had intended to kill him, they could have done so during his youth.

His Works:

Among the most significant contributions of Sheikh Atfeesh are his numerous works, which have enriched the Islamic library both in quantity and quality. Some scholars have estimated that he authored around three hundred works, including books and treatises. However, we will limit our discussion to his contributions related specifically to grammar. He was granted the longevity to leave behind this considerable intellectual legacy, having lived for ninety-six years. He was diligent in writing, never abandoning it whether at home or while traveling. His student, Abu Al-Yaqdan, described him as "engaged only in teaching knowledge or writing books." He authored works in Bani

¹ Hamou Issa Al-Nouri from the town of Al-Nouri, who participated in the liberation revolution, was interested in history, and has poetry archived in manuscript form. He passed away in 1992
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Yazgen, Al-Qarara, Warglan, Berrian, the Hijaz, and even while on a ship heading to Hajj. His works spanned various branches of knowledge, both transmitted and rational (Atfeesh 108).

1. On the Exegesis of the Qur'an, he has three main works:

- "Tayseer Al-Tafseer": First edition, Algeria, 1326 AH, in seven large volumes. The second edition was printed by Al-Babi Al-Halabi Press, Egypt, and published by the Ministry of Heritage and Culture, Oman, from 1982 to 1987 in 14 volumes. It is currently being reprinted with revisions by Sheikh Ibrahim Talai [which has been completed]. This is his last and most important exegesis, as it was written after his intellectual maturity. The researcher Boutardine Yahya completed a master's thesis on the methodology of exegesis used by or قطب الأئمة Qutb Al-Aeema (Atfeesh).

- "Da'i Al-Amal li-Yawm Al-Amal" (manuscript): Copies of this work exist in the Qutb Library and the library of Sheikh Hamu Baba Musa in Ghardaia. It is said that this exegesis was left incomplete, starting from the end and concluding at Surah Ar-Rahman. It remains in manuscript form in a large volume, revised by Professor Mustafa Bajo and annotated by researchers Muhammad Baba'ami and Mustafa Sharifi, and is awaiting publication.

- "Humyan Al-Zad ila Dar Al-Ma'ad": First edition, the Sultanate Press, Zanzibar. The second edition, Matabi' Sijil Al-Arab, was published by the Ministry of Heritage, Oman, starting in 1980. It consists of 13 volumes. He began writing it at the age of 24. The researcher Aki Alwani earned a master's degree for his study on the methodology of exegesis used by the Qutb through "Humyan."

- Among his contributions related to the Qur'an is a treatise titled "Jami' Harf Warsh", consisting of 56 printed pages, published in Algeria in 1325 AH.

2. On Tajweed:

- "Talqin Al-Tali Ayat Al-Muta'ali" (manuscript).

- "Jami' Harf Warsh" (manuscript).

3. On Grammar, Language, and Prosody:

- "Idah Al-Dalil ila 'Ilm Al-Khalil" (manuscript).

- "The Second Commentary on the Explanation of Abu Al-Qasim Al-Dawi" (manuscript), written while he was still a student of his brother, Al-Hajj Ibrahim.

- "Al-Kafi fi Al-Tasrif", currently under investigation as part of a master's thesis (manuscript).

- "Al-Masa'il Al-Tahqiqiyyah fi Bayan Al-Tuhfa Al-Ajrumiyyah" (manuscript), which is the focus of our current study and investigation.

- "Bayan Al-Bayan" (manuscript).

- "Hashiya Sharh Al-Muradi on Al-Alfiyyah" (manuscript).

- "Sharh Abi Sulayman Dawud on Al-Ajrumiyyah" (manuscript).

- "Sharh Al-Isti'arat" by 'Isam Al-Din (manuscript).

- "Sharh Shawahid Al-Qazwini" (manuscript).

- "Sharh Shawahid Al-Wadh'" (manuscript).

- "Sharh Lamiyyat Al-Af'al" (printed).

4. On Rhetoric:

- "Takhlis Al-'Ani min Rabaqat Jahli Al-Ma'ani" (manuscript).

- "Rabi' Al-Madih fi 'Ilm Al-Badi'" (manuscript).

5. On Poetry: He composed numerous poems on educational topics, eulogies, and moral exhortations, including:

- "Diwan Nazm" (printed).

- "Qasa'id Al-Qutb" (manuscript).

- "Al-Qasida Al-Hijaziyyah" (manuscript).

- "Qasida Al-Mu'jizat" (manuscript).

- "Qasida Ba'iyyah" is included in a collection of poems (manuscript).

- "Qasida Badr" (manuscript).

- "Majmu' Qasa'id wa Ajwiba" (manuscript). (Babaami et al. 399)

The printed and manuscript works have been addressed so that readers may become acquainted with some of his unedited manuscripts, which may inspire further study and investigations.

Next, I will discuss the value of the commentary, followed by the methodology of the commentator in his explanation, then my methodology in the investigation, and finally, the components and methodology of the investigation.

