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Rissala Fi Al-Maenaa Al-Masdari Wa Al- Hasil Bialmasdar (A Treatise on the Abstract Meaning, the Basic Meaning of A Word or Sentence, and the Contextual Meaning)

Allawi Sadir Jazie¹, Ali Hikmat Fadhel Mohammed²

Abstract

The present Rissala (manuscript) deals with identifying the main difference between the abstract meaning (Al-Maenaa Al-Masdari) and the meaning that resulted from the abstract meaning (wa Al- Hasil Bialmasdar). Thus, Al-Sayyed Mohieddin Al-Hasani Al-Jazairi sets forth in detail the major difference between the two terms among linguists, scholars, jurists, and theologians. Besides, Al-Sayyed Al-Hasani used sound, relevant and judicious language (it is neither too long and boring, nor short)

Keywords: *Al-Maenaa Al-Masdari, Al-Maenaa Al- Hasil Bialmasdar, Cognate Accusative.*

Introduction

Praise be to Allah, the Lord of the worlds and Peace and Blessings be upon the most honored prophets and messengers and on his family and his companions to the doomsday.

The current Rissala (manuscript) focuses on the most important proposition that has been reported by several linguists, scholars, jurists, and theologians. Hence, it highlights the main difference between the two aforementioned terms set down by Al-Sayyed Mohamed Al-Saeed Mohieddin Al-Hasani Al-Jazairi. Accordingly, a couple of examples are included to show the difference more clearly: one may say that human (verbal) speech supported by tongue movement could produce sounds for Al-maenaa Al-masdari, whereas (Al- hasil bialmasdar) stands for spoken words.

The current Rissala was verified (including the unique version of original manuscript handwritten by the real author archived by Qatar National Library- deposit registration number (117).

(Praise be to Allah, the Lord of the Worlds)

A Biographical Sketch of the Author: Name, Lineage and Birth

The author is Al-Sayyed Mohamed Bin Al- Sayyed Mohieddin Al-Jazairi Al-Hasani, Damascus, Lodger⁽³⁾. His lineage was traced back to the Commander of the Faithful Ali Ibn Abi Talib (A-S). Several historians reported his lineage saying⁽⁴⁾ that “he is Al-Sayyed Mohamed Al-Saeed bin Al-Sayyed Mohieddin bin Al-Sayyed Mustafa bin Al-Sayyed Mohamed bin Al-Sayyed Al-mukhtar bin Al-Sayyed Abdul Qader bin Al-Sayyed Abdulkadir bin Al-Sayyed Ahmed Al-mukhtar bin Al-Sayyed Abdelkader

¹Dean of College of Education (Ibn Rushed) for Human Sciences/University of Baghdad.

²Faculty Member/College of Education (Ibn Rushed) for Human Sciences/University of Baghdad.

⁽³⁾see kitab muntakhabat al-tawarikh li dimashq (Selection of chronicles)

⁽⁴⁾Chief of them= abdurahman al-tawjini in his book entitled “uqud al- juma fi dhikr al-acyan min ishrاف ghrais (the pearl necklaces related to notubls ghrais) abdul razzaq bitar in his book entitle (helyat al- bashar fi-tarikh al-Qam ath-thaleth ashar). The beauty of human beings in the thirteenth century. 88412.

bin Al-Sayyed Ahmed bin Al-Sayyed Mohamed bin Al-Sayyed Al Adway bin Al-Sayyed Ali Bin Al-Sayyed Bashar Bin Al-Sayyed Mohamed Bin Al-Sayyed Masoud Bin Al-Sayyed Tawoos Bin Al-Sayyed Yaqoub Bin Al-Sayyed Abdul Qawy Bin Al-Sayyed Ahmed Bin Al-Sayyed Mohamed Bin Al-Sayyed Idris Al-Asghar Bin Al-Sayyed Idris. Al-Akbar ⁽¹⁾ Bin Al-Sayyed Abdullah Bin Al-Sayyed Al-Hassan Al-Muthana Bin Al-Imam Al- Hassan (A-S) Bin Ali Bin Abu Taleb (A-S). He was the older brother to the serene highness prince Al-Sayyed Abdul Qader bin Mohieddin Al-Jazairi Al-Maghreby- the founder of modern state of Al-Jazair, among his brothers were Mustaf Al Hussein, Abu Bakr and Ahmad- among his sons were Ahmed Al- Mujahed, Mohamed Al-Sadiq, Mohamed Al- Mortadha and Abdul Baqi ⁽²⁾.

He also learned the Holy Quran by heart and paid a great attention to Qur'anic exegesis especially Tafsir Al- Badawi ⁽³⁾ and he was praised and paid tribute by many scholars and jurists ⁽⁴⁾.

