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ACCUSATIVES FROM THE MANUSCRIPT EXPLANATION OF AZHAR  
AL-ASRAR CALLED (ZUBDAT AL-BAYAN [THE JEST OF THE  
STATEMENT) BY OTHMAN AL-AINTABI (DIED 1103 AH)

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**Taha Abd Allawi, Esraa Salah Khalil. Accusatives From the Manuscript Explanation of Azhar Al-Asrar Called (Zubdat Al-Bayan [The Jest of The Statement) By Othman Al-Aintabi (Died 1103 Ah) -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(2), 925-944. ISSN 1567-214x**

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**ABSTRACT**

Arabic language is closely related to the Holy Qur'an, it has gained its prestigious light and it remained as one in supreme quality. Scholars have left us an intellectual product in various fields of science and knowledge that were subject to the impurities of time, but many of them were lost, either through invasion, intrusive strife, or damage, and some of them survived to demonstrate the greatness of their production. Despite the efforts made by scholars and scholars to investigate, publish, and benefit from it in consolidating the civilizational identity, a large part of it is still unpublished, and many of it is still far from the hands of scholars and researchers, piled up on the shelves of private and public libraries. This brings it into the light, for our written heritage is our identity that we as Arabs are proud of, and it is the living memory that has been preserved with the products of our scholars and thinkers throughout the ages, and it reflects the bright image that our Islamic and Arab nation had on its stages and eras. Hence, students should follow the clear steps in the selection process, which is based on basic pillars, the most important of which is (desire), which is an essential element in the investigation process, as it overcomes the researcher many obstacles and shortens his time and effort in the investigation. In this study, the approach followed is of the investigators who preceded me in investigating manuscripts, by dividing this study into two parts. The first part is a prelude to the study of the grammarian and scholar Othman Al-Aintabi and the grammarian and scholar Zain Al-Din Muhammad bin Bir Al-Barkawi - may God have mercy on them all - and the second part is the investigation of the positions.

## **PRELUDE**

### ***First: Othman Al-Aintabi:***

There are no sources that tell anything about the life of Othman, or a summary of his biography, or his doctrine, other than some of the references mentioned in the manuscript (Zubdat Al-Bayan [The Jest of the Statement] henceforth "Zubdat Al-Bayan"), which is the book that is about to be studied and verified. Name, Lineage, and Cognomen:

He is Sheikh, the grammarian scholar Sayyid Othman, a resident of Turkish city of Ain Tab, and he was cognomened (Al-Sayyid Othman) according to what was mentioned in the first plate of the manuscript of (Zubdat Al-Bayan).

### ***Biography:***

The one who reads the book (Al-Bayan) clearly notices that Sayyid Uthman was a generous, humble man, loving knowledge, a praiseworthy scholar, knowing their destiny. When he said about it: "The poor person to Allah, the Most Gracious, said to me that the weakest of the commentators, Sayyid Othman: When some of the brothers read to me Al-Zahir, the rare parables and peers, of Muhammad Al-Barkawi, the sincere from the doctrine of Al-Nu'man, whose deduction was the injury of the eye, [so he resorted to me] to explain it in a way that would benefit him gratitude, so I answered him relying on tenderness, and acknowledging the shortcomings. Believing that there is no turning away from disobedience, and they met him in charity, except by the grace, so I called it: Zubdat Al-Bayan, God Almighty I ask for it forgiveness for me, and for my parents and for those who benefit from it from the lovers, and for His guidance of me and them to faith.

### ***Scientific Life:***

No sources have been found that dealt with the scientific life of this scientist except what is stated at the end of the manuscript (Zubdat Al-Bayan) that Othman is one of the famous scholars in Turkish city of Ain Tab.

### ***His Grammar:***

The one who reads the book (Zubdat al-Bayan) notes that Othman Al-Aintabi took care of Sibawayh's opinions, but we cannot judge him by that that he was my doctrinal sight; Because at the time we find him citing the opinions of Al-Khalil, Sibawayh, Al-Mubarrad, Ibn Al-Siraj and other Imams of Basra, we also find that he has given us opinions of the Kufis such as Al-Kisa'i, Al-Far'a, Al-Akhfash and others, and therefore we cannot identify him as inclined to one sect without the other.