1-1 The Value of the Commentary:

Sheikh Ateesh outlined his methodology in his introduction, which translates to, "We have had our share of elaboration, but now is the time to embark on brevity and conciseness, to ease the burden on the beginner by explaining the Ajurrumiyyah in a manner where I mention only one opinion, or a single linguistic variant, or one interpretation or two, and perhaps I may mention more. I have named it *Al-Masa'il Al-Tahqiqiyyah fi Bayan Al-Tuhfa Al-Ajurrumiyyah* (Investigative Issues in elucidating the Ajurrumiyyah Treatise)" (Nebeg 39).

His commentary is considered one of the distinguished explanations of the *Muqaddimah Al-Ajurrumiyyah* "Introduction to Grammar" (Al-Jalaeli), and therefore, its topics are the same as those classified by Ibn Ajurrum in his original text, with the addition of what is called "benefits," which are as follows: The introduction of the book, speech and its related matters, the chapter on recognizing the signs of inflection, a benefit, refutation by some commentators of the Ajurrumiyyah on those who said regarding: ﴿ربنا أرنا اللذين أضلانا﴾ "Our Lord, show us those who led us astray" (Quran, 38:60), the chapter on inflected words, the chapter on verbs, the raised nouns, nouns, the chapter on the subject فاعل 'fa'il', the chapter on the object whose subject is not named, the chapter on the subject

and predicate, the operators affecting the subject and predicate, the chapter on the adjective, a benefit: The transitive of the intransitive by means of the transfer Hamza, the chapter on the source, the chapter on the adverb of time and place, the chapter on the condition, the chapter on distinction, a benefit: As Damamini² and Al-Sabban³ said that the distinction of the sentence must match the preceding noun if the latter is identical to the former (Al-Zarkali), the chapter on exception, the chapter of the non-vocative, the chapter on the object for which, the chapter on the object with, the chapter on the genitive nouns, and the conclusion of the book. These are the main topics of the *Al-Masa'il Al-Tahqiqiyyah* (Investigative Issues).

A notable observation about this work is its length and depth, as the manuscript extends to 255 medium-sized pages, despite the introduction's claim of brevity intended for beginners. However, such elaboration is typical among classical grammarians who often adopted this approach in their works. For instance, in his explanation of the *Basmala* (the phrase "In the name of Allah, the Most Gracious, the Most Merciful") and the invocation of blessings upon the Prophet, Sheikh Atfeesh delves into the meaning of each word, starting with "In the name of" and ending with "and his companions and peace." In some cases, he provides grammatical analysis discussing the views of other scholars in their commentaries on the *Basmala* (Al-Zamakhshari 99-111; Al-Razi 111-12; Al-Kafrawi 2).

1-2 Observations on the Commentary:

It is also noted in this book that the scholar follows closely in his commentary, often expressing many of the topics using the expressions and terminologies of Ibn Ajurrum, and engaging in critical discussion on occasions. For instance, in the section on syntax, he discusses the chapter on الإعراب "grammatical inflexion" as follows:

The chapter on the omitted subject; or the omitted object. This is preferable to the interpretation some have given, which considers the subject a complete sentence, defining different states of grammatical inflexions depending on the syntax or location of the inflexion and other elements. "He attempts to find a plausible explanation or justification that aligns with the author's statement" (Nebeg 76).

His research delves into the fundamental nature of linguistic structure, citing the objections of Al-Nasr Al-Luqani⁴ (958 AH) to Al-Taftazani Saad Al-Din's⁵ definition of language as "words designated for meanings." He argues that Al-Taftazani's definition is not holistic as it does not apply to compounds, such as the Arabic "fifteen" and "Zaid has stood up" if considered proper nouns; these are constituents that have become part of the language by usage, even though the creator originally designated five and ten separately.

The same applies to "Zaid has stood up," as these phrases have lost their original meanings through compounding⁶. Furthermore, it is argued that speakers have no choice in the composition and

² Damamini: Muhammad Abu Bakr, passed away 827 H; see *Al-A'lam* by Al-Zarkali, 6/57

³ Al-Sabban: Muhammad bin Ali Al-Sabban (1206 H / 1792 CE), among his works: "The Comprehensive and Sufficient in the Sciences of Prosody and Rhyme" and "Gloss on Al-Ashmouni's Explanation of the Alfiiyyah" and "A Poem on Prosody". See *Al-A'lam* by Al-Zarkali, 6/297

⁴ Al-Nasser Al-Luqani: Ibrahim bin Ibrahim bin Hasan Al-Luqani. See *Al-A'lam*, Vol. 1, p. 28

⁵ Mas'ud bin Omar bin Abdullah Saad Al-Din Al-Taftazani, born in 712 H. Refer to *Bughiyat Al-Wa'iyat*, 2/285

⁶ Arab scholars who support the linguistic designation theory disagree on linguistic structure's origin. Some of them argue that the subject of designation is the individual word and singular compounds such as "pen" and "Hadhrumaut," which is called categorical designation.

distribution of sentences. Some scholars, such as Al-Siyal Al-Alimi⁷ (1061 AH) and Ibn Al-Hajj⁸ (1232 AH), believe that the Arabs prohibited modification in composition as they did in individual words.

