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### ABDULLAH BIN ELIAS AL-KILIKORY (T1099) HIS APPROACH OF HIS BOOK: EXPLANATION OF AL-IZI TEXT IN MORPHOLOGY

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#### **ABSTRACT**

The language has received special attention from the scholars of nations to preserve it, to upgrade it, and to rid it of the impurities that hang with it over time, because it is a manifestation of civilization for any nation, the civilizations of nations are measured in their languages, and the extent to which they understand what human thought produces in various fields of science. The Book (Explanation of the Discharge of The Azi): Abdullah al-Kalkuri is one of the important exchange books that had to be taken out to the public to benefit from it. The book is illustrated by the unique mentality of this venerable world, which was a beacon for the people of its time in science. Sheikh May God rest his soul on many of the opinions of his predecessors, such as Hebron, Sibweh, Al-Akhfash, Zamakhshari, Ibn Juni, and many others. The book was easy, clear in its words, phrases, and examples, and the ease of the method was connected to the desired presentation in a way that attracted the reader.

#### **INTRODUCTION**

Thank God, you sanctify themselves and their qualities and beauty, and the glory of greatness, glory, elevation and perfection, the innocent of creations, there is no shortage to lend them or illness, and prayer and peace are better than the greatness of God's words and effectiveness.

And then:

The language has received special attention from the scholars of nations to preserve it, to upgrade it, and to rid it of the impurities that hang with it over time, because it is a manifestation of civilization for any nation, the civilizations of nations are measured in their languages, and the extent to which they understand what human thought produces in various fields of science.

The book (Explanation of the Discharge of The Pride « 655 Ah » by Abdullah bin Elias Al-Kalkuri « 1099 Ah ») is one of the important explanations of these heritage treasures, which needed to be revealed to her by those who dust time, and present them to the reach of readers and researchers.

This research was aimed at identifying the approach of Sheikh Abdullah bin Elias Al-Kalkuri in the book and dividing it, and to show the most important aspects that represent his approach in explaining the body of al-Azi.

I ask Allah almighty to make this work pure for the face of the Holy One first, and to benefit the language and its people.

### *Abdullah bin Elias Al-Kalkuri's approach in his book:*

Sheikh Abdullah bin Elias Al-Kalkuri took different types to explain what Zanjani had done until he reached an amount in the statement of clarity, and the statement and style were based on the following:

#### **FIRST: ADJUST IT TO THE TEXT:**

##### *Drawing the Qur'an:*

Sheikh Abdullah al-Kalkuri went on to cite the Qur'anic text, often mentioning part of the verse when he quoted, for example, saying: "Say: It is stated in the Great Qur'an:

It is issued on weight: it does, such as: victory, and a decision on weight: effectively in the source, but do not say like: Nasora, when we mentioned that he heard me and did not hear the source of a victory but a victory).

As well as saying in knowing the door «knew» he said: (If you are told what you say: in a custom, i.e., from which door is it?

He said: In his answer, it is stated in the Holy Quran:

##### *Adjusting words:*

The Sheikh was keen to adjust the words by words and descriptions, not only movements, and I mean that he was alerting the reader to focus to adjust the correct reading and the correct pronunciation by saying «know» or «alert», and this method was practiced by most scholars, because they felt that the control of movements may not work, or does not arouse attention, or may deviate and change, so they chose to authorize on coding and examples of that saying (and I know that in the words of the work alerts

**The first is** that he warned to mention the building of the perpetrator that it is not permissible in the building to activate the ambiguity.

**Second:** He warned to mention one of the different scholars in the deleted, so the opticians is the second so as not to miss the mark of the match, and when the kufic is the first so as not to miss the mark of the obedience.

**Third:** he warned of the possibility of equal deletion and proof, because mitigation in the first is equivalent to originality in the second, and since the sites of proof of its authenticity do not need to be mentioned, the deletion needed to be deleted.