### ***His Religious faith:***

It was noted in one of the copies of the manuscript (Zubdat Al-Bayan) through the examples he mentioned that he was acquiring the Shia sect with evidence

of his saying: “We, Sadat’s community, take the khums,” as well as a large number of transmissions from the scholars of the Shia sect, led by Sheikh Radhi Al-Din Al-Astrabadi – may God have mercy on him.

***His writings:***

Al-Aintabi has some books, all of which are still in manuscript. The following are mentioned in alphabetical order:

1- al'ijaz aljamie fi alnuhu (The comprehensive summary in grammar). It is a nice brief in grammar, the author explained it with two different explanations, namely:

A- 'a- aleuthmaniat fi sharh al'ijaz aljamie fi alnahuw (Al-Othmaniah in the Explanation of the Collective Brief in Grammar). It is the first explanation of its abbreviation (the Collective Brief), and there is only one copy of it in the Al-Azhar Library in Cairo.

B - zabadat albayan fi sharh al'ijaz aljamie fi alnahu (Zubdat Al-Bayan in explaining the comprehensive summary in grammar). It is the second explanation of its abbreviation (the comprehensive summary), and there is a single copy of it also in the Al-Azhar Library in Cairo.

2- zabadat albayan: sharh 'iizhar al'asrar lilbarkuay (Zubdat Al-Bayan: Explanation of Explanation of Asrar by al-Barkawi), and it is the book that we are about to study and verify.

3- ghayat albayan fi sharh kafiya abn alhajib (The purpose of the statement is to explain the sufficiency of Ibn al-Hajib).

***Death:***

After a life full of knowledge and morals, Al-Aintabi died in Turkish city of Ain Tab after the year (1103 AH).

**SECOND: AL-BARKAWI**

***His name, lineage, and nickname:***

He is Muhammad bin Bir Ali Effendi bin Iskandar, al-Barkawi or al-Barakli, Muhyiddin, al-Rumi, al-Hanafi, from the people of the Kasbah (Bali Kosra). He was a teacher in Kasbah (Barki) and was attributed to it.

***Birth and Upbringing:***

He was born on 10<sup>th</sup> of Jumada al-Ula, 929 AH, as he himself said: (The day of my birth is on the tenth of Jumada al-Ula in the year nine hundred and twenty-nine), and it was said in the year (926 AH) in Bali-Kosra, and the one who translated it stated that he was of Turkish origin and upbringing.

### *Scientific Life:*

It was reported from Al-Barkawi that he was a adherer of knowledge since his childhood, so he memorized the Holy Qur'an and took various sciences from many sheikhs until his sheikh and teacher Abd al-Rahman Effendi permitted him. The Hanafi school of thought was his deeply involvement in Hanafi jurisprudence.

### *His writings:*

The scholar al-Barkawi was one of the encyclopedic scholars, since works from him have reached us in several sciences, some of which are in interpretation, hadith, doctrine, jurisprudence, statutes, asceticism, manners, mysticism, language, literature and genealogy, and he has books on medicine. What Al-Barkawi lived for fifty years, or a little more than that, and this indicates the brilliant mentality that was enjoyed by that scientist, and the following is a mention of some of his writings arranged according to the alphabet.

- Adhar Al-Asrar in Al-Nahu' (Secret Revelation in Grammar).
- aimtihan al'adhkia' fi sharh lubi alalbab lilbaydawii fi alnuhu (The intelligent test in explaining the core of the soul to the oval in grammar).
- 'iimean aliainzar fi sharh almaqsudi (Close attention to explain what is meant).
- 'iiqaz alnaayimin wa'iilham alqasirina. (Awakening sleepers and inspiring minors).
- Jala' alqulubi (Clearing hearts).
- Hashiatan ealaa sharh alwiqayat lisadr alshariea (A footnote to explain the prevention of the issuance of Sharia).
- Damighat almubtadiein wakashifat batlan almulhidin fi alkalami (Damaging innovators and revealing the invalidity of atheists in speech).
- Alddr alyatim fi eilm altajwidi (Al-Dur Al-Yateem in the science of Tajweed).
- dhakhar almuta'ahilin walnisa' fi taerif aliatihar waldima' (The treasure of the married and the women in the definition of pure and blood).
- risalat fi hurmat altaghanni wawujub astimae alkhtba (A message regarding the sanctity of singing and the obligation to listen to the sermon).

### *Death:*

Imam Al-Barkawi died - may God have mercy on him - in the year 981 AH, after a life full of knowledge, authorship, advocacy and reform that students of knowledge benefited from him.

