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**STUDY AND ANALYSIS OF EVIDENCES OF METONYMY
THAT IMAM JARJANI LEFT FOR THE READER IN THE
EVIDENCE OF MIRACLES**

Ahmed Arthae Abed¹ , Prof. Dr. Abdulnasir Hashim Muhamad²

**^{1,2}Al-Anbar University ,College of Education for Human Sciences ,the
department of Arabic language.**

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Summary:

This research aims to study the evidences of the nouns in the metaphor that Imam al-Jarjani cited in his book *The Evidence of Miracles*, in which he inferred that metonymy ranges from weakness to strength. The poetic style in each witness, and showing the home of Hassan in it, as this research is considered a basis for emulation because it only expresses the viewpoint of the researcher, and the reason for that is that Imam al-Jarjani left these evidences to the recipient and interprets them according to his personal taste.

Introduction:

Our rhetorical heritage has witnessed a development throughout the ages with its various rhetorical arts, and one of these arts is the science of rhetoric that was concerned with rhetorical studies, in the past and in the present, to reveal the aesthetic secret that the texts conceal behind their phrases and includes under this beautiful rhetorical purpose the metaphor, which is one of the graphic pillars on which it revolves Rhetorical studies, and the prominent column on which pre-Islamic poets leaned in their poetic and prose discourses, because they found concealment of meaning and suggestion of it more eloquent and more beautiful than the statement. Their literary effects come to us as we study them in depth, and we search in them for the places of beauty that they entrust in their poetry, and the scholars after them are interested in studying this art, so we find the study of this rhetorical art, which scholars in every era are successively studying and showing its merits. Art, I pondered over its issues, lifting the veil on it, including Abdel Aziz Ateeq in his book entitled

"The Science of the Bayan", and Bassiouni Abdel Fattah Fayud in his book entitled "Science of the Bayan" An Analytical Study On the issues of the statement, "and Mr. Ahmed Al-Hashemi in his book entitled" Jawaher Al-Balaghah; Each scholar in them has dealt with the metaphor and separated the saying in it. However, they did not delve into the historical development that the metaphor went through, so I will briefly mention the development that it went through, starting with Sibawayh, to which he referred by a reference until he passed it to Imam al-Jarjani, who is the Sheikh of Al-Balaghin, with whom the metonymy established its rules and foundations and took its final form with him.

Metonymy before Jerjani:

If we search for a metaphor in our rhetorical heritage, we find someone who referred to it and the first reference we seek at Sibawayh (180 AH) in the chapter on what happened, how much in the interrogation, and that is your saying: He has such-and-such a dirham, and it is ambiguous in things as quantum, and it is a metaphor for the number (1) and dealt with Fur (207 AH) metonymy in the interpretation of his saying: The Almighty (produce a sūrah the like thereof) ^(Al-Baqarah 23) He said: Distraction is a metaphor for the Qur'an. What came from the metaphors in the places of names instead of them said: God Almighty (What they have crafted is but the trick of a magician)^(Taha 69). The meaning of "what" is the meaning of the name, a metaphor for their act as a magical hand. (3) And we see Al-Jahiz (255 AH) as an example of metonymy in the words of the Arabs by saying, and some of the people of India said: The combination of rhetoric, sight with argument, and knowledge of places of opportunity. Then he said: And from the sight of the argument, and the knowledge of the positions of the opportunity, to allow the disclosure of it to a metaphor for it, if the disclosure was the most difficult method, and perhaps the strike on it was a lighter than the gendarmerie, and more entitled to victory. (4) As for Ibn Qutaybah (276 AH), he dealt extensively with the metaphor for it, he made a special chapter for it and showed its types and locations and said: And from the metonymy God Almighty said: (Oh, woe to me! I wish I had not taken that one as a friend) ^(Al-Furqan 28) Whoever obeys disobeying God and is satisfied with God's wrath. (5) The cooler (285 AH) dealt extensively with the metaphor and among its types and the secret of its beauty, as he explained the metaphor in the words of the Almighty ("It has been made permissible for you the night preceding fasting to go to your wives" ^(Al-Baqarah 187)). This is a metaphor for sexual intercourse. Need, because everyone who eats food in this world is saved, it is said: He will be saved and saved, if he rises for a person's need. (6) And Qudama bin Jaafar (337 AH) dealt with the metaphor in the chapter on the combination of pronunciation and meaning and gave proverbs to it in the buttocks: which is that he wants poetry as an indication of a meaning of the meanings, he does not come with the word indicating that meaning, but with a wording indicating a meaning that is his hump and he continues with it. Indicate the function of the followed. And as the saying of Omar Ibn Abi Rabi'a:

With the aim of Mahawa Al-Qurt, either Nawfal her father or Abd Shams and Hashem (7)

Rather, this poet wanted to describe the length of the good, so he did not mention it with his own wording, but came to mean the length of the good, which is after the love of the earring. (8) If we follow the definition of Qudamah bin Jaafar and Imam al-Jarjani of the metaphor, we notice some similarities and convergence, and Abu