Among the exact photographs received were:

(a) Adjusting the word by stipulating its movements and dwellings, which leaves no room for confusion when it is uttered, including saying: (in the one addressed (towards Mada) by opening the meme in the deuteronomy of the past built for the actor and containing the meme fit for the built past of the effect and ordering the formula (MDWA) to open the meme in all the past<sup>[11]</sup> He also says: "The weight of (activated by opening) i.e. by opening the eye to agree with the one who does and opening is lighter than the annexation in the subject that he does<sup>[12]</sup>"

B- The adjustment may be by mentioning the name of the letter to be shown, especially if it is similar in drawing with the image of another character, different with it in adjure, such as saying: ((and accurate) with T (on measurement)<sup>[13]</sup>

He also says: "It is written in the form of its near origin except in the name of Wai before the end, like the high and the world, and it is written in the form of a thousand so that Yaan does not meet in writing except in Yahya, a living flag, and he is showing a name, which is also a z<sup>[14]</sup>

(T- The control by mentioning a famous example balanced in movements and residences for the word to be controlled, including saying: (With regard to a corner that is parked, it is not one door, but taking the past from one door and the opposite from another, this formula came in the Arabic language on two sides, the past came as a corner as a victory and a corner as a flag<sup>[15]</sup>

And also saying: ((towards: right right) as a good improve (and easy facilitates) as a beating hits (and despair despairs) as science teaches<sup>[16]</sup>

(w) Adjusting the method of mentioning pure formulas and weight, which is an important method in adjusting words among pure scientists, in all linguistic studies, especially pure ones, including saying: (He became an active weight hitter, and the intended meaning was that the single-male hitter was struck at a time of three times.<sup>[17]</sup>

He also said: "And he joined the mother of the act, so he became a striker on an emotional weight, and the intended meaning occurred, namely, that the strike was the beating machine."

W- Adjusting in a way that refers to the weakness of the word, including saying: (e.g., an act of weakening the eye i.e., the act weighted by the increase of one eye (towards joy) i.e., the example of the act weighted by an act such as: joy in the past on the weight of an act)

And he also said: "The necessary action of the "abstract trio" either (with the weak eye), i.e. by repeating it by building as a matter of activation<sup>(19)</sup>

C. Another method of adjusting words is to mention the positions of increase, including the saying: "It increased between the t and the still non-mema, which led to the Deuteronomy, because the plural resembles the paganism in that they are branching out on the singular, so they became victors of the world."

And he also said: (like get excited), i.e., the example of the second type of the second section that went past it on five characters, such as ""Get excited": the act that is weighted by an increase in a broken whisper and a still one in the first (towards being interrupted).

All these methods that the Sheikh followed helped to control the text, and stopped us on the intention that we cannot distract the mind of others.

## **SECOND: THE INTERPRETATION OF WORDS:**

The Sheikh in different forms, including, takes this method:

### ***Interpretation and clarification by indicative statement:***

Some of the words are contained in the books of exchange, especially those in which the drains represent the judgments they provide, so they need to reveal and explain their meaning and interpret their purpose, we see Sheikh Abdullah seeking us an important effort, and prominent in all the doors and chapters that he addressed, including saying in the definition of discharge: (When the author of the Arabic language wanted to increase the word for exaggeration and multiplication move it to the door of activation) <sup>(111)</sup>

He also said: "The name of the source is like the destination. .

### ***Explanation By Expressing:***

It is well known that the expression in his linguistic concept: is the expression of meaning and intent, which is also in the terminology as decided by the scholars<sup>(13)</sup> so we see Sheikh Abdullah al-Kalkuri has taken this path, to indicate what the words of Zanjani mean, so it was an important means to untie those words, so it is easier for the reader to link words to each other, and their belongings, so that he does not go in the illusion of the intended intention, it is said in The words of Zanjani in the safety of J because of its connection to conscience said: "Ramen you threw two throws you threw two throws you threw our throws in the safety of the J in all of it about the reasons not the heart or the deletion because of the lack of positive reasons because of the connection of the prominent conscience raised mobile as I knew in Ghazn) He also said: "As for the trio, he was kind to say: "As for the abstract quartet,"

He also said: "Because the determined must make sure, which is to delete the movement of the one, which is the annexation, and the al-Jazm did not find a movement on these letters, which are the letters of a bug, and he deleted them

by the unserous."