Supporting this view are Ibn Al-Hajib (646 AH), Ibn Malik (672 AH), Abu Hayyan Al-Andalusi (745 AH), Khalid Al-Azhari (905 AH), and Al-Suyuti (d. 911 AH). Their evidence is that if the Arabs had created syntactic compounds, the use of sentences would have ceased⁹.

1-3 Estimation and Justification in Sheikh Atfeesh's Commentary:

Sheikh Atfeesh often elaborates and provides detailed explanations on certain issues and chapters, as demonstrated in his commentary on the four prefixes in the present tense, he states: "The present tense is what begins with one of the four prefixes indicating speech, address, or absence, either alone or with feminine suffixes. It would be preferable to say: if what begins with an initial hamza for speech, or a nun or ya for absence, or a ta for address or ta for absence with feminine suffix. Then the ta should be used for address and the ya for absence and feminine; this shows that the address is indicated by two letters, as the ya is used for address in قومي 'Qoomi' (rise). These meanings are not indicated by an original letter at the beginning of the verb..." (Nebeg 121). Sheikh Atfeesh was keen on estimating and justifying some grammatical issues, clarifying what was due to poetic necessity. For instance, he discusses the use of a ta Maksoura to estimate the Sukoun or the vowel sound following it in examples like (قالت امرأة فرعون), "The wife of the pharaoh said" (Quran 66:11), or for poetic necessity (Nebeg 75) as in the verse by Uthman: "كم غمرة هاجت بأمواج غمرة تلقيتها بالصبر حتى تجلّت"

(How many a wave surged with overwhelming waves; I met them with patience until they revealed themselves.)

Additionally, he addresses various grammatical disagreements between the Basri and Kufi schools, such as the issue of deriving names (Nebeg 58-59). For example:

"The name comes from 'sama' السّم (to elevate) with two dashes and the shadda, its original form: 'sama' سمو with a kasra on the 'siin' س or to use a damma, or using a Fatha with a Sukoun on the 'meem' م keeping it silent; omitting the 'waw' و and putting Sukoun on the س keeping it silent; and replaced with a connecting hamza for pronunciation convenience, giving it the weight افع (if'aal). In this omission, there is facilitation, even if the hamza is used as a replacement, as it is omitted in connection.

Or it comes from 'wasiim' (mark); the waw was omitted and replaced by the hamza, giving it the weight اعل (i'laal). 'Sama' السّم means elevation, and the name is elevated in itself, meaning it has honour for denoting its referent, as its referent is known through it. It does not have to be said that it is elevated above its referent, but elevated in itself; thus, it is not incorrect to say that the name of Allah is higher than it."

⁷ Yasin bin Zayd Al-Din bin Abu Bakr bin Alim Al-Hamisi, known as Al-Alimi. See *Al-A'lam* by Al-Zarkali, Vol. 8, letter Y, p. 130

⁸ Abu Abbas Ahmad bin Muhammad, who studied under Al-Shulubini, excelled in Arabic language sciences, and authored works such as "Dictation on the Book of Sibawayh." He died in 647 H. See *Bughiyat Al-Wa'iyat*, Vol. 1, p. 359

⁹ Khalid Al-Azhari. *Hashiyat Ibn Al-Hajj ala Sharh Al-Azhari ala Al-Ajrummya*, p. 16-17

Regarding the issue of whether the source or the verb is derived from the other, he notes: Or due to its distinction from the verb and the verbal form, as it is derived from the source, and in its significance, it is needed by the noun, since its meaning is an event from the noun's reference (Nebeg 102). The commentary is rich with grammatical issues that reflect significant differences between the two schools or among grammarians.

1-4 His Approach to Definitions and Some Grammatical Issues:

Sheikh Atfeesh only addresses grammatical definitions in his commentary on certain topics. When defining a term, he provides both its linguistic and terminological meanings. For example, defining the term الإعراب 'i'raab' (syntax or grammatical case), he explains: "Linguistically, i'raab means clarification and change, and the removal of corruption from something." He then provides various connotations of the word عرب 'arab' such as giving a deposit, the birth of a child of Arabic descent, speaking crudely, not using intonation, identifying horses, improvement, and announcement, for instance: أعربت زيدا أحوال الخيل "A'raabt Zayd the states of the horses," meaning I made them known to him (Zayd), and أعربت الدابة "A'raabt the animal," meaning I transported it (Nebeg 77). Terminologically: it is defined as the speaker's intentional change to the endings of words, and this approach is applied to most definitions.

