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**INVESTIGATING THE MUNSCRIPT "AHKAM AL'ASAS MN
BAB ALHAMZATI FASIL ALALIF IILAA FASL ALKHA'I,
KHABA'AHU".**

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Investigating the Munsript 'ahkam al'asas mn bab alhamzati fasil alalif iilaa
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In the name of Allah the Merciful

Praise be to God who bestowed upon this nation the blessing of knowledge of the language that is the basis for understanding the Qur'an and Sunnah, and prayers and peace be upon the owner of the crisis of eloquence, rhetoric, meanings and rhetoric, drawn from the core of Adnan's summary, his family, his companions and those who follow them in kindness.

And after:

The book "Iasas Al-Balaghah" by the imam of the arts of literature and ingenuity, Sheikh of the Sheikhs of the Investigation Group, the scholar Al-Zamakhshari¹ is a book that astonishes people well, And it astounds the minds in terms and meanings, A method that I invented from among other well-known language books, And a miracle that she created is guided by the path of rhetoric, prose and poems to the best biography, It rose from the runways of brevity to the lanes

(1)Al-Zamakhshari: He is Abu al-Qasim Mahmoud bin Amr bin Ahmed, al-Zamakhshari, Jarallah, from the people of Khwarazm, and Zamakhshahr is one of its villages. He was an imam of grammar and language, a traveler drawn to him, well-educated, and he had many compilations, including, (Al-Mufsal fi Alnhw) , and (Al-kashaf Haqayiq Tatwir Waeuyun Al'aqawil fi Wujuh Al-taawil) and (aisas alblagh) and (Alfayq) and others , He was fluent, eloquent, and scholar, and he was Mu'tazili of the sect, (538AH). See: Tarikh Baghdad: 21/172, Dictionary of the Writers ('Irshad Al'arib 'iilaa Maerifat Aladyb): 6 / 2687_2688, wafiat al'aeyan wa'anba' 'abna' alzuman: 5/168, waleubr fi khabar min ghabr: 2/455.

of miracles, And he singled out the metaphor¹ from the explicit truth from the metaphor², And he said, as he said, the words are consistent, not sent in lost, and regular, not different ways, And he came from the proverbs of their pages with their texts, and we create their words with their lobes, in a way that incapacitates the criminals and chars the closed ones, Until this invention dwindled around this industry, And they said: Thus, this is the way to do well, but with these noble descriptions of accounts, Amplify the denominator of brevity and summarize in the place of rhetoric, I reduced it to about half its volume, preserving the clarity of the report. Not an exaggeration in the abbreviation, in preference for clarification and editing, with increases that the jurist desperately needs, And tasks that the narrator and exegete have to peruse, The rank order of Al-Sahah and dictionary³; Because it is the closest that souls have composed and named Basic provisions {Ahkam al-Asas}, and God⁴ I ask that the author benefit from it and the people Amen.

**Chapter of the letter A-hamza, section the letter alif /asha/
 /al'asha'⁵:** like a cloud of young palms, one of which is something. And the Arabs say: Camels are not like sheep, and sticks are not like things⁶.

(1) Metonymy: language: what a person speaks and wants others to do, and it is: the source of a meaning, or a meaning of such and such, if you leave the declaration of it. See: Sahih Taj Al-Linguistics and Sahih Arabic: 6/2477 (Kani), And Al-misbah Al-munir in Gharib al-Sharh al-Kabir: 2/542 (Kani). In the idiom: it is a term by which the true meaning is wanted, with the presence of a presumption that does not prevent the original meaning from wanting with the intended meaning. See: Al-kinayat Waltaeridi (To Thaalabi): 21. Al-minahaj Al-wadih lilblagha: 1/149.

(2) Linguistic metaphor: taken from jazz, permissible, nuts, and permissibility, it is said: The place is permissible, if he walks through it, and permits it: to cut it, it is said: Jazz al-Bahr: if it walks it and walks in it until it cuts and passes it. Seen: Maqayis Al-lughah: 1/494 (jouz), And the Dictionary of the Ocean: 506 (Jazz). And in the idiom: it is the term used in a manner other than what is assigned to it in the terminology of communication, with a presumption that prevents it from wanting what the word is assigned to. See: The Secrets of Rhetoric in the Science of Al-Bayan: 249, Aurus Al'afrah fi Sharah Talkhis Almafataah: 2/126, And the Encyclopedia of Sciences of the Arabic Language: 8/147.