Teachers

Khaldoon Bin Makki Al- Hasani ⁽⁵⁾ reported that the chief teachers who taught Al- Sayyed Mohamed Al- Jazairi were:

- His father Al- Sayyed Mohieddin Al- Hasani.
- Al- Sayyed Mohamed Amnah.
- Al- Sayyed Abdallah bin Al- Sheikh Al- Musharrafi.
- Al- Sheikh Mohamed bin Abdel Halim Al- Mosteghanemi.
- Al- Sayyed Abed Qadir Bin Mustafa Al- Azhari.
- Al- Sheikh Mohamed Bin Abed Al- Wahrni.
- Sheikh Al- Sultan (Al- Bukhari)

Works

The Qatari Books House contained a collection of treatises, books, and manuscripts in different field of study and knowledge.

He was a fluent writer and had many profound books. Some of works are still among the course books of religions studies.

- Rissala fi Al- Maqulat Al- Ashar (A treatise in the tenth sayings of Al-Sheikh khalil Al- Mallki Al- Meghnebi.
- Rissala fi Al Firaq bain Alwadh wa Alhaml (a treatise of the main difference between childbirth and pregnancy.
- Rissala fi Al Fireq bain Al Majaz Bi Martaba wa almajaz bimartabatayn.
- A Treatise on Astronomy.
- A treatise on the systematic theory of Miracles in the Qur'an.
- Manuscript of (zawal Al- Tarah) on Hadith (traditions of the Imam Izzedine bin Jama'a in which

⁽¹⁾Dr. Ali Al- bassam said his ancestors dwelled in Al- Madinah Al- munzwwarah and ??? was the first people to migrate to the Arab maghned and after later sultan Al- Maghreb and after his son Idris Al- asqar had progenies that had moved andalusial Al- meghreb and Algeria. They ruled states (manuscript ((ressala in Al-mustalah Al- hadith (A treatise in modern terminology) 25.

⁽²⁾see (Al- bareq Al- sunni min hayat makki Al- hasani (20) and, (rissala fi Al-mustalah Al- hadith) (A treatise in modern terminology) 25 and emir Abdelkader El- djazaivi was the younger brother of Al-sayyed Mohamed-djazaini the founder of mojerh state of Algeria, in which it was establish on the basis of religious doctrine of ottoman caliphate. See (Arabism in El- Jaziri intellectual elite at the of the twentieth century (221) Al- journal.

⁽³⁾see (Al- bareq Al- Sunni min Hayat Makki al- Hasani.

⁽⁴⁾see (Al- bareq Al-Sunni min Hayat Makki Al- Hasani.

⁽⁵⁾see: (Al- bareq Al- Sunni min Hayat Makki Al- Hasani.

the author elucidated the poetic treatise on Mustalah Al-Hadith by Imam ibn Farah Al- Ishbili (Grammy Sahih). (True Amorous Poem)

- A Treatise on Modesty and Modesty is Goodness.
- A Treatise on Hadith Terminology.
- A Treatise on the sixth Relations between Praise and Thanks.
- A Treatise on exegesis the word of God (the Al Mighty said) surat Luqman verse (27) *And if whatever trees upon the earth were pens.*

A Treatise on the proofs of resurrection: Are they intellectual or textual proofs?

- A Treatise on Al- Alam (scholarship).
- Rissala fi Al- firq Bain the mandatory rule and the positive rules.
- A Treatise on gains according to the creed of Abul- Hasan Al- Ash'ari.
- A Treatise on the Meaning of Essence and the other Tenth Sayings.
- A Treatise on Aspect of Impossibility of the Role and Sequence.
- Explanation of the Al- Adala Message in the Linguistic Situation.
- Rissala fi Wajh Manaa Sarf Al -Ism (a noun which is diptote or change restricted)
- A Treatise on Defining Number and its Essential Nature.
- A Treatise on that the Present Participle denoting an adverb as a fact and possible other figuratively.
- A Treatise on a Rule shall be recognized by Mahram Admittance and the General Public.
- A Treatise on the difference between abstract meaning and contextual manning.
- A Treatise on Mastering Positionlogy.

Death

It was said that his death was in 1277 A.H. he died at the age (93), after a long struggle with illness, in Dimashq (Damascus).

He was buried in mount Qasioun in Zulkifli cemetery ⁽¹⁾. Indeed, he died in 1278 A.H. proof of this, were the numbers of treatises that he wrote in the given year. These treatises include: (A treatise on that the present participle denoting an adverb as a fact and possibly other figuratively- a treatise on the sixth relations between praise and thanks. A treatise on defining number and its essential nature, Rissala fi al Firaq Bain Al- Majaz Bimartaba wa Al Majaz Bimurtabatayn, and the present Rissala under study. Authenticated and verified by al- Muhaqiq (Mohamed Adib Aal Taqi addin Al-Hasini ⁽²⁾).