Similarly, he defines the term القسم 'qasm' (oath), explaining that the meaning of the word depends on the movement of each letter. A Fatha on the س 'siin', or Sukoun on the 'siin' and putting a Kasra on the ق 'kaf' means to divide something or break things down, similar to the word من 'min' (from). He also emphasizes the importance of the order of letters as stated by the author, attempting to find justification even in their sequence. For example, he notes: "The letters of the oath are: The و 'waw,' which is mentioned first because it appears most frequently in the Quran: as in 'waṣ-ṣāffāt,' (*By those who set the ranks in battle array*). 'waḏ-zāriyāt,' (*By the winds that scatter*). 'waṭ-ṭūr,' (*By the Mount*), and 'wa'ṣr.' (*By the Time*). He often elaborated on the issue and examined it in detail (Nebeg 72).

Whenever he uses the phrase هذا هو التحقيق "this is the investigation," it indicates that he has discussed all opinions on a grammatical issue and has favoured a particular opinion of a grammarian or his view. More than thirty such investigations of grammatical issues were counted in the first volume alone, which affirms that the title of his book is appropriate, "The Investigative Issues in Explaining the Ajrumiyyah," For instance, he discusses a grammatical issue to support this approach: In his commentary, he says وجزم 'jzm' which means to create a (Sukoun) or omit a letter due to a grammatical factor, and in terms of pronunciation; it involves the same pause or omission. It is called 'jzm' because it cuts off the movement or letter. The investigation revolves around the Damma, Fatha, and Kasra which are names for movements in general, whether related to إعراب inflexion, grammatical, structural, or other structural movements like the Fatha in زيد (زاي) 'Zaid,' or other purposes like assimilation, resolution, or transfer." (Nebeg 81).

He also refers to a grammatical issue with the phrase: وهو الصحيح "And this is correct," as in: "كي 'ki' is a particle of negation, future tense, and source, and does not indicate causation. It is indicated by the preposition اللام 'lam,' which is mentioned or implied before it, and it is only considered a preposition if it is assumed to follow it and that is the correct view." (Nebeg 126).

1-5 His Approach to Grammatical Justification:

Sheikh Atfeesh emphasised grammatical justification and provided many instances throughout his book. For example, in the chapter on nominatives, he states in his discussion of the nominative case www.psychologyandeducation.net

and the subject (fa'il), that he begins with the subject because it is considered the primary nominative according to the majority and Al-Khalil. This is because it forms a fundamental part of the verbal sentence, a primary structure intended for conveying information. Furthermore, the structure in which it is embedded is more complex, and its integration with other parts is more profound, such that it even changes the vowel movement of the past tense verb with a Sukoun, in examples like ضربت 'Dharabt' (I hit). The subject's agent is stronger than that of the nominative because it is verbal, and the principle is that the agent should be verbal as it is more indicative of meaning; also, the subject and agent are both verbal and thus correspond. Additionally, the subject is never omitted, even if implied, while it may be omitted for reasons of pausing or poetic necessity. In the chapter on exclamations from أفعل به 'Af'al bih', he cites evidence from the verse: ﴿اسمع بهم وأبصر﴾ 'Isama' bihim waabsir' "Listen to them and see!" (Quran 19:38); meaning أبصرهم "See them", as the pronoun "him" (هاء) functions as the subject and is made genitive by the (ياء) 'ya' (suffix). The word 'absir' is a past tense verb in the form of an imperative. If it serves as the original for the subject, it is also the original for others, because the subject is the original for other nominative elements, such as the predicate. The predicate of 'inna' (إنَّ), the subject of 'kaana' (كان), and the dependencies of the predicate and the dependencies of the predicate of 'inna' and the subject of 'kaana'. As for the agent in the passive voice نائب الفاعل, it is like the active subject الفاعل, as are the dependencies of the subject and the agent in the passive voice.

It is said that the original subject of nominatives is the subject of the sentence, as Sibawayh argued because it generally retains its original position as the subject, which is to come first, while the verb is considered the latter part of the sentence. The beginning of a sentence is naturally placed before its end. However, some do not concede that the subject's original position is to come first, as the primary purpose of the sentence is often in the predicate. They argue that the subject is essential because it can be described by both nouns and derivatives, while the verb can only be described by a gerund or an adjective and the action it encompasses.

Furthermore, the subject remains a subject even when it is delayed, as in "Zaid is standing" (زيد قائم) and "Standing is Zaid" (قائم زيد). The subject may also function as a verb when delayed, as in "Zaid stood up" (زيد قام); if the verb is delayed, it becomes "Stood up Zaid" (قام زيد). The verb, however, always becomes a subject when placed first, as in "Stood up Zaid" (قام زيد). Therefore, when it is said "Zaid is standing" (زيد قائم), it is a subject, or if it is said that both are original. (Nebeg 141).