## VERIFICATION [TAHQEEK]

### *Accusatives [Mansoubat]*

#### *There Are Thirteen:*

#### *Absolute Object [Almafeul Almutlaqi]*

The absolute object, but it is called an absolute object because it is not restricted by anything. It is the name of what he did from the meaning, and he mentioned the name because the object is one of the parts of the pronunciation, so the pregnancy is correct. Because the first, which is the part, has more specialization in the meaning that was intended by the second, which is the whole, and that is because the subject has a real effect on it, or a judgment, so it is not responded to, such as: prolonged verbally, or in appreciation such as: Thank you. Meaning, what is meant by it is that the worker is clothing in the meaning of the individuals, so he entered /45 and/ in it, such as: I hit him with a whip, and as , towards: I hit as an example of the absolute object whose concept does not exceed the concept of the factor, so it is called an affirmation. And a strike - with a fraction of the f, is an example of the absolute object that indicates the type of the factor and is called a type, and the absolute object of the type may be an interrogative (what) or the conditional, and with a type, such as: retrograde, or an adjective, such as:, that is: A good deed, or by defining a covenant, such as: I hit him with this, or beating, or with a machine, such as: I hit him with a whip, or by adding the name of preference to it, or what its meaning, such as: His evidence is more clear, or the purpose of a statement, or an addition, i.e. like: , or some, such as: indicated by some statement, or all, such as: indicated by each statement, or by second, or plural, such as:, that is: different types of conjecture. And darba - opening the f is an example of the absolute object that indicates the number of the factor and is called a number, and it may be to indicate the number with a form such as: [Hitting it a lot. And the number: I hit him with three blows, or I hit him with a hundred, or with an instrument, such as: ] I hit him with two whips. And it may be, i.e.: the absolute object without a word, as for according to the material, towards: I sat sitting, and I hit it in different ways, and, or according to the door, such as: God grows a plant for it; because he appreciates his work from his door.

And his verb may be omitted to establish a presumption, i.e., at the time when something that indicates the omission is identified, like: also, i.e. also added.

And it must be omitted by listening, such as: Saki, i.e.: God gave you watering, and by analogy if the source is added to what is done and did not mean to indicate the type, such as: The Book of God, Glory be to God, and praise be to you, Such as: I have the sound of your voice, or a separation from the content of the sentence, such as:45/ ,v/ or substituted for the predicate of a noun by refining or limiting it to (except), and (but), such as: Zaid walking, walking And what was added is nothing but a biography, but Zaid was a biography, or confirmed the content of a sentence, and if something else is

possible for it, it is called a confirmation of others, such as: Do at all. Otherwise, it is an affirmation of himself, such as: He has such a confession.

It is permissible to shift it to front, i.e.: presenting the absolute object to its agent unless it is for confirmation, such as: sitting, I sat, and it must be presented if it includes an interrogative, or conditional, such as: and not sitting, and it is not necessary for the intransitive verb, i.e., the accusative object. [A factor that was, in such a way that it is not permissible to omit its factor for a presumption], as for the indication of the factor on it is equal to mentioning it and leaving it.

### ***Object [Almafeul Bihi]***

The accusative object, i.e.: what he did with the action of the noun of what happened to him, and in making (what) an expression of the accusative role as in the definition of the subject that one of the two parts of the subject included in it is the verb and the intent of the passive, the infinitive. That is: the event of the subject depends on a reality, or a judgment on it without the mediation of the preposition, such as: I knew Zaid giving a dirham, or with her, and he is of two parts:

It is general with the whole subject and it, i.e.: the general subject with the whole accusative accusative, and specific with the transitive agent, and each of them passed in the examination of the verb.

And it is permissible to present it, i.e.: it is not impossible to present it to its agent, i.e.: to the passive verb and the noun of the subject and the object, with conditions that were presented, like: zayd, whose example is an object that precedes its action.

And its omission, i.e.: the deletion of the object in general, i.e.: spontaneous, such as:, i.e.: by it and non-sentative, such as: y yi , i.e.: God makes life and death. And the deletion of his nasib verb is to establish a qareen, for example, the object of omitting his verb in the context of the question, towards: (Zayd) for who said: Who will strike? That is: multiply Zaid /46 and/, and it must be omitted as a sound like: Hello, i.e.: I got hit. And by analogy with what comes after him, his conscience, or his clothes, and it is possible to perform it, or actions that are appropriate in wording or meaning, such as: Zayd you passed by, that is: I passed him and Zaid hit his servant, that is: You insulted Zaid.