### ***Explanation Based on Logic and Philosophy:***

Sheikh Kalkuri sometimes follows the approach of logic and philosophy in explaining and clarifying and communicating information until it settles in the heart of the reader, including saying in explaining the meaning: (those meanings in themselves, i.e. man intends to highlight them from the point of view of paradise to spend the statement in tongue).

In the same hadith, he said: "I.e. with these examples, i.e., their kind can only lead to some of these examples that have been converted and one of them is one of them, and if their benefit ceases to be used and their use in knowing their status from the Arabic language, one for their partial meaning, but since this tracking is very difficult and the transformation mentioned brings it closer to the control and makes it easier for the student to know the situation of each of the examples of its meaning, the research of that conversion became important." .

In addition, in another place, speaking of the tyine in the present, he said: "He warned that it is permissible to equalize deletion and proof, because the mitigation in the first is equivalent to originality in the second, and since the sites of proof of its authenticity do not need to be mentioned, the deletion needed to be deleted."

Therefore, if anything is indicated, it will inevitably demonstrate the sheikh's encyclopaedia in informing him of various sciences and fields of knowledge in order to reach a level of clarity and knowledge to the reader and to communicate the information in the simplest form.

### **THIRD: DIGRESSION ON SOME GRAMMATICAL ISSUES:**

The Sheikh sometimes goes on with some grammatical issues, and so on except for the sake of proof and knowledge of the reader, such as saying: ((This restriction is called (in the future) by opening the B, because the issuance of the act in a time we receive, and measuring the word past and present in the name of the actor, is called the future to break the B, because the time of the issuance of the act receives you, although it is not known in the pure straits, i.e. free of the letter of reception (if you enter it sin or will), two characters set to be machines and instruments of reception (I said he will do so). Or he will do( towards victory or he will support (specialize in reception time) the competition is similar to the name)

And also saying that the bonds of the end of the crowd: (and since they are the bonds on the weight of the foals and foals of the most balanced of the crowd, do not accept traction and dragons as he knows)

He also mentioned other opinions mentioned by the Sheikh from the grammar books and went on to mention the issues in which the author died.

#### **FOURTH: MANY ALERTS AND BENEFITS:**

The Sheikh also adopted a clear approach in the many alerts and benefits that he wants the reader to be present in mind open-minded and visionary, especially those in which he went on and separated more than some of the commentators mentioned, he was more clear in his words, away from ambiguity based on illustrative examples, and perhaps this method is a prominent feature in his explanation, including saying at the end of the chapter: (This, which we mention from here to the end of the book, means provisions for alerting and informing things that have been learned from the above in the book as a whole.

Also, while talking about the transgressive and the necessary, he said: "I mean, this is what we mention, alerting any wake-up and informing the learner of the meaning of the transgressive and the non-transgressive in detail)

He also said in the transmission of the wao-y movement, saying: "Knowing from this is that the benefit of moving the movement of wow and Z in the action and action of the exhibitors, as in the example of the board to indicate the wow and the Z without the door and in the act and act of the originals to indicate the door without the wow and the Z as in Khafan and Henten and to indicate the door and all of them as in Taln)

It is clear to the Sheikh that education and alerts must be mentioned so that the reader may be careful and not be removed from them.

#### **FIFTH: HIS INTEREST IN BORDERS AND DEFINITIONS:**

It was old and new for scientists to take care of the boundaries and the term in the field of their books, as they must mention the term and limit the introduction of the thing they want to talk about (each science has its own terminology, if it does not know it, the street cannot find a way to find it, nor to divide it as evidence).

It is clear that Sheikh Abdullah al-Kalkuri walks on those who walked before him and perhaps explained it in a broad field, in which he explained all the pure terms he objects to, and often combines the definition of language and terminology, including saying: (I mean for the discharge two meanings: linguistic i.e. what the author of the Arabic language put to him, which is the change mentioned and industrial, i.e. what the people of this workmanship put to him, which the workmanship mentioned by the workmanship: In industry, I mean, I know that discharge is in the manufacture of drainage people, which only happens by practicing and continuing to work.