He began with the past tense (Nebeg 117) because it is not derived from any other action, while the present tense is derived from it. This is because the letter of the present tense (حرف المضارعة) was added to the past tense, changing it, and making it resemble the past tense, so the original form became the basis for the derived one. As for the imperative, some say it is derived from the present tense and remains a part of it, hence it comes later. This is because every event is preceded by God's will, then by acceptance, and then by "Be," as God Almighty says: ﴿إنما قولنا لشيء إذا أردناه أن نقول له كن فيكون﴾ "Our command to a thing, when We intend it, is only that We say to it, 'Be,' and it is" (Quran 16:40). The present tense could have been given priority due to its grammatical declension and its resemblance to the noun in certain semantic aspects, such as ambiguity and specification. Also, certain phonetic aspects, such as the movement of what moves in its active participle the stillness of what remains still in its first and second letters, and what follows. However, the imperative is more appropriate to be placed last because it is derived from the present tense. Still, the past tense is more suitable for the reasons mentioned and because the present tense is inherently associated with an additional element.

2-1 His Sources and Stance on Grammarians:

Sources:

Sheikh Atfeesh frequently refers to earlier grammarians in his commentary. Some notable figures he mentions include Al-Khalil, Sibawayh, Al-Kisai, Al-Farra', Ibn Malik, Ibn Al-Hajib, Al-Shanwan, Al-Shalubin, Ibn Hisham, Al-Dammamini, Al-Muradi, and Al-Suhaili.

His work shows considerable influence from "Hashiyat Al-Sabban on Al-Ashmouni's Commentary on Ibn Malik's Alfiyyah." Readers will notice similarities in style, examples, and grammatical opinions. For instance, when discussing the particles that make the present tense jussive or subjunctive, he echoes Al-Ashmouni's commentary with minimal modifications (Al-Ashmouni 11-12). For example, Al-Ashmouni's remarks on the jussive factors include; Some people claimed that the subjunctive is marked by "lam" (لم) as a dialect, being misled by the reading of some of the early scholars of the verse ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ "Did We not expand for you your chest?" (Quran 94:1), with the "ḥaa'" having a Fathah.

From the verified text (Nebeg 121), It was said that its negligence is a dialect, and some claimed that using it for the subjunctive is a dialect, as in the verse:

في أيّ يوميّ من الموت أفر أيوم لم يُقدّر أم يوم قدر

"In which of the two days of death should I flee? The day that was not decreed or the day that was decreed?". It may also appear in other contexts, such as expressing impatience, as in the verse: (ألم) (... "Has the time not come...?" and reproach, as in the verse: (أولم نعمركم) "Did We not give you a long enough life...?". His later time allowed him to be exposed to most grammatical opinions and take benefit from those who preceded him, as evidenced by the frequent mention of both ancient and contemporary grammarians (Al-Zarkali).

Stance on Grammarians:

Sheikh Atfeesh adopted opinions he deemed correct, asserting his independence from strict adherence to established doctrines (Nebeg 78). He states that when we say that grammatical inflexion الإعراب case is phonetic, it refers to the form used to indicate the agent's influence, whether it's a movement, letter, silence, or omission. My statement 'what has been stated' means what is articulated, even if it is not new. This applies to such as the 'waw' in جاء أبوك 'ja'a abook' (your father came) and similar cases. It is said that the sign of the nominative case. Also, the marker of the nominative case is the implied Dammah (ضمة) on the waw, and this is the correct view."¹⁰

At times, he prefers the view of the Kufans, such as in his statement on the imperative: "The imperative is in the jussive mood with the lam of the imperative omitted for ease due to frequent use, followed by the addressing tā' to avoid confusion with non-imperative forms. The lam and the tā' are articulated in the reading of some: 'So rejoice in that' (وبذلك فلتفرحوا) [Yunus 58]."

At other times, he supports the opinion of the Kufans (Nebeg 119), as seen in his discussion on imperative verbs stating that the imperative is inflected and jussive with the omitted lam 'lam' for simplification, given its frequent use. It is followed by the 'taa' of address to avoid confusion with

¹⁰ According to Sibawayh

other forms. The ‘lam’ and ‘taa’ are pronounced in collective recitations, ﴿وبذلك فلتفرحوا﴾ “And with that let them rejoice” (Quran 10:58). At other times, he supports the views of the Basrians, such as his belief that the verb is derived from the source (Nebeg 102).

2-2 His Use of Quranic Evidence:

Sheikh Atfeesh frequently cites Quranic verses to support his explanations in his commentary on the Ajrumiyyah. However, he often mentions the verse in part without providing the full text (Nebeg 132). For example, he refers to a verse indicating delay before ﴿لم ولما﴾ ‘lam’ and ‘lam-ma,’ such as, ﴿...﴾ “Has the time not come” (Quran 57:16).