And as he warned of what comes after it with the waw and from it apparent and repeated from what is done (after), or (fear), such as: Beware of the lion, and the path is the path, that is: (after), [or] (beware), and she says: Beware of the lion, and of what I have been tempted to repeat or Combined with the waw of the established (zam) such as: your brother, your brother, shank and the plural, i.e. the obligation. And what indicates the concept of the previous speaker's pronoun is defined by what is done (to single), such as: We Arabs do this, and we Sadat's cohabitation take the khums, that is: we single out. Among what is originally an epithet is a severance from its objection to increase praise, slander, or mercy, such as:, and what indicates its agent is the

noun of preference, or the noun of the subject added to an inappropriate thing, such as: Know who has arrived, i.e.: knows, And Zaid Alam Amr continued yesterday, that is: knowledge. Among the things that are called for with the letter of the call, verbally or in appreciation, such as: O Abdullah, and O, ascending a mountain, that is: I pray and I call.

### ***In-Object [Almafeul Fih]***

The object in it, which is the name of what is done in it, the content of its agent, that is: the concept of its agent, so he also included in it what the infinitive and the pseudonym is, so if he said: an circumstance that relates to it, its accusative to fall, and I witnessed it like Friday. From a time, from the relative pronoun, or from an ambiguous place.

The accusative condition, that is: the accusative accusative is a word that is distinguished from a subject capable of adding an appreciative (in), and the appreciative condition has passed in the preposition search.

And it is permissible, i.e.: it is not forbidden to introduce it, i.e.: to present the object of it to the agent of it, even if it was, i.e.: the agent means a verb due to their wideness in the circumstance that did not fit /46v/ in other than it, such as: Silence when did you fast, and today Thursday. And its omission, i.e.: deleting the object in it absolutely, i.e.: seminal, or: non-sperm, and omitting its factor for a presumption is permissible, such as: Thursday, in response to someone saying: When did he fast? And it is obligatory if he invokes the condition of interpretation, such as: On Thursday, there is silence.

### ***To-Object [Almafeul Lah]***

The accusative is the accusative, which is the name of what was done for its sake, i.e., to obtain the effect of it being a final cause that is later than the content of the factor of existence, a precursor to you, a precursor to it: a premise for you in the presence of it: : I gave up on the war because of cowardice. The content of his worker, that is: the concept of his worker, and it came out like: I liked the discipline for which I was struck. And if he had said: A source that is related to it, its definite, because its connotation is due to it, it would have come out like: A sale due to your disagreement.

And the condition of its accusative, that is: the accusative of the object [verbal] to estimate (l-lam) for explanation, and the condition for appreciating it has passed in the preposition search.

And it is permissible, i.e.: it is not forbidden to put it before the worker, such as: cowardice you sat, and as for discipline, you hit him. Leaving it - a nominative and attached to its introduction - makes it forgetful after leaving it. Rather, the sheikh chose what the Kuficians believed to be that the omitted before (that) the infinitive with (lam) the neighbor and after (la) the negative, in the example: God Almighty says:, and, an accusation of what is proven to be consistent, as in the Almighty's saying: , that is: do not hesitate, and, that is: because. Not on something odd, as in the Almighty's saying:, in one of the two directions.

And the omission of its factor for a presumption is permissible, such as: (discipline) in response to someone saying: Why did you hit /47 and/ Zaid? And it is obligatory if he had a conscience on the condition of interpretation, such as: a discipline was struck for him, i.e., a discipline was struck [hit] for him.

### ***With-Object [Almafeul Maeaha]***

The accusative with it, that is: the one who did a verb with him and he is the masculine, and in making the predicate is a plural after the pronoun after the pronoun for the accusative, the accusative factor in the accusative, i. Its content on it, such as: and do not eat fish and drink milk, for if sympathy is weak, he chooses the accusative, towards: I came with more, for sympathy in it is weak; For lack of separator between it and the pronoun related to something.

And it is not permissible to precede it, i.e.: to present the object with it over its agent; Because its origin is waw sympathy, nor is it based on the companion, unlike Ibn Jana, so he permitted the level of water and the wood, and not counting it - raised and attached to its introduction - if he finds what suggests that, then it is with the object.