(3) The author intends that he followed the rhyme order that Al-Jawhari followed (d. 393 AH) in his Sahih dictionary, And Ferozabadi (d. 817 AH) in the dictionary of the ocean, And this rhyme system is its content to follow the alphabetical order, with consideration of the last origins of words, meaning that the last letter of the word is called a chapter and the first letter is a section. Seen: Introduction to Sahih: 1/27, And the Arabic dictionary, its origin and development (Hussein Nassar): 382, and the Arabic linguistic dictionaries, beginning and developing: 106.

(4) Fell from (a): By God.

(5) Fall from (a): /al'asha'.

(6) Seen: 'Asas Al-bilagha: 1/28 (Ashy), Taj Al-eurus Min Jawahir Al-qamusa: 1/131 ('ash'a). Al-Gohary added, adding another meaning by saying: "It is a valley in Al-Yamamah with palms. The bone was cleared, if it was healed of a fracture that was in it". Al-Sahha: 6/2269 (Asha). Seen: Taj Al-eurus: 1/131 (Asha).

The chapter of the Ba: ba'uba'ahu, and in it he said to him: By my father you are you and the boy, He said to him: "Baba, And the man sees faster, as threatening to the origin of something." And by it we say: He is the son of her Al-Baghda¹ and her pupils, So and so are the bearings of glory, that is, among the people of his people², And it is dearer to me than the pupil of my eyes, that is, its human being³.

started with it, as forbidden began, and began: He did it in the ⁴: beginning, as he started it and started it⁵ and began it, and started it⁶ with its action as it arises through his action, And from one land to another he went out, and God began creation, and His creation began, as if he was in the beginning of Islam. And the principle of the command if he does it starting and beginning with the first thing, And here is the one who started it, i.e., repeat the word or story from the beginning, and start the matter and repeat it⁷, And God is the initiator and the repeater, and so-and-so does not initiate and does not repeat it, and he has done it again and starts and promises to begin, and in his return and initiation, I was prepared to start with this and to come back with this, and you are in the beginning better off than you in your return, And a beginning thing: as a miraculous wondrous, and beginning as a wonderful Islamic well,⁸ They started with it: they brought it up, and⁹ the people began

(1) A son in Al-Baghda: Al-Baghda: the origin and the desert, and the entry and interior of the matter. Seen: alqamus almahyta: 266 (Baghd). And the son of Al-Baghda: to the world with something and to the guiding guide, And for those who do not disclose what he said. . Seen: Al-Ain: 6/84 (Naghd), It is one of the proverbs that give science and knowledge. See: al'amthal (Ibn Salam): 203, and Kitab al'alfaz (Ibn Al-Saket): 326, and Mojmae Al'amthal: 1/22.

(2) Al-msas: the pure of everything, It is said: someone / msas / his people: That is, I sincerely believe them. See: al-Gharib al-Musannaf (Ibn Salam): 1/127, Al-munjid fi Al-lugha (krae alnaml): 231, And: Diwan al-Adab Dictionary: 3/85.

(3) Ansaniha: the example seen in the blackness of the eye. See: As-Sahah: 3/904 (Anas), Al-Nuzham Al-Mustahab fi Tafsir Gharib al-Muhadhdhab (Ibn Battal): 2/243.

(4) As prevented: The author means that his weight is (verb-to-do) such as: prevent prevented, went to go. The condition of this chapter is that the verb (ayn) letter or the letter (lam) be one of the letters of the throat: "Al-Hamza, Ha, Kha, Al-Ayn, Al-Gain, and Al-Ha," It is the third chapter of the triple verb weights. Seen: Al-Munsif (Ibn Jinni): 395, Awdah Al-Masalik 'Iilaa 'Alfiat Ibn Malik: 3/198, and Jami` al-Dura` al-Arabiyya: 1/216.

(5) Fell from (A): and started it.

(6) In (b): and start it.

(7) In (B): and he repeat it.

(8) In the basis of rhetoric: "A bad well: new drilling is not a precursor": 1/49 (started).

(9) In (b): starting.

their master, and their horses began to¹ and take and start²Algazur³ and their beginning is the best of their members.