Also in another place, he said: ((warning) means this which we mention is to alert any wake-up and inform the learner.

He also said: "And the assertion in the term: delete the expressions and what he does."

As well as in the definition of the missing act, he said: "In the term "pure", i.e. for this type (incomplete) for the lack of the last of the opening in the past and the annexation in the past and the last letters when confirming and also said

(the four of his past because his past) i.e. the lever of the lam remains (on four letters if you tell about yourself) that I said: invaded although it should have been like hollows and does not fall on four characters, because the letter of illness is addressed by change, especially in the other, when it remained on its letters, Original deserves this name<sup>(16)</sup>.

#### **SIXTH: MENTIONED BY DIALECTS:**

The Sheikh also mentioned dialects and his interest in languages and their guidance, especially the protests, which he often attributed, including his saying in "D" if contacted by a conscience of a moving lift: "As for leaving the dhamm, because the jazz requires housing the lam, there is no requirement of adgham, which is the language of the Hijaz people, and the adjures, because that housing is an unaccurrial symptom and moves for the sake of the dhamma, which is a language of brown tamim, so it is permissible to go to both languages, but the movement varies according to different actions."

He also said in proving the Y in the name of the effect of the hollow act: ((And bin Tamim) a tribe from Quraysh (they prove the J) without the W because it is heavier (they say sold) because of the weight of the wawaths on their tongues without any yeh, but the scholars considered the language of the rest of the Arabs because it is clearer).

And he also said in a frying and cornering corner, the one who is present in it is on the do: (As for the fry, it was not used except in the language of Bani Amer and in the eloquent language came to fry me from the second door, but it remained only used in the language of folding, and in the eloquent language it came to remain from the fourth door).

Also sometimes he does not attribute the language to one side, such as saying in breaking the letter of the match: (And I know that it is permissible to break the letter of the match in some languages in all that his past was broken eye like the fourth door and the queer, or in the first of his past a broken whisper such as the door and the like, and the most obvious that the break on the Z is heavy so he refrained in it and in the trumpets as a expulsion of the letters of the match)

He also said in the 11 names: "In these eleven names, they came in the Languages of the Arabs on an act of breaking the eye, even though they are the one who does and does."

#### **SEVENTH: ITS FABRICATION OF THE METHOD OF CONTROVERSY AND DIALOGUE:**

The Sheikh also took the method of question and answer, in dealing with the topics of the book, so we see him put the questions and then answer them, such as saying in the weights of the name of the machine: (And when he knew that the name of the machine is on one of these three weights as if it were a questioner saying what you say about what is said on other than these weights, the worker replied - May God rest his soul - by saying: (And what is painted) . As well as saying in my father, he refuses: "What you say is that in my father he refuses, his past is on an act and he is not matched by the weight he does,

and there is no condition, and the work is not there, and the work is not there, and the work is not as rare as nothing." .

This is on the author's side in asking the answers by saying "the answer of the work" and sometimes in his side he asks the answers, we say, "It is his saying: "If I said: How was his past on doing and matching him on doing, we said: The origin of my father is my father on the weight of an act that turned the alpha to move and open up before it, so my father became the weight of an act."

And he also said: "If a questioner is asked and he says, "What do you say?" Is there an example that asks for the existence of a policeman, or an example that knows what we said: The existence of the condition does not require the existence of the condition, the existence of conditionality."

Thus lies the genius of the commentator so that he delivers the full information to the reader from all sides.

#### **EIGHTH: MENTION THE WORD (ETC.):**

The Sheikh took care of this word "etc", which indicates the end of the paragraph or the end of the information, and this is mostly when explaining it is used.

It is his saying: "When you enter what is going on, what they say is what they say."

He also said: "And also when he is supporting when he is supporting us, when they support them, etc., and if he insists that they should support them, etc.).