Description of Written Transcript of Manuscript

Qatar National Library preserved a collection of handwritten manuscripts (international standard book number (177). Thus, chief of these collections was a collection of manuscripts pertaining to Al-Sayyed Mohamed Al- Saeed bin Mohiaddin Al- Hassani Al-Jazairi. Hence, the manuscript under study was among a collection of old manuscripts entitled “manuscript “ Rissala fi Al- Maenaa Al-Masdari wa Al- Hasil bialmasdar (the Abstract Meaning and the Contextual Meaning).The manuscript consisted of one plaque (one-page order) and appeared on pages (181) and (182) written in Maghribi calligraphy and the manuscript was written in (1287) A.H with mostly illegible calligraphy and black ink as well as justifying some of words in red ink.

Manuscript Picture, Image, and Stock Photo

⁽¹⁾See: (Al- bareq Al- Sunni min Hayat Makki al- Hasani (23-25) confirmed by Dr. Ali Bassam in his intron action to ressalas 21- Saeed Mohamed al- Saeed in the modern terminology (28).

⁽²⁾See: (selections from the histories of Damascus) 696/2.



Praise be to Allah and Blessings and Peace be upon his prophet Mohammed and his family and companies and Al Gilli ⁽⁴⁾ and his order.

However, the question arises here for sure and that what the meaning of al- Maenaa Al- Masdari and Al- Maenaa Al- Hasil Bialmasdar: the answer is that Al-Masdar is used in two meanings. The first one is called Al-Maenaa Al-Masdari which means the subject is usually being affected by the object. It is a subjective relative matter. It does not exist outside the perception of the speaker.⁽²⁾ The second one is called ((Al- Hasil Bilmasdar)) (The Contextual Meaning), it is the influential effect meaning that the verb is compared to the ability such as diacritics⁽³⁾ or movements. Also, it was described as ((meaning that was happened by virtue or an actor or doer⁽⁴⁾ (i.e., the Subject)

Did the term ((Al-Masdar)) represent a fact in both of them⁽⁵⁾ or the fact of Al Maenaa Al- Masdari which is a mere metaphor or metonymy in Al-Hasil bihi⁽⁶⁾ or a fact in Al-Hasil Bialimasdar that is a ⁷metaphor or metonymy in Al- Maenaa Al-Masdari in which there is a close correlation between the

(2) See (al- attar's footnote on collecting mosques (279/2) and the footnote of sheikh Muhammed Al- shanawani ala ithaf al marid sharh jawharat al- tawhid (222).

(3) See Al- furooq (144) for illustratim, al-maenaa al- hasil bialmasdar is external entity related to the abstract meaning or conceptual meaning and based on achieving the basic meaning. See (the footnote of Al- shanawani ala ithaf al- mand sharh jawhaerx al- tawhid (222 and 223) Al- masdan in ((white dness)) changing from its original edlmr into white ness and Al-hasil bialmasdar is vlewed whitmess.

(4) See (Mohammed Ali thaunvi kshaf astalahaat alpunwn wal ulum (155712) some of moderm shdars called it as (alhisba alsudurian- he added that "alnisha alsudurivia occurred when verbal predicate or its meaning in dictated the subject or the doer for stance (Zaid strek amr) so beating and Zaid is regarded as (nisba sudaria) or (in other words) beating is generated by and lor acted by (categories of the trilateral verb: A study in date and field (195).

(5) See (Al- sharif Al- Jurjani (Al- jawhar Al- farid ala sharh Al- marid fi khulasa Alam Al- tawhid (5).

(6) attributed to Al- fanariy see (Al- jawhar Al- farid ala sharh Al- tawid (5).

influence and the influencer⁽¹⁾. For example, a woman's Mahram is a person with whom marriage is prohibited because of their close⁽²⁾ blood relationships. As far as the object (Al Maful) is concerned, it cannot be identified as Al Maenaa Al- Masdari except through the context. The reason behind nomination (Al- maenaa Al- Masdari wa Al- Hasil Bialmasdar of which it is attributed, an object of occurrence. It is usually obvious or apparent because the effect is attributed to it, and it is a clear description of it, and it is called (Al- Maenaa Al- Masdari) (the Abstract Meaning) ⁽³⁾. And the diacritical marks are produced by the ability of the doer that it is called Al Hasila Bialmasdar ⁽⁴⁾ (Contextual Meaning). Linguists did not distinguish between (Al- Maenaa Al- Masdari) and its effect ⁽⁵⁾. Thus, they say that the cognate object or cognate an accusative is Al- Masdar itself ⁽⁶⁾.