Badness: like his slander and humiliating himAnd so-and-so is bad, like an obscene ado,He libeled on me, and lewd others: shame and contempt, and I asked him about him and he wasted it.And you disgraced you, you came to shame as you shamed⁴ and he abused it, and he profaned it,Among them is an badness: indecency, and it is a metaphor:(badness to my eyes: I despised it)⁵, and a land was described to me like this, so I saw it, and I badness it in my eyes.

Baraa: As God made the creation their creation, for He is the righteous one, and God is more righteous to you than the abilityand strength,And so-and-so is innocent of what has been thrown at him, and I am in the desert, innocent of him, and he has absolved his partner: so he separated him, or everyone acquitted his owner, and he absolved us: We parted⁶,Al-Bara 'is the first day or night of the month or the end⁷, and I acquitted him: I made him innocent of my right, and I acquitted him: I corrected his innocence, Almighty saying: **{O you who have believed, be not like those who abused Moses; then Allāh cleared him of what they said. And he, in the sight of Allāh, was distinguished.}**⁸And he healed the thing: another request to cut off the suspicion, and the woman who discharged it or did not penetrate it until she menstruated,And he healed the land of such-and-such that he found his misguidance, and from his urine he exonerated it, and Zaid was absolved of his cause,And it says: The right of the one who is innocent of his illness has the right to give thanks to the Bari for his affliction⁹.

⁽¹⁾Basically (their goodness): 1/49 (started).

⁽²⁾In (B): I start

⁽³⁾Algazur: what is slaughtered from camels and cows. Seen: Language population: 1/455 (gazur), Alnihaya fi Gharib al-hadith and al-Athar: 1/266 (gazur).

⁽⁴⁾In (b): then you are shamed.

⁽⁵⁾See: Tahdheeb al-Linguistics: 15/21 (badha), and from metaphor in the basis of rhetoric: 1/51 (badha).

⁽⁶⁾In (B): So it separated us.

⁽⁷⁾The first night of the month was so named to disown the moon from the sun. Tahdheeb al-Linguistics: 15/195 (bira), And Sahih: 1/36 (bira), almahkam walmahit al'aezam:10/287(bira). Or the last night of the month: See: Summarizing the Knowledge of the Names of Things (Abu Hilal Al-Askari): 260, Afaqih allughat wasara Alarabia:38, The basis of rhetoric: 1/52 (bira).

⁽⁸⁾Surat Al-Ahzab: verse: 69.

⁽⁹⁾affliction from disease: health and wellness from disease. . Seen: maqayis allagha: 1/189(bil),: 1/189 (BL), alqamus almahita:968(bill).

He insulted: with the command, make it up, and soften it¹, and she says: Your generosity has been wronged, and forget your good manners, and a camel badly: (Do not prevent the ureter to twist it for him)².

Slow³: **like generosity**⁴ **against faster**, slower in his command, and slower by (Dam-ma)⁵, I was not slow in the tide, and it has slowed, And do not say sluggish, slow mare than horse. Slow as a book, What is slower? And what slowed you down, I slowed you down and I slowed him down, and I slowed his bid, And he wrote a book to exaggerate and extenuate me, and he wrote to me to increase and slow me down.

It wept: the camel as a camel and a vineyard⁶, She is crying, and she is crying, the milk of which is reduced, and from the metaphor: (Eye crying: its water is reduced)⁷, My thighs cried, my eyes and eyes cried⁸ crying: her tears diminished⁹, And the hands are crying: their giving is less, and she says: Their eyes are crying, they have no crying. And Zaid cried: He was crying and with a lack of good, In a hadith: [**We associate with the prophets, but we speak little**]¹⁰, A: lack of word.

⁽¹⁾Seen: Al-Ain: 7/316 (PSA), The Book of Verbs (by Ibn al-Quti): 282, Alqamus Almuhiya:34(bis'a).

⁽²⁾The basis of rhetoric: 1/60 (basa), and Taj Aleurus:1/149(bis'a).

⁽³⁾In (b): delicacy.