He also cites different readings of the Quran as evidence in his explanations. For instance, in the reading, ﴿وما يشعركم﴾ “What do you know?” the ‘raa’ is pronounced with a pause for simplicity. Also, ‘wa’ with ‘taa’ when recited collectively in some readings¹¹, ﴿وبذلك فلتفرحوا﴾ “And with that let them rejoice” (Quran 10:58). Furthermore, in the reading of, ﴿نائي﴾ ‘na’ti,’ it is permissible to keep the ‘hamzah’ after ‘noon’ or to change it to ‘alif,’ as read by Warsh (Nebeg 122).

His Citations from Hadith and His Stance on It:

His citations of the noble prophetic hadiths are few. I found only seven instances in the first part of his work. In two of these instances, he only references the Hadith without providing the full text. For example, he mentions the Hadith, ﴿ليس من البر الصيام في السفر﴾ "It is not righteousness to fast while travelling", but does not provide a complete narration (Nebeg 69). This indicates that while he did not reject the use of Hadith for evidence, it is not his primary source of reference compared to other sources such as poetry.

Poetry and Other Citations:

His commentary shows a preference for citing poetry, especially from the era of linguistic argumentation (i.e., pre-Islamic, early Islamic, and Umayyad poetry), and often includes verses from Sibawayh. He also included some verses that do not belong to the era of linguistic argumentation, either for illustration or to present a verse that encompasses different grammatical cases and inflexions. For example, ﴿وقد جمع الثمانية من قال متغزلا﴾ "And the one who spoke romantically or descriptively has encompassed the eight forms." (Nebeg 82):

لقد فتحت باب الرضى عند هجرها شقيقة بدر التّم فانجبر الكسر
فأسكنت بعد الضّم ما قد نصبته فقلت : ارفعي جزما فقد طاب لي الجـرّ

"She opened the door of contentment with her estrangement,

The sister of the full moon and the break was mended,

So, after the dammah (ضم), I settled what I had made in the accusative, and I said:

Raise it with certainty, for now, the genitive is pleasing to me."

When presenting a poetic example, he rarely attributes it to its author, as in his statement: "As the poet said: 'They do not fulfil the neighbour's right'" (Nebeg 108). As for the prose, examples are abundant in the explanation, so there is no need to present any of them since prose is universally

¹¹ The recitation of Abu and Anas (Nebeg 119)

agreed upon for citation. As for Arab proverbs, I only encountered the issue of الكحل 'kohl' (Nebeg 144) or the saying of Uthman: أراهموني الباطل شيطاناً "They showed me falsehood as if it were a devil" (Nebeg 152). As for sayings, there is no significant mention of them in the explanation.

2-3 Terminology:

Sheikh Atfeesh's terminology blends terms from both grammatical schools, with a notable inclination toward the terminology of the Kufan grammarians. For instance, he refers to the Kasra as being named due to the lowering of the lips during its articulation, and that it is presented first because it is the original marker of the case (Nebeg 101) (i.e., the Kasra being the basis of i'raab and the ya following the kasra because it originates from it). Similarly, he notes that "the noun that does not decline is marked by a Fatha" (Nebeg 113) (i.e., it is marked with a Fatha when it is in the genitive case due to reasons preventing it from being declined). He also discusses the imperative mood as "jussive in inflexion" (Nebeg 119) with the لام 'lam' of command omitted for simplification due to frequent usage. And it is followed by the addressing *tā'* to avoid confusion with non-imperative forms. The *lam* and *tā'* were articulated in the collective recitation of the following verse, ﴿وبذلك فلتفرحوا﴾ "So rejoice in that" (Quran 10:58).

The hadith مَصَافِكُمْ "So that you may take your positions". And the poet's saying:

لَتَقُمْ أَنْتَ يَا ابْنَ خَيْرِ قُرَيْشٍ وَلَتَقْضِ حَوَائِجَ الْمُسْلِمِينَ

"Let you stand, O son of the best of Quraysh, and fulfil the needs of the Muslims" (Nebeg 120).

The marker of the jussive mood is the Sukun, or the omission of the final letter or the omission of the ن 'nun'. If attached to the imperative directly with the 'nun' of affirmation or the 'nun' of females, it is constructed with Fatha with the former for combination, such as in 'fifteen' (خمسة عشر), and with Sukun with the latter. It was in the jussive mood with the omitted 'lam' of the imperative. The Basrans¹² state that it is constructed with Sukun or omission and is a separate form with no omission involved.