#### **NINTH: I TAKE CARE OF IT WITH EXPLANATION:**

The reason in the language: Hebron said in the eye: "The disease and its owner is ill, and the illness: an event that concerns its owner from his face, and the galilee: the patient."

As the meaning of explanation in The Arabic language revolves around doing the thing again and again, as stated in the article (ill) in the saha and the tongue of the Arabs, the reason is the second drinking after the 1st, which is the first drinking, it is said: ill after a person, and for that: the second water, and the illness, and happened to work its owner about his face, as if that illness became a second job preventing him from his first job.

The reason for the grammatical term is a change of meaning from what it was. If the description that is suspected is the face of wisdom in taking judgment, or in other words: it is what the grammarians claim that the Arabs noticed when she chose in her words a certain face in expression and formulation, then the conventional reason: it is what conveys the grammatical thought in trying to reach it from all else, and requires him to do the thought and work of consideration, again and again until he is assured of SaléHe said: "The Arabs have spoken of their nature and nature, and they have known the positions of their words, and they have raised in their minds a reason, and if it is not



conveyed to them, I have said that it is a bug for what it has been raised by, if I have been infected with it, it is I who sought it. If anyone else has a reason for what I have explained in this way, he is more appropriate than what I mentioned in the saying, so let her come, and this is straight talk, and justice from Hebron, may Allah rest his soul.

The divisions and divisions of the illness differed at the sculptor, as al-Glassi divided them into three sections: educational, standard, and dialectic theory.<sup>[18]</sup> and al-Suyuti stated: "But the orbit of the famous ones is twenty-four species: a hearing bug, a metaphor, and a dispensation bug, A charge of trust, a cause of difference, an emphasis bug, a compensation bug, a peer bug, a counter-cause, a charge of meaning, a cause of problems, an equation bug, a near and adjacent bug, a necessity, a passport bug, a bug, a bug, a bug, a shortcut, and a relief bug, There is a case, an origin, an analysis, a notice bug, an opposite bug, and a first (<sup>[19]</sup> and many other ills may have been mentioned in the Book of Sibweh Consensus, which has been mentioned.

The explanation ceremony has been of pure ills, and the Sheikh hardly leaves an issue without explaining it, so one of his explanations is that he said: (And his evidence is that the wao is a sign and the eye of the act because it is a vowel that is not harmful in deleting it as in other places)

And from him also in the stillness of J throwing and saying (and you say :) In the present, who does from the water (throws) by the stillness of the Z because the weight of the bandage on the Z because the origin throws like hits so it is deleted and it becomes thrown).

He said: "Ghazza, its origin is invaders, and its origin is an invasion over the weight of two acts, such as Nasrta, which turned the alpha to move and open up before it, so it became an invader, so it needed to meet. The inhabitants in recognition of the fact that the female t resides in the origin of his position in order to distinguish it from the femininity in the name and move it casually for the homogeneity of a thousand deuteronomies, so it deleted the thousand due to the origin, so it became invaded on the weight of the fa'a.

He also said in the entry of a thousand in Gonan: "Enter the alpha between the noon of the plural and the noon of confirmation to differentiate between them, so they became go, so this non-non-ethnic in that it occurred after a thousand excesses and broke it, so it became two go and the origin of go go and the origin of go go on the weight of doing like questions."

The follower of this book finds that the stray has developed a variety of pure ills, including:

### ***The Cause of Overload or Weight:***

Scholars of the past and new to this illness, so they went to the foundations of many Arabic uses, he will tell him when he studied weakening as a sound phenomenon, he sees that the Arabs hated him for his difficulty in pronunciation, he said: (He knew that weakening weighs on their tongues, and

that the difference of letters is lighter for them than to be from one place, do not see that they did not come with some of the three examples of the five towards beating, and did not come to do or do little, and did not build them on The hatred of the weak, because it weighs on them to use their tongues from one place and then return to it, so when it became tired they have to run you in one place and not be a time limit, they hated it and forced it, to be one lift, and it was lighter on their tongues than I mentioned to you).