⁽⁴⁾Generous: It means that it is from the triple (the adverb) the letter Ayn is (verb) its present tense (to do) and its present tense has one weight, which is (Dam-ma) the letter Ain's present tense, This weight is concerned with actions that indicate the nature of human beings, which is what man is obliged to do in terms of actions. The verbs of this section are all necessary, which is Chapter five of the triple verb weights. See: The Book of Sibawayh: 4/38, Al-Munsif (Ibn Jinni): 2/188, Al-Muhadhdhab in the science of morphology: 51, Maejam Al-qawaeid alarabia:332.

⁽⁵⁾(Dam-ma) A litter lopped symbol like a small waw always placed over the Arabic letter.

⁽⁶⁾Vineyard: It is the fifth chapter of the chapters of the abstract triple verb, and it is (Dam-ma) the letter Ain in the past and the present. Seen: Al-Muhadhdhab fi Eilm Al-Tisrif:51.

⁽⁷⁾The basis of rhetoric: 1/72 (bika'a), Al-Tiraz Al'awal w Al-kunaz lamaa ealayh min lughat Al-arab almieula:1/33(bika'a).

⁽⁸⁾In (a): Allon, and what was proven by (b).

⁽⁹⁾In (B): with her.

⁽¹⁰⁾The hadeeth was mentioned in Tahdheeb al-Linguistics with the wording: "We are the fellowship of the Prophets, and we cry." See: Tahdheeb al-Lugha: 10/219 (bika'a), al-fayiq fi ghurayb alhadith wal'athra:1/125(bika'a)• taj aleurusa:1/152(bika'a). And it was mentioned in al-Gharibeen in the Qur'an and the hadith of Abu Ubayd al-Harawi: "We are the friends of the prophets, while we weep." 1/250 (bika'a), alnahayat fi Gharib al-Hadith and al-Athar: 1/148 (weep), and the Islamic dictionary: 1/142. That is, lack of speech, that is, except for what is needed.

Ba: He returned and broke off, married and agreed, approved and tolerated, May Allah bless you with the status of truthfulness. **Histake** over place well, Squeeze their camels in a drinking place from the pool¹, And the Banu Zayd recited many camels over them, And the fathers of God are grace Cannot hold the rest, I bent the spear² towards it: I extended it³, They are qualified by the tide, regardless of their word, and they answered about bawaa', and their answer did not differ, and so-and-so is a good propagandist: the house, metaphorically⁴, which is a broad-mindedness: generous and well-known, and Zaid read the book of marriage.

The Chapter of Ta'a: the joy⁵ of rage, anger, anger, and seeking relief, because what was in the vessel took it.

Taan: in the country, and it has spoken, meaning, And the guest stayed for a month in his country, And he is the one whose origin is that region Al-tany: the rich man⁶ and the lieutenant, and from the metaphor: (He fell in favor of me thus affirming that he must not leave him).⁷ And it says: They cut a groin of horror. They are two years and a Tann,⁸ and no two tanninare but a Tanan, and a dragon is a great serpent⁹.

⁽¹⁾Eatanha: (eatan) and he blessed camels around water, whoever smites camels, if they are watered and blessed at menstruation, to be returned to drinking again. Seen: Al-Ain: 2/14 (Aten), Ghareeb Hadith (Al-Khattabi): 1/412, And Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer: 2/416 (Aten).

⁽²⁾And in the end: "A man beseeches a man with his spear: that is, that he sends it before him and has prepared it for him." Al-Nhayt fi Ghurayb Al-Hadith w Al'athra: 1/160 (Boa).

⁽³⁾And basically (I shot it) 1/81 (Boa).

⁽⁴⁾Asas Al-bilaghta: 1/81 (Boa), Taj Al-Eurus: 1/155 (Boa).

⁽⁵⁾Farah: meaning: with weight (verb - to do) towards: knowing knows, heard listens, and joy rejoices. Rather, it comes from verbs indicating joy and its auxiliaries, fullness, emptiness, colors and defects, and it is the fourth chapter of the triple verb weights. seen: 'Iislah Al-Mantiq (Ibn Al-Saket): 160, and sharah Al-Ttasryf (Al-Thamanini): 431, And Maejam Al-qawaeid Alarbay: 331_332.

⁽⁶⁾Al-Dahqan: "The signifier triangle" is a term used for the head of the village, the merchant and the one who has money, and the one who is strong to act with intensity and experience seen: Jamhrat Al-lghh: 2/678 (diqha), Al-mahkum Walmahit Al'aezam: 4/457, Mushariq Al'anwar Ealaa siha alathar: 1/262 (dihag), and alnahayh fi ghurayb alhadith wal'athra: 2/145 (dihag).