On the other hand, he uses Basran terminology in many grammatical issues. For example, he refers to the active participle (اسم الفاعل) while the Kufans refer to it as the continuous action (الفعل الدائم). He uses the term 'transitive verb' (الفعل المتعدي), which is contrasted with the 'occurring verb' (الفعل الواقعة) according to the Kufans. He refers to 'letters of meaning' (حروف المعاني), which corresponds to 'tools' (الأدوات), and 'pronoun' (الضمير), which contrasts with 'the referent' (المكني) according to the Kufans. He describes a noun as 'variable' (متصرف) while the Kufans use the terms 'what runs' (ما يجري) and 'what does not run' (ما لا يجري). He discusses 'substitution' (البدل), which contrasts with 'translation' (الترجمة), 'clarification' (التبيين), and 'repetition' (التكرير), the latter being known as 'appositive' (عطف) in Sibawayh's terms. He uses 'fixed noun' (الاسم الثابت) which contrasts with 'concrete noun' (الاسم الجامد) according to the Kufans (Al-Makhzoumi 303).

3 Value and Authenticity of the Book and the Title:

3-1 Value of the Book:

¹² A controversial issue between the Basran and Kufi grammarians, (Nebeg 120)

The book “The Investigative Issues in Elucidating the Al-Ajrumiyyah Treatise” can be described as an educational resource that makes grammar accessible to non-specialists and beginners. Despite some lengthiness in explanations, the text remains clear, adhering closely to the influence of previous grammarians. The book is expected to have a positive impact on both novice and expert readers due to the author's considerable efforts. Sheikh Atfeesh has provided extensive explanations, examples, comparisons, and discussions on numerous grammatical issues, making the book useful not only for grammarians, but also for scholars of literature, jurisprudence, language, and philosophy. It is hoped the book will provide a significant resource for those interested in the language.

3-2 Authenticating the Attribution of the Book to Its Author:

All the sources and references that studied the life of Sheikh Atfeesh confirm that he left a commentary on the *Al-Ajrumiyyah* introduction that remains in manuscript form. Among the books that mention this work are those attributing it to the author.

- “Mu’jam A’lam Al-Ibadhiyyah”, Association of Heritage, Vol. 4/844.
- “Al-Salasil Al-Dhahabiyyah bi Al-Shamā’il Al-Tufayshiyyah” by Ibrahim bin Bakir Hafar, p. 76 onwards.
- “Al-Fikr Al-Siyasi ‘inda Al-Ibādīyyah”, Association of Heritage, p. 112.
- “Mulhaq Siyar Al-Mashayikh” by Al-Shamakhi, p. 2/153.
- “Sharh Shawahid Shuruh Al-Ajrumiyyah” by Alimah Atfeesh (manuscript number 15, Library of Hajj Muhammad bin Ayoub, Ghardaia).
- “Al-Masa’il Al-Tahqiqiyyah fi Bayan Al-Tuhfat Al-Ajrumiyyah” (manuscript number 12-5, Library of Hajj Said Muhammad bin Ayoub, Ghardaia).

3-3 Authenticating the Title of the Book:

This book is one of the grammatical works that remains in manuscript form and is correctly attributed to its author, Sheikh Atfeesh. He mentioned in the introduction of the complete manuscript (A): “And now, having taken our share of elaboration, thanks be to Allah, it is time to proceed with the abridgement and simplification. This is the moment to begin them to make it easier for beginners to study the Al-Ajrumiyyah explanation. I mention within it one narration, or a single language, one or two possibilities, and maybe more. I have named it 'Investigative Issues in Elucidating the Al-Ajrumiyyah Treatise’. Some books refer to the title as “Al-Masa’il Al-Tahqiqiyyah fi Bayan Al-Tuhfat Al-Ajrumiyyah” (Investigating Problems in Elucidating the Al-Ajrumiyyah Treatise), I prefer the initial title, as it indicates a focus on some of the problems rather than all of them.

3-2: Our Methodology in Verifying the Book:

The following steps were used:

1. Ensuring Error-Free Text: efforts were made to correct discrepancies and errors, including grammatical and spelling to enhance readability and clarity, and corrections were documented.
2. Commentary on grammatical issues found in the book.
3. Documentation of grammatical opinions and examples.

4. Explanation of unfamiliar terms using linguistic dictionaries as references.
5. Extraction of Grammatical Citations: documenting the grammatical citations and indicating the location of each citation, including different versions of the cited poetry found in the book.
6. Appropriate punctuation marks to align with the author's intended meaning.
7. Extraction of Quranic Verses and Hadith.
8. Biographical Translation: providing translations for the names of prominent figures mentioned.
9. Subject Titles for the topics covered in the book.
10. Index Creation for the book, including indexes for the Quran, Hadith, proverbs, notable figures, poetry, references, and subjects.

4-1: Meaning of Certain Symbols:

- The book is organized with chapter headings prominently displayed, while subheadings are enclosed in parentheses.
- Quranic text is highlighted within embellished brackets { }.
- Observations are indicated with an asterisk (*) or (*).
- The first manuscript is denoted by (A).
- The second manuscript is denoted by (B).
- The third manuscript is denoted by (C).
- The fourth manuscript could not be obtained.