### ***Adverb [Alhal]***

The present, rather it is attached to the object; Because it is in the meaning of the object in it, as the meaning of (I came as a rider): I came while riding, and it is what indicates the indefinite, or knowledge in its interpretation of the participle form, or the object with it, added to it, for it has the same form and the difference, the case, the case: On an attribute other than them, and on the type and number, and considering the restriction of the recital of their attribute, consider. A pronunciation is that the subject is effective and the object is subject, considering a meaning understood from the two grammars of speech, such as: I hit Zayd standing - example of the pronunciation -; Because the effectiveness of (T) and the effect of (Zayd) are only according to the utterance of this speech, and this Zaid is standing - an example of morality -; Because the effect of (Zayd) is not in consideration of the utterance of this speech, but /47v/ considering the meaning of the sign or the warning that is considered for the correctness of the occurrence of the present at the moment, so it appears that they are not what the speaker intends to tell about himself until you can be estimated in the speech systems (ashir) or (his son) so it becomes ( Zaid) is the effect of its word.

And its factor, i.e.: the case factor, the verb, or its like, pronounced or estimated, towards: Zaid in the house standing; Because the circumstance is estimated by its resemblance to the verb in Sibawayh and Al-Akhfash or its meaning. Their interpretation has passed.

And its conditions, that is: the condition of the situation to be, that is: the condition is nothing; Because it is the origin and the meaning is in the case,



which is the fact that the owner of this description in the case of directing the act occurs by the indefinite and the definition is more than the intended; Therefore, it is permissible for the adjective in which there is no transfer of an adjective to occur immediately, such as: red and long.

And he does not precede, i.e.: the condition over the spiritual factor unless the person with the analogy mediates between two situations, such as: Zaid standing as Omar is sitting; Because the moral factor, which is what understands the meaning of the verb from it and not from its structure is weak in action, you do not precede it except on the circumstance according to the more correct, such as: Zaid is standing in the house, and in the house you have a dirham. Nor on the infinitive verb with what has the infinitive of the speech, nor on the infinitive, nor on the third person, nor on what was issued with the relative (the) or on the noun of preference unless the one with preference mediates between two cases, such as: This is a good righteousness of it wet, nor on Dhi Al-Majrour, unlike Ibn Kisan, Ibn Burhan, and Abi Ali Sina, they permitted the case to precede the Majrour with a letter, citing the Almighty's saying: In the apparent position and in the apparent raised / 48 and / the back is a raise from it.

And if its owner, i.e.: the person with a state is a pure indefinite, if there is no defect in the specification, the case must be preceded by it, i.e.: on the indefinite to specify the indefinite time by the present tense without the predicate of the other, because the adverb of the past must be presented If it includes an interrogative, such as: How did you come, or the owner added to the pronoun of her clothes, such as: Zaid came to India her brother.

It may be, i.e.: the case in general; Because what is meant by the case is to specify the occurrence of the content of its factor at the time of the occurrence of the content of the case, so the singular and the sentence in that are the same, predicate; Because others are either ordered, such as (assist), or rhythmic: as (shared), with the content of each not allocating the content of the case factor. Its content, it must be in it, that is: in the sentence that is immediately, there is a link; Because as it is an independent sentence by reference, it does not by itself require a link to its owner, so it must have a link that links it to its owner and he, i.e.: the link - and reminding the pronoun considering the news - the pronoun speaking or addressing or absent only, that is: suffice it with (waw) in the indicative.

The abstract affirmative for (may) is to run the same way as the subject's noun in word and meaning, but if it is infinitive with (may), then it is entered (waw), as the Almighty says: lam towards: the reality has come to me, the adverb, the example of the adverb. , or the pronoun with the waw unless it is confirmed, or the waw alone is a procedure that has the course of the adverb; Because it is in the meaning an circumstance, just as it is permissible to evacuate the circumstance from the pronoun, it came to be evacuated from it, such as: I met you and the army is coming / 48v /, or the pronoun alone, and this link is in a sentence other than it, that is: other than the present tense proven abstract for (may) and others, and it was nominal and negative. or proven, and either a verb that includes the present negative, or the proven infinitive with (may), or

the past proven or negative, but it is predominant in the nominative [waw]; Because the case for being a virtue comes after full speech, so I needed the most to the link of its power, so the sentence that is rooted in independence and denotes confirmation was issued with [waw] useful for linking and plural, towards: Zaid came to me not riding the example of the present negative present at once, and the pronoun Zaid came to me alone. The example of the negative present tense present with both of them, or Zaid came to make the past tense form of the present intransitive with the pronoun alone, or Zaid came and combined the past tense form of the proven present in the present moment with them, or Zaid came as a subject, the example of the nominative sentence, the accusative sentence, and Zaid is the present sentence and the adverb of you The name they have now.