⁽⁷⁾Asas Al-bilaghta: 1/98 (Tana), and Taj Al-Eurus: 1/161 (Tana).

⁽⁸⁾(Tann): (tannin): the parable, it is said: (tannin). And they are (Tanan), that is, two levels of mind, weakness, intensity, or virility. Seen: 'iislah almntq: 298, wamaejam diwan al'adb: 3/34, washams aleulum wadawa' kalam alearab min alkulum: 2/702.

⁽⁹⁾The dragon is a type of serpent among the greatest of them as the largest of them, and they claim that clouds carry them and throw them on Gog and Magog, and they eat them, and the dragon is a star from the stars of the sky and not a planet, and the dragon: the title of Ibrahim bin Al-Mahdi bin Al-Mansour, He was very black and had a great body. Seen: maejam diwan

The chapter of the letter jim (j'aja): And he turned a palm and a back, and from him he called, and he called the camel: He called her to drink. Come, and as a cuddle: the chest, she says: He pushed him with his cry, that is, with his great chest or in the middle ¹And you have to bring the bird. And from the metaphor: (The ship rips up the water (with its plunging) and its strengths²³.

The cattle were separated (mujza'a) with dates from the water, And it divided, divided and fragmented⁴satisfied,⁵They are divided and

al'adb:1/341, watahddhib allaght:14/180, waltakmlat waldhiyl walsalat likitab taj allughat wasahah allearbit:6/201(tinna), wahayat alhayawan alkibraa:1/238. The term (Dragon) was mentioned in the noble Prophet's words, by saying, may God bless him and grant him peace: "See what this verse was revealed: {**And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.**} Surah [Taha: 124], He said: Do you know what dengue living? They said: God and His Messenger know best. He said: The punishment of the unbeliever is in his grave, and by whom my soul is in His hand, that ninety-nine dragons will dominate over them. Do you know what dragon is? He said: Ninety-nine snakes per snake have seven heads that blow into its body, sting it, and scratch it until Judgment Day. " The hadith was narrated by al-Tabari in his interpretation of Jami al-Bayan in the interpretation of the Qur'an in the interpretation of the Almighty's saying: {**he will have a depressed [i.e., difficult]**}, See: Jami al-Bayan: 18/394, and the hadith was narrated by Abu Ali in his Musnad, Musnad of Abu Hurairah: 11/521, Hadith number: 6644, and Sahih Ibn Hibban: 6/159, Hadith number: 5054.

⁽¹⁾Al-Ajaj: The thing was issued, or is the name of the village of Bahrain. Seen: Aleibab alzaakhir wallibab alfakhr:31(ji'aj'a), waltakmalat waldhiyla:1/10(ji'aj'a), wamaejam matn allughat :1/461(ja'aj'a).

In (b): Jerome and Hizum: which is the chest or the middle, and the name of a horse of the angels, and it was said that it is Gabriel's mare, peace be upon him. See: Sahih Muslim, chapter on the supply of angels in the Battle of Badr: 3/1383, Hadith number: 1763, and the biography of the Prophet: 1/633, and the language population: 1/528 (Hazm), sharah alqasayid alsbe altwal aljahiliat:138, majmae bihar al'anwar fi gharayib altanzil walatayif al'akhbar (al-Karajati):1/614(hizum)

⁽²⁾In (b): Jerome and Hizum: which is the chest or the middle, and the name of a horse of the angels, and it was said that it is Gabriel's mare, peace be upon him. See: Sahih Muslim, chapter on the supply of angels in the Battle of Badr: 3/1383, Hadith number: 1763, and the biography of the Prophet: 1/633, and the language population: 1/528 (Hazm), sharah alqasayid alsbe altwal aljahiliat:138, majmae bihar al'anwar fi gharayib altanzil walatayif al'akhbar (al-Karajati):1/614(hizum)

⁽³⁾Asas albalaghat: 1/119 (j'aja) , and Taj Al-eurus: 1/165 (j'aja).

⁽⁴⁾In (B): It is divided.