It is also one of the indispensable ills of Sheikh Abdullah al-Kalkuri, such as saying: "Conscience in (you do) because because of the meeting of the inhabitants, and if it is on its own, the word is burdened without need, so it is deleted other than they do and do so so as not to be confused with the individual, so he said: (unless the one before them opens up), i.e. the F and Z, they are not deleted."

And also saying in deleting the wawa from the promise of adding: (by deleting the W between the J and the fracture, because its origin promises like hitting the weight of the W between the J and the fracture, so it is deleted so it is counted on the weight of the ad).

He also said in deleting a bandage that preserves the weight of the one who does such as the weight of the bandage on the wawa, and the author wanted to loosen it, so he moved the wao bundle to the fae, so he kept the weight he did. He also said in a fracture that roams: "And originally he roams, roaming the weight of the fracture on the wawa, so she moved to the before, so he became roaming, and she turned the WY to her silence and broke before her, and he answered."

If we look at the Sheikh, it was too much to mention this illness until it exceeded 100 in his book.

### ***Dispensing Bug:***

This reason was also mentioned by Sheikh Abdullah, including in dispensing with the link in the act "Nater", he said, explaining: "In the past, there was a natter antar origin, the origin of Antar Anter and the origin of Anwater, which was strained on the weight of an act like a break. When he moved the wao movement to the previous to ease it became an inter and turned the alpha to move it in the first place and open before it now became Antar so he dispensed with the link and deleted the whisper so he became natter on the weight we do).

He also said in deleting a single whisper: "So the two proverbs met, so he moved the movement of the swerved from the t to the previous one, so he became a custom, so he found the condition of the dinghy, so it became a discount, so it is permissible to keep it in this situation, which is the origin and the word, and it is permissible for the weakness of the humming to dispense with it, so an opponent became an opponent by opening the fraternity on a weight that was created."

He said: "There was a condition for the blood and it became empty, so he gave up the link, and he deleted it, because the hum to push the resident and rush after the transfer of the eye fracture."

This is how clear this illness is in the Sheikh's case, and the sheikh's ability to explain is evident.

### *The Cause of Confusion:*

Or the security of confusion, and confusion in Arabic means confusion, because confusion here means confusion and suspicion, as some interpreters have referred to, and some have interpreted it as in [the sense of](#) doubt..

One of the linguistic meanings of this term is to take the conventional meaning: the meaning of ambiguity in the word or composition and the lack of understanding of its meaning, as the Sheikh relied on in distinguishing between buildings in his explanation, such as saying: "If I say: Why not sing towards a saying and saying a building of effect, even though the requirement of indigestion exists in them, I said: for the reason for the obstacle, which is confusion with a door of action and act towards saying and saying a building of effect."

He also said that he should be honored with the inclusion of the "J" from the act: "Because the origin is in the letter of the match, although it is conquest, but it is confused, it is honored if it is opened with a beating, so it is included in it to push the confusion and in the trumpets to expel the door of the four."

And also saying in the proof of the act, be victor: (So they became victors, so there was a need for confusion in some actions, so he made the end like the one who is obliged to Delete the Non-Plural, so they became victors over the weight of do and the meaning of meaning happened)

### *The Cause of The Difference:*

The reason for the difference relates to the intention of the show, as it gives the two similar judgments two different appearances in order to be precise, and the reason for the difference is the tool that is secured by confusion and the meaning to be clear, so sheikh Abdullah al-Kalkuri resorts to it to separate the similarities.

Sheikh Abdullah al-Kalkuri explained this issue in pure matters, on the basis of which he explained the uses of the Arab language, and said in the question of the difference between the name of the effect between the trio and more: (and more than three) i.e. the construction of the name of time and place, which exceeded the three letters abstract quadrant, or more in it, or triple more in it (as the name of effect) i.e. as building a name of effect from it means a clenched muzzle and opening before the other never (as the entry) who enters (as the entry) And the maqam is the one who makes a difference between him and the abstract trio.

As well as explaining the issue of Fatah Non-Plural movement, he said: "The non-fatah moved the difference between non-paganism and gathering, so nassers became the weight of actors, meaning they are Nassers or you are nassers or we are the supporters of any group of males from whom victory was issued in one of the three times."