And it is permissible, i.e.: the plurality of the adverb is not prohibited with the union of its agent and its owner, towards: Zaid came to me riding laughing and with the plurality of its owner in word and meaning, such as: plural, adverb, adverb, or Between them is the one with preference, such as: This is righteousness that is better than wet, so the hidden and prominent pronoun refer to what is referred to, so it is not necessary to prefer the thing over itself, since the first case is in terms of virtue and the second in terms of preference and its work in the first with regard to (more) and in the second with regard to (good) until it is achieved. Its meaning: This is more righteousness in the perfume than the good in the event that it is wet. Therefore, it is not necessary to restrict the one thing /49 and / to two different cases.

And the deletion of its factor for a presumption is permissible, like: an adult, the Mahdi, for whoever said: I want to travel, i.e.: go as an adult, the Mahdi, if it is an accrued or obligatory one, such as Zaid or other. ) or (then) such as: I sold it for a dirham and upwards, and I read from the Qur'an a part onwards, that is: its number went away, or you estimated the content of a purely nominal sentence, such as: Zaid your father is kind, that is: he deserves it, or you signed instead of the verb verb, for example: Attima once And another measure, that is: I transform.

### *Discrimination [Altamyizi]*

And the seventh position of the thirteen: “distinctiveness” is an infinitive in the sense of the distinguishing, active by transfer and deletion, but the right with the object; Because the vague noun if it is done by intension or addition, or the ratio is similar to the verb if it is done with the nominative and it becomes a complete speech, then the distinction that follows after that object resembles its occurrence after the completion, and the origin of the object is to come after the completion; For this reason, the identifier (lam) does not focus on excellence. [It] is what raises the thumb, that is: the positive; Because carrying the word in the definitions to the initiator is a duty on the basis of a subject and not of a concept, and guards it from the adjective, the condition, the time, and the species, so he put the distinction to remove the ambiguity from the same name and to indicate that it is of any gender, and the adjective and adverb to explain the affirmation of a concept in something, he is a sane man, to clarify the concept of the mind in The man, which is a pound of oil, to

show that the pound is under the oil. It is fully mentioned in one of the five things already mentioned.

Or destined in a sentence due to its inclusion of the attribution towards: taab zayd nafs, i.e.: taab something Zaid, for (taab) is ascribed to (zayd) something which is destined in the meaning of its predicate, which is its predicate. adjective/49v/ the suspect, the noun of preference, the noun of the ascribed name, and the nickname, towards: the basin is full, that is: something water, an example of what is similar to it from the noun of the subject, and the earth is exploding, its object is its noun, its example, its noun, its example, its noun. The adjective of suspiciousness, the distinction is valid because it is erected from it and is not related to it, and it is good for fatherhood. Because it is an additional offer, and his goodness is added to a home, so distinction is not suitable for what was erected from him, but rather for what is related to it. for what he erected; Because it is a non-extra offer.

Or in an addition in a source and the like, and towards: I liked its goodness, that is: its goodness for father and paternity, and this distinction that removes the thumb from a subject with ability is an additive, the subject is an intransitive, and the subject is a subject. Added to it. Hence, i.e., because this distinction is active in the meaning, it does not take precedence over its agent, just as the subject does not precede its agent, unlike some of the Kufics. Soothing souls through semen .....

In addition, as he said:

I am not, if I am more fed up with someone who is willing to.....

Discrimination is nothing but objectionable to the Basrians, but their statement is contradicted by the way: Zayd has a good face so-and-so, his opinion is unfair, and so-and-so is foolish himself, although it raises the thumb and argues that the meaning is: unfairness in his opinion and ridiculousness /50 and / in himself, and it is not hidden that he is; Because there is no difference in concept between fooling oneself and fooling oneself.