⁽⁵⁾seen: Aley: 6/163 (jz') , Tahdhib Al-laghwia: 11/100 (jza') , Maejam Jasad Allugha: 1/519 (jza').

jawazi,¹And parted a little from much, and I divided it diluted: I decreased a part of it,And it is fragmentary from poetry,²And he divided it as making his division into parts, as he divided it into parts,And something is fragmented: bunched, divided, and fragmented by it: it sufficed as part and fragmented, and the palm of it divided,And this is divisible,And (al-Badana) is divided into seven)³, And I divided a sheep that ruled from him,And he gave him a part of so-and-so enriched him,And the knife: I made a portion for him, i.e. a share,And from the metaphor: (The kindergarten divides its fragmentation and the goodness of its plants, because at that time it divides the shepherd, and the kindergarten is divided)⁴.Fractionated camel: strong and fat; Because it divides the passenger and the carrier.

jasa'a: made a crucifixion,His joints were hardened,It dried up and hardened,And at the neck of the horse hardened by the hunching,Dry cloves, A stiff pawn with stiff legs: its dryness barely bends, the ground stiff and the mountain stiff and stiff,And she says: They have hard hearts, as if they were hard rocks,A solid hand from work⁵,Hearts were hardened.

Belching:Like became, buried, she got up and rose from dread, grief, or chagrin⁶,And in the proverb: (Lokman burped without satiety)⁷,And she says: You only have lunch and dinner and overcrowding and a burping,And

⁽¹⁾Al- jawazi: They are camels because they are satisfied with being wet from water, Seen: Jmhirat allghat:2/1040(jzway),almunf lilsariq walmasruq minh :725, almuejim alaishtiaqiu almusal li'alfaz alquran alkarym:1/308.

⁽²⁾The fragmentary of poetry: it is every house whose performances and beating are omitted, i.e. two verbs, a verb at the end of the front of the house and a verb at the end of the deficit of the house, and this is obligatory in both: the long and the present, the tense, the terse, the abstained, and it is permissible in both the simple, the abundant, and the complete The light, the shaky, the dilapidated, the convergent, and the abstaining in each of: the long, the loose and the rapid, seen: almuejim almufasal fi eilm aleurud walqafiat wafunun alshuer:173, walmarshid alwafi fi aleurud walqawafi:26.

⁽³⁾ Al-Badana is sufficient for seven: 'asas albalaghat: 1/136(jiz'a), walmaghrib fi tartib almaerb:1/ 142(jiz'a), walmisbah almanir:1/39(bidn), And another wording came in Sahih Muslim: On the authority of Jabir bin Abdullah, who said: [In the year of al-Hudaibiya(6 A.H.) we, along with God's messenger, sacrificed a camel for seven people and a cow for seven people.] Sahih Muslim: 2/955, Hadith No. 1318.

⁽⁴⁾'asas albilaght:1/136(jiz'a), altiraz al'awal :1/45(jiza'a).

⁽⁵⁾ In lisana: <<wjasat yduh min aleamal tjsa jasaan: salubat>>: lisan aleurb: 1/48 (jasa'a).

⁽⁶⁾see: Mjml allghat: 190(jisha), kitab al'afeal (Ibn Al-Haddad):2/305(jisha'a).

⁽⁷⁾It is one of the proverbs that give someone who claims what he does not have. see: al'amthal (abin salam) :209, wajamharat al'amthal:1/186, wanathr alduru fi almuhadrat:6/67, wanihayat al'arb fi funun al'adb:3/22.

she says: If he saw a rebellion¹ of war that had arisen his soul became greedy, And from the metaphor: (The earth plowed: it brought out all of its seed, as it is said: The earth met its ate, the seas buried with its waves, and the watershed with its waters, and the country with its people: it spelled it)².

Ajfo, prevented it: threw it or pushed it, so the scum was gone as a waste, meaning that it was paid for a hundred, And the valley dried it up to its flanks, and the pot dried it with its butter, and dried it efficiently, As for what is in the hadeeth: (Void it and turn it over)³ is an unknown language, He shielded him and rejected him dry, isolating him from his friendship⁴, You closed the door and closed it and opened it against⁵.