4-2: Description of the Manuscripts:

We identified four manuscripts in the hometown of Sheikh Atfeesh, Ghardaia. Below is a detailed description of each:

First Manuscript (A):

- Location: Library of Muhammad Ben Ayoub, Haj Said, under number (12.5).
- Title : Written as "مسائل التَّحْقِيقِ فِي بَيَانِ التَّحْفَةِ الْأَجْرُومِيَّةِ" in blue ink, with "التَّحْقِيقِ" corrected to "التَّحْقِيقِيَّةِ" in black ink.
- Beginning : "... وبعْدَ فَإِنَّ التَّطْوِيلَ قَدْ أَخَذْنَا مِنْهُ حَظَّنَا وَالْحَمْدُ لِلَّهِ وَأَمَّا الْإِخْتِصَارُ وَالِاقْتِصَارُ فَهَذَا أَوَانِ الشَّرُوعِ فِيهِمَا "
- Ending : "... وما أشبه ذلك كجبة صوف و [كمضغة] ووسق تمر وخالصة سعد ولباب عدنان والله أعلم بغيبه صلى الله عليه وسلم . على سيدنا محمد "
- Copyist : Unknown, with a note mentioning Sheikh Hamou bin b'Ahmed, Baba Musa " الشيخ حمو بن " بابا محمد ، بابا وموسى "
- Date and Place of Copying: Unknown.

- Number of Pages: 75
- Average Lines per Page: 29
- Dimensions : 15.5 x 23 cm
- Script: Difficult to read on some pages; colours are brown and red.

Notes :

- The manuscript was copied during the author's lifetime, as indicated by the copyist's initial note saying "May God extend His assistance and benefit us with His knowledge", "أمدّ الله بعونه ونفعنا " "...بعلومه."
- The book contains marginal notes, they are said to be in the handwriting of Sheikh Atfeesh, though many are unclear.

Second Manuscript (B):

- Beginning : Starts with " بعد نقل حركتها ، مصدر إعراب وأما الأعراب بفتح فإسكان : فسكان البادية من العرب نحو: " ... الأعراب أشدّ كفرا ومثلهنّ الألف " and "والواو اللتان هما علامتان" (Pages 14-52 of Manuscript (A)).

Notes :

- The manuscript is incomplete at the beginning and written in black and red ink.
- The script is Moroccan. Numerous errors may suggest it was copied by one of the author's students; many errors have been noted in our extraction section.
- Number of Pages: 32
- Average Lines per Page: Approximately 24
- Date of Copying: Unknown
- Location: Sheikh Saleh Ben Kasi's library, with reference number 97 ش.ص/دغ

Third Manuscript (C):

- Location: Al-Fadl Library, Beni Yezguen, reference number 69 دغ.
- Title : Written as "مسائل التّحقيقية في بيان التّحفة الأجرومية" The correct title should be "مسائل تحقيقية في بيان التّحفة الأجرومية" because it does not address all grammatical issues and verify their correctness, which seems to be an oversight by the copyist.
- Author: Muhammad Ben Youssef Atfeesh (d. 1332 AH / 1914 CE)
- Copyist : Omar Ben Haj Ibrahim Al-Yesjeni.
- Date of Copying: Before 1332 AH / 1914 CE.
- Beginning : "... الحمد لله والصلاة والسلام على رسول الله ...وبعد ، فإنّ التّطويل قد أخذنا منه حظنا"

- Ending : "... لأنّ ممّا يردّ الشيء لأصله ، وفي نحو ضربوا مبني على الضمّ ويردّه أنّ البناء يكون ..."

- Number of Pages: 16

- Lines per Page: 19

- Script: Clear Moroccan script

- Ink Colour: Black and crimson.

Notes :

- The manuscript was copied by one of the author's students, as indicated by handwriting comparisons.

- The manuscript was copied before the author's death, as evidenced by additional notes in his handwriting in the margins.

Fourth Manuscript:

- Location: Found in the Library of Al-Qutb in Beni Yezguen. Unfortunately, we were unable to obtain a digital copy due to the library's ongoing project to re-digitize all manuscripts. We were not permitted to photograph it outside the library. This manuscript is complete.

Expected Outcomes:

- I decided to include some images of the manuscripts to illustrate the challenges involved in manuscript extraction and study.

- The difficulty of obtaining manuscripts is evident, as successful extraction requires at least three copies.

- One should not lose hope in the search and exploration of manuscripts; patience and perseverance are essential to complete the work.

- Extraction offers intellectual pleasure, particularly when it is within your field of specialization.

- Our students should continue to search for manuscripts that remain on the shelves of old libraries, waiting to be brought to light. With the rapid advancements in digital technology, it is essential to utilize and learn these techniques to advance scientific knowledge.

Below are images from various copies, which, upon examination, demonstrate the challenges of verifying manuscripts filled with marginal notes, extensive erasures, and difficult-to-read Moroccan script.



الصفحة الأخيرة من الصفحة (ج).



الصفحة الأولى من الصفحة (ج).



الصلحة الأولى من النسخة (أ).

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