### ***The First Bug:***

The Sheikh also used it when there is a preference between two things, including saying in returning the thing to its origin: (You say, Zaid Eagle, utter wow) i.e. the wow counts in uttering after Eagle Pia Zaid arrived and dropped the broken whisper in The connection became before the overturned wawa, the function that is included because the original Z, which is the inhabited, if it is included before it, turns and wawa as in Yuqr, the prank is first to return to its origin (and write in Z), i.e. the original, because the origin is in all A word to be written in the form of the beginning.

He also said: "It became sold on an active weight and maintained on an active weight, and its evidence is that it is plus and the first excess is deleted (and the eye of the verb) i.e. the deleted wawa in the safe and the Z in the sale).

He also said in deleting the vowel from a stick: "The origin of a stick and the origin of a stick turned the alpha to move and open before it became a stick, so the inhabitants needed to meet between a thousand and two thousand, and the thousand letters were deleted because the thousand letters are a bug, and the dragons are a correct letter, so it may be written in a neon way towards permission, and the initial vowel of deletion became a stick ([122](#)).

### ***Mitigation Bug:***

This reason was also based on Sheikh Abdullah al-Kalkuri in pure matters, including his statement in replacing the l: (as they say) in the trilogy more in it (dictated in the sense of dictated) means that the origin of amatil dictated so it was necessary to meet the two ideals, which is heavy and could not be caused by the conscience of the forced housing of the before him, and he has the right to replace in order to mitigate, so they changed the second L J and became dictated ([123](#)).

He also said in the heart of the alpha wao in the gel: "The heart of the alpha wao to relieve Kijel, and j so that the letter of the match can be broken as is the rule, although there is a relaxation of kiegel, and the break of the letter of the match as passed through the door of emotion Kiegel).

### ***Pregnancy Bug:***

Also, this is one of the important ills on which Sheikh Abdullah al-Kalkuri relied in his explanation: ((Leadership) in the standard source is a strong origin that turned the wa-j, although there is no rule in its entirety because it is not silent, but they carried on the ill-functioning with the break of the pre-iteration and the break does not avoid the wao and became a leader).

And also saying in deleting the wawa from the act "Ew": "Increase at the beginning a broken link to push the beginning of the inhabitant and make the end like the one who is forced to delete the mother of the act so it became aw between the sister of Y and the fracture so she deleted the wawa to get to the match so it became aa).

***The Cause of Similarity:***

as well as the cause of similarity, sheikh Abdullah al-Kalkuri sometimes dispenses with it, as well as from the ills that are frequently used by the scholars of the exchange, such as the sheikh's saying in the act "donkeys": (such as donkeys, not from the conventional multiplier;

And also saying in the act «rest assured»: ((and reassured) semi-double its origin reassured reassured and found the meeting of the two ideals so he moved the movement of the first example to the before in their past and their straits and immersion)

***The Cause of Necessity:***

Sheikh Abdullah al-Kalkuri also used it in explaining his situation as in the case of linguists when there is a need to allow their use, and there is no objection, for example, sheikh Abdullah's statement in the re-whispering in The Ear: (Re-humour here is necessary to make it difficult to speak with the static Z that is included before it, not to increase the meeting of the two tremors and not to need the mitigation that occurs because of the heart, other than if the opening of the previous one, the replay is not necessary but to reduce the need due to the lightness of the opening in the past).

As in the act "Otmen", he said: "But the restoration of the tremor is also necessary to make it difficult to speak with the broken, broken wall before the end of the two tremors and the need for relief that occurs because of the heart remains, so know it."

***The Cause of Frequent Use:***

It is also one of the important ills that the drainers have used a lot, including Sheikh Abdullah al-Kalkuri, and this is explained towards: (and it is written in Z) i.e. the origin of this because the origin in each word is to be written in the form of the beginning towards the name of your Lord, so it is okay to write it in the wawa in the educational books as here to facilitate the learners as you see in the name of God because they are frequently used).