Jana: on him, as a cause and a joy, it increased: like his fetus, and they wanted to hit him, so I went to him⁶ on him to meet him myself, and with him he spoiled any hunchback, and a man made his backless, and the dark are fairies.

fasl alha' , haba'a (Chapter the Letter H haba'a): He is one of the king's beloved, and his loved ones, that is, his kinship, his qualities, and his companions, One of the women who had a lot of flesh, their soles and their fingers were shortened. It says: He belongs to his loved ones with his loved ones, And Haba'a black mud.

alhida'atu: A well-known bird⁷, compiled: (hida)., Grape and grapes, and in the example: (I take the from Hdoh)¹, In an example: (hida hida wra'k

⁽¹⁾Torah: The edge of everything, its edges and its direction, and from it is the tip of the earth, which is its border. See: Tahdheeb Al-Linguistics: 13/202, and Al-Munajjid in Linguistics: 252 (Torah).

⁽²⁾Abu Amr Al-Shaibani cited this meaning without saying that it is a metaphor in aljajm: 1/114, almajmue almaghith fi gharibi alquran walhadith:1/329 , min almajaz fi 'asas albilaght:1/140(jusha'a), taj aleurus:1/177(jisha'a).

⁽³⁾This hadith was mentioned in his saying, peace and blessings be upon him: [has forbidden the flesh of donkeys, so turn over your cooking pots with whatever is in them.' So we turned them over."] Tahdheeb al-Lugha: 11/142 (Jaffa), and Umdat al-Qari in Sharh Sahih al-Bukhari: 15/197. That is, they deflated it and turned it, and it was narrated: So take it easy. Al-Gohari said: It is an unknown language, and Ibn al-Atheer said: It is a language in which there is little. Seen: As-Sahhah: 1/41 (Jaffa), and Alnnahay in Gharib al-Hadith: 1/277 (Jaffa).

⁽⁴⁾In (B): I blocked it.

⁽⁵⁾See: Tahdheeb Al-Linguistics 11/142 (Jaffa), Al-makhss: 1/510.

⁽⁶⁾Basically: "And they wanted to beat him, so I ran overboard with him." Asas albalagha: 1/150 (Jana).

⁽⁷⁾Hadidah: By breaking and opening (dal) after it (Hamza, it is a flying bird that traps rats, and the plural is a haddah, and its nickname is Abu Al-Khattaf and Abu Al-Salt. seen: aleina:3/278(hida), tashih alfasih washaraih:294, mawsueat altayr walhaywan fi alhadith alnabuay:142.

bunduqa)² i.e. ,This is meant by this (alhida) that flies, and according to what he said (albndaqa) what is thrown at it.It hits the warning.For those who fear a human being I may shade.

Htah³: He prevented, interrupted, fought and struck him and hit his back with his hand spread out.

Halha: He forbade it, like making it and marrying it, as well as a dirham that he gave, and livestock from camels forbade it⁴, and she says: This is a side that does not find its pioneer in it, and its import is still dissolved.

Alhama: and alhama: stinky black clay ⁵,And ain Hama: a lot of sludge,And I warmed the well: I removed its slush, and I took it: I threw it into it, and the eye was dirty⁶.

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⁽¹⁾Strike to speed up kidnapping. seen: aldrt alfakhirat fi al'amthal alsaayira (hmazat al'asbhany):1/170, wa'asas albilaghat:1/172(huda), wamuejam allughat allearabiat almaeasirat:1/451(hida), wamaawsueat altayr walhaywan fi alhadith alnubuay:1/142(alhada'at).

⁽²⁾ seen: nisab maead walyaman alkabir (alsayib alkilby):1/301, walfakhr:46, wajamharat al'amthal:1/307, wazahr al'akam fi al'amthal walhakm:2/99.

⁽³⁾Al-Zamakhshari neglected the material (Hata) and did not mention it in the first place.

⁽⁴⁾Cases of camels are reported, camel stores are forbidden from water. seen: altaqfiat fi allighat:98, washarah almafdaliaat (Abu Bakr al-Anbari):638, wamaqayis allight:2/95 (hlu).

⁽⁵⁾And in the Holy Quran: { **And We did certainly create man out of clay from an altered black mud.** } From verse: 26.

⁽⁶⁾(qdhdyt) the eye: If you take out (alqdhaa) from it, and (alqdhaa) is its dirt that has become in it.seen: 'adb alkatiba:349, walbarie fi allght:1/496.

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