Tahqiq: (Verification and Reviewing)

It is Al- Maenaa Al- Hasil Bialmasdar and it is not the same Masdar which refers to the effect (action) and it is also said that (Al- Hasil Bial Faal (occurring by verb). Besides, it is associated with Taklif (Ordinance such as fasting and prayer) because it is originated from human beings' actions or deeds. Above all, Taklif is relevant to Al- Maenaa Al- Masdari since these movements are meaningless without attainments and attainments are senseless without effect or action and attainment is called al- Maenaa Al- Masdari ⁽⁷⁾. Moreover, it is called cognate accusative because it acted upon by the past participle without being restricted by prepositions ⁽⁸⁾.

Such as direct object ⁽⁹⁾, adverbial object ⁽¹⁰⁾, accusative object ⁽¹¹⁾.

A cognate object is used to intensify the verb to show the kind and emphasis of the verb and to show how many times the doer did the action. It is worth of mentioning that cognate accusative is the original noun of the verb which means that it agrees with the verb. If you said "dharbtu dharbn" "Al- dharab, here means ((a real object)) "hitting" and that the cognate accusative (hitting) is something you do or did. However, if you said "I hit zaid". It means that ((zaid)) is not the same thing that you did but ((zaid)) is an entity acted upon by "hitting" Al- dharab". Thus, ((Al- dharab)) is a cognate accusative or ((Al- Masdar)) whereas Zaid is a human object. In conclusion, Praise be to Allah, the Lord of the worlds and Peace and blessings upon his messenger

(1) the relationship is mere a metonym conation beater influence (Al- jawhar al- farid ala sharh irshed Al- murid fi kulasht Alam Al- auhid.

(2) see (sharh Al- bismillah) B31.?? To the fact that Arabs used Al- masader that intended to man Dia critical marks (vowels and consonants) the subject did.

(3) that is to say, linguists say "al- Masdar so called because verbs originated from it (from which verbs and originated Al- Khalil Ahmad AlFarhadi said "wa Al- Masdar: the origin of a word through which verbs are originated. Al- Farhadi's in Interpretation: al- masader was the first thing to say. They say, for example, al-dhihab (going), al- samah (hearing), al- hafadh (keeping)- for instance dhahaba dhihaban (go- going) samaa saman wa simaan (hear, hearing) hafadha hafdhm (memorize, memorizing) Al- Ein (9617)

(4) see (haashyah aldsqwq ala am albrahyn llimam Mohamed ibn amr alsnwsy.

(5) al- master refers to the action which is unrestricted time or timeless. See (contemporary perspectives of the Arabic Grammar) prof. Karim. Hussein naseh Al- Khalidi: A case study of Arabic sentence (110).

(6) Mohammed ibn al- Sarraj said it is the cognate accusative which is meant to be (Al- Masdar). The late authors said (there is a connection between al- Masdar and cognate accusative lei each cognate accusative is masder and the opposite is not true). See (fathul rabb Al- bariyyan fee sharh nadhim Al- Aajuroomiyya (506) written by Ash- shaykh Al- allapmah muhammed bin Ab Al-Qallawee Ash- shinqitee.

Masdar crowd be omitted and replaced by another utterance as saying "alhamd lilah akmul al- hamd" see (fajr al- thamd fi Arab a kmal al- hamed (62).

(7) see (the contextual meaning of verse of fasting (92) and (the divine miracles in physical worships: a case study of prayer (62).

(8) mala jamy said fi al fwa'd aldyah fi sharh Al- kafii fi Al- nahw (177). A cognate object is called so because of the validity of the term ((Al- mafau object which attributed to it without restrictions to prepositions such as (to, in, with, for, by) in contrast with other objects like (direct, object, ???, and concomitate object. Further mere, some poets employ cognate objects in their poems like Abu tammam see (the phenomenon of cognate object in Abu tammam's poetry Dr. Hadi Hamoodi.

(9) Al- ataly said "direct object is called so because it is the receiver of the action. It consists of two parts: the first one is causative and the second is attributive see (the footnote of Al- ataly ala Mahan Al- abhkiya (329).

(10) adverbial object is named by grammarians and it is adverbial Qualification of time or place. It as the container in which something is put for example, I woke up today walked a mile today is an ad verb of time a mle is an adheb of place see (al- fadha al madhiya fi sharh al shathra al dhahabia abu hayyan Al- nahawi (185).

(11) causative object shows the purpose of an action (see sharah ibn al- nadhum ala alfiyyat ibs melile (198).

Mohammed and on his family.

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