He also said: "If I say: "If I say that the above is known to be done in the scroll and in this language, I may delete it on the first, and by heart on another consideration, what is the reason for the eye's highs here," and the sucker replied, "May God rest his soul, by saying, "Because of the many uses," i.e., this formula, by its expenses, has increased in the Arabic language so that it needed to be mitigated so that they could use it in their calls, so they deleted

one of the people who had been killed.

### ***Refer To the Original:***

Sometimes the Sheikh has a kind of explanation, which is to refer to the origin, considering that he remains on his origin, which is what the Sheikh observed in his saying: "Akram became the weight I do, and his whisper is a piece of hum, and it may be used on the original as the poet's saying: he is qualified to honor him."

And also saying: (He is a promise) if it is built from the far and the back of the thousand to join before it as in Qutel, and if it is built from the promise before the ally, it is on the original (and) it is said: (Ester) which came on the original (Yatser) i.e. it came with the heart of A alpha because it is lighter.

### ***The Reason for Meeting the Two Ideals:***

The Sheikh relied on this illness because it took place a lot on the tongue of the pure, and the sheikh often mentioned it, especially in the multiplier, from that saying in the act «Farah»: (And the origin of Farah Farrah and his sheer joy on the weight of an act such as: science, when the author of the Arabic language wanted to increase the pronunciation of exaggeration and multiplication, he repeated the eye of the act and changed the movements by inhabiting the eye of the first act and opening the second became a departure for the meeting of the two examples and found the condition of the délé, which is the silence of the first and the movement of the second faded, so he became happy on the weight of the weight of the two examples: Verb)

As well as the sheikh's saying in the verb "breaks": (and the origin of breaking breaks, and the origin of the broken is broken, and his abstract breaks on the weight that does like beating, when the author of the Arabic language wanted to increase his word for obedience, he increased open at first after the letter of the match and repeated the eye of the verb and changed the movements by opening the act and the eye of the verb, so he became ashamed and obliged to meet the two examples).

And other places that make the cause of the meeting of the two ideals a guide to judgment.

### ***The Confluence of The Inhabitants:***

This is also one of the important ills on which the Sheikh relied in explaining and extracting the pearls and pearls to be seen.

From that sheikh said: "The origin of the ability of the two people to meet the Wawa and alf was able to draw on the weight of emotion, such as extraction, so the wao movement moved to the before it, and it was not possible to talk about it because the inhabitants of the Wawa and alf met, so the Wawa Alpha turned to move it in the first place and openly before it<sup>[24]</sup> .

And from him also he said in the act " Fear": (And originally do not fear, and in the first place you fear fear of the ill-fated, as you know, from the salem, you turned the alpha to its movement and the openness of the before it, so the inhabitants had to meet between a thousand and one thousand, so you deleted the thousand so you became afraid ([\[25\]](#)).

And also in the act «Trin» the Sheikh said: (Either you see) its origin is either you see and its origin you see and its origin is Trin and its origin is Trin on the weight of you do like two questions but this is not safe deleted the whisper after moving its movement to the previous to ease Trin became the first J to move and open before it, so the inhabitants had to meet in an uninterrupted way between the one who was flipped from the ground and the one who spoke, and she deleted the thousand, so she became a train.[\[26\]](#) .

## CONCLUSION

The Book (Explanation of the Discharge of The Azi): Abdullah al-Kalkuri is one of the important exchange books that had to be taken out to the public to benefit from it.

The book is illustrated by the unique mentality of this venerable world, which was a beacon for the people of its time in science. Sheikh May God rest his soul on many of the opinions of his predecessors, such as Hebron, Sibweh, Al-Akhfash, Zamakhshari, Ibn Juni, and many others.

The book was easy, clear in its words, phrases, and examples, and the ease of the method was connected to the desired presentation in a way that attracted the reader. Present the scientific material away from the disruptive brevity, or boring buzz, except for the details required by the denominator.

The Sheikh, may God rest his soul, was interested in pure issues, their explanation, and their wonderful interpretation, relying on the attribution of his opinion to a witness or a scientist.

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