### ***Excluded [Almustathnaa]***

And the eighth in the thirteenth category: The excluded from the second rule, which is: the exchange, but it was called by it because it was excluded from the first rule, and it is of two types:

Connected: from both of them, which is the exit from the judgment on the multiple from the multiple, the entry of the excluded appeared in it considering the concept; Because the expulsion from him is required to enter into it before him, even if a ruling, such as: I hit Zaid except for his head. Verbally, it was the plural or destined by (except) other than the adjective, nor the compound or one of its sisters, such as (except), (addy), (except) and others.

And Munqati': which is mentioned after it, i.e.: after (except) or one of its

sisters has no exit [from] a plural. If I refer the people to a group free of Zaid, and there is no example: The people came to me except a donkey.

And the excluded is accusative if it is obligatory, i.e.: the excluded after (except) other than the adjective in a sentence if it is obligatory, neither negation nor prohibition, in which it is permissible, no accusative, no question. Because the exception from it is mentioned, and not the substitution, since what is meant is to make the exception outside the plural and naked from the action of the verb with it. And Al-Jurjani, the verb is not prepared with it in contrast to the seraphic, nor is it independent in contrast to Ibn Kharouf, nor is [excepted] implied after (except) in contrast to the cooler and the glass, nor is (in) estimated after it, unlike the kasai, nor is (in) diluted a compound of it and from (no) (except). ) in contrast to the fur / 50 v /, or ahead of the excluded one; Because following the failure of the follower to precede the one who follows it is impossible, for example: No one came to me except for the addition of one. or cut off; Because (except) has a factor, as (but), towards: the people came to me except for a donkey, so the news (except) is determined by the presumption of the verb presented, that is: it did not come. Or it was after vacant or counted, but the accusative must be accusative because the excluded is the object of both of them; Because they are two verbs that include the meaning of (pass) and the preposition with them is abnormal, and it is necessary to include their nouns that refer to the noun of the subject of the preceding verb or to some of the multiple in the more, that is: in the most use. or whatever, or otherwise, but the accusative must be made after each one; Because (what) in them is a source that does not enter except on the verb, or not, or not to be, but the accusative must be after each one because the named is news to them, the sentences are conditions with (what) and conditions without them, and it is permissible to accusative to the two.

The alternative is chosen from the multiple mentioned, and in the saying of the Sheikh Al-Balal is a choice for the saying of Al-Basrin; Because for the Kufics it is sympathetic, and (except) an emotion in a non-positive speech, i.e.: it has a negation, a prohibition, or a question, and the excluded from it, i.e.: the plural is mentioned and not omitted, and the plural in the plural was chosen in the syntax, to follow or to follow. And part of it is in contrast to the exception as it is a virtue, towards: The people only came to me Zayd, based on exceptionalism, or the people came to me except for Zayd, the multiple, and the exception here is required to be related to the multiple. Or like: No one's brother came to me except Zaid.

It is expressed, i.e.: the excluded according to the factors, i.e.: the requirements of the factors, nominative, accusative, and accusative if the excluded is from it, i.e.: the plural is indefinite and in the accusative, with the accusative and in the accusative all of the accusative 51 None but Zaid came to me, meaning: no one came to me but Zaid, so it is estimated in the likeness of: There is none in the house except Zaid Uhud, and in the likeness of: Zaid is only a scholar who is, and in the likeness of: I hit only Zaid and Ahad, and in the example: I only sat here on Friday. One day, and in the example: I only clothed him with a cloak of clothing, and in the example: I hit Zaid only standing and in a state, and in the example: I only passed by a man who is on

one of the attributes opposite to the attribute mentioned after (except), and in the example: He moved The lower jaw except the crocodile every animal. Makhfud, i.e.: the excluded one is deducted after something else, and equalized - by breaking the sine, is more eloquent than the plural with the short-, and whether - with the opening of the seine more eloquent than the fraction with the extension -; Because what is after (whether or not) is added to it, and it is far from the most; for what follows it is drawn to it; Because it is a preposition or with (from); Because it is an imperative verb that does not transcend except by deleting (from), and connecting the related to the accusative, so the verbal syntax remains on the mentioned doctrine, a promise, and the least of what was mentioned in Hasha.

The original is that it is an adjective to denote an ambiguous subject, given that the meaning is the intended, meaning: (other than) to (except) for the exception in the exception; Because both of them have in common the contrast of what comes after it to what comes before it, and it is expressed, i.e.: (other than) as the Arabic of the excluded with (except) on the fasal, so it falls (other than) [in the plural and other) and the accusative and of the affixed and other than it , such as: dies other than God, and I did not pass by anyone but Zaid, and I saw other than the phoenix, all the animals.

The origin of (except) the exception and [may be carried], i.e.: (except) to (other than) in the adjective, if the plural is not possible, and the non-inclusion in the adjective appears as five: Except for Zaid, and I passed /51v/ with a man except Zaid, so what comes after it, i.e.: what follows (except) is an adjective, i.e.: an adjective that is not excluded for not specifying the entry, nor the non-entry, towards the , meaning: The heavens and the earth are 'gods', the plural of a god ﷻ but God has corrupted them, for (God) in the verse is an attribute of (gods) because of (except); Because it is subordinate to a plural, all of its units do not separate, i.e.: other than God, so it is (except) here in the sense of (other than), so it is correct that (God) is an adjective by.

### ***Khabar (Was) [Khabir Bab (Kan)]***

the Khabar of (was), that is: its type, and its order, that is: the command of the news of the chapter (was) as an order of the subject of the subject in its divisions, its multiple, its singular, its singular and its knowledge. That if it is a sentence, then there must be a return that is not omitted except for a presumption, and what is meant is that its command is like (command) the news of the subject after the validity of its occurrence, a news of the chapter (was) of the existence of its conditions and the absence of its obstacles, it is not said that it is permissible to say: Your brother Zaid, and your brother has risen, and it is not permissible Your brother was Zaid, and your brother rose.

It is permissible to omit (was), i.e.: it is not forbidden because of its frequent use, and no one else is obligated to it. It is not necessary: the sheikh became his father. In a context, towards: People are recompensed for their deeds, if good is good, and if evil is evil. It is permissible in the like of it, i.e.: such speech, and its coming is a noun after (in) and then (fa') after it is a noun of four aspects: the accusative of the first and the raising of the second, and it is

the strongest of them; Because of the lack of omission, his appreciation: If his work is good, then his reward is good. And the opposite of this, which is the weakest of them; Because of the large number of omissions, his appreciation: If his work is good, then his reward is good. And he raised them both, and his estimation is: If there is good in his work, then his reward is good. And set them up, then his estimation is: If his work is good, then his reward is good. It is such as:

It has been said [what has been said] if they are true and if they are false.....

And not to eat even a date, that is: it was. And /52 and / (was) should be deleted if replaced by the infinitive (that), or the conditional (if), such as: As for you, you set off, ie: if you.

.... As for you, my people have not been eaten by hyenas.

That is: if you are.

### ***Name Of (In) [Asim Bab ('In)]***

The name of the Bab (Ina), meaning: its kind, and it is, that is: the name of the Bab (In) like the Mutadata in definition, denunciation, dhikr and omission, but it is not permissible to omit the word Babb, that is, the word “Bab” in it. , Like:

Whoever enters the church .....

But he who does not receive an order .....

And in the facilitation, “the omission of the understandable name does not limit itself to poetry,” as he, peace be upon him, said: “The image-makers will be among the most severely tormented on the Day of Resurrection.”

### ***Noun of (not) that to deny gender [asim (la) alati linafy aljinsa]***

The origin of the eleventh turned the waw to the position of the laam, and it is not possible to begin with the alif, so the ha was preceded by it, and it became the sharp, so I turned the waw y; Because the waw is located at the end of the broken preceding it - a noun (no), which is to negate the gender attribute, towards: no boy is a man with us.

And it may be omitted, i.e.: a little of the noun (no) when the news is present, not when it is not, like: no, i.e., it is okay for you. Including: No guarantor, meaning: no one is guarantor.

### ***Khabar Of (What) And (No) Similar To (Not) [Alkhabar (Ma) Wa (La) Almushbhatayn Bileis]***

Khabar (what) and (la) that are similar to (leis), and it is, i.e.: predicate (what) and (no), likewise: the divisions of knowledge of its being, and the rulings of its being categorized. Being mentioned and omitted, and in its conditions that if it is a sentence, it must have a return, and it is not deleted except for presumption.

*The Present Tense Preceded by One of The Accusatives [Almadarie  
Aldaakhil Ealayh Ahdaa Alnawasibi]*

The present tense within it is one of the nasib in word or appreciativeness, as he said, peace be upon him: “No one dies for three children) so he touches him as an oath” after the noun is plural. Assessment (that) the nasib/52v/ after it, so it means: these two things do not make a meeting, towards: He will not strike.

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