Hilal al-Askari (395 AH) defined the metaphor by saying that it is to denote the thing and display it and not declare it, according to what they did with the melody and the pun on the thing. He interpreted the words of the Almighty: (with raised mattresses) (Al Waqi'a 34) as a metaphor for women. (9) As for Ibn Rashiq al-Qayrawani (456 AH), he considered the metaphor a type of sign, as he said, and the sign is one of the oddities of poetry and its salt, and a wonderful rhetoric, indicating the distance of the goal and the excess of ability ... and it is in every type of speech an indicative glimpse, abbreviation and a wave that is known in summary Its meaning is far from the apparent meaning of its pronunciation, (10) and he gave a witness to metonymy by gestures and representations, as Ibn Muqbel said, and he was dry in religion: The people of Jahiliyya cry while he is a Muslim, and he was told about that once and he said:

And I don't cry home and its people and the pioneers of you and donkey

And the two cats of the beloved came from every side He fell into our hands and then a bird

So he was about what Islam brought about, and the like, as you see. (11) And Ibn Sinan al-Khafaji (466 AH) considered metonymy a condition of eloquence, i.e. eloquence, and said that metonymy improved in places that are not validly stated, such as insanity, humor, etc. He mentioned the words of Qais

So we turned to the most beautiful, the paper of our words and she accepted, and she made it difficult, i.e. humiliation (12)

Because it was intended for the exchange in the best possible way. (13)

The metaphor for Imam Al-Jarjani:

That the speaker wants to prove one of the meanings, so he does not remind him of the term given to him in the language, but comes to a meaning that is next to him and his twisting in existence, then he gestures to him, and makes him a proof of it, for example their saying: "He is long and up Al-Qadr "means many villages, and in the woman: " We sleep for the sacrifice. "What is meant is that she is a luxury servant, for her who is sufficient for her. (14)

The metaphor is to prove the characteristic of generosity in relation to the dog, and how this metonymy moves from weakness to strength

He mentioned the poet's saying

And whatever is wrong with me, I am The cowardly dog of a scanty platoon (15)

Abu Hilal al-Askari indicated that the reason for this dog's cowardice is a result of beating him if he barks at the guests, then this beating is accepted by the dog's accustomedness to the guests, then he explains the reason for the young faction's joking that the milk that the faction consumes from its mother has been prevented from it because it is presented to the guests. Milk. (16)

But Ibn Rasheeq al-Qayrawani, with his look at this witness, sees that the dog's cheese is different from what Abu Hilal al-Askari referred to and says: (The guests swoon a lot, so that the dog is a cowardly barking rather than that, and the emaciation of his faction indicates that milk is made for the guests, so say What is left of it.) (17(

And if we look at the owner of the style of the secrets of rhetoric in his interpretation of the meanings that the metaphor of generosity carries in the cheese of the dog and the mockery of the faction, and he says if the poet had declared his saying: (My janbee is inhabited, and my dog is polite, do not deny the guest, and do not fall in their faces, and I slaughter the camel, then let its separation Funny, is the text desirable as beautiful as you see it? (18(

The poet wanted to prove the characteristic of generosity for himself and did not express it explicitly, and he says I am a man who praises the guest and slaughters the camel to honor the guests. He only told about this meaning by metaphor, which is to mention the word and I want in it a meaning necessary for it.

When he says "the coward of the dog", the mind moves to the reason for his cowardice is to prevent him from squawking in the face of those who come to him, and this prohibition requires him to discipline him until he becomes accustomed to the faces of the guests that come to him to honor them, and that proving this trait required him to discipline and then prevent him from smuggling, then the prevention necessitated The large number of visitors and the large number of visitors necessitated the frequent presentation of food, and this abundance of food presentation indicates generosity, as generosity may be restricted to preventing the dog from smuggling and disciplining it.

Then if we move on to the saying, "The faction is scrapped," the image of humor resulting from the loss of milk that was deprived of it to be presented to the guest, or that this humor resulted from the loss of his mother who was slaughtered and gave readings to the guests. Then, if we look at these two metaphors, we notice them differently because Imam al-Jarjani says: (We cannot say "the coward of the dog" is equivalent to his saying, "and the faction is defunct." Rather, each one of these two metaphors is the origin of himself and gender separately.

If we look at this distant metaphor, it is not the only source of this beauty, but the certain news style that occurred in the answer to the condition, saying, "I am the coward of the dog" and as if someone doubted his generosity, he confirmed this way, then he used "mockery" on the weight of the object indicating that the humor fell on The faction is by an act of an actor and not for any other reason.

He mentioned the saying: the poet Shabib bin Al-Barasa

I raised my fire to him, so when he was guided by it I set my dogs to break their backs (20)

His saying I raised my fire to him ... He wants when I raised the fire, and he saw it and came towards me. I prevented my dogs from falling into his face. And the Aqur, he wants the bad manners from them, the fond of the barren. If it was said: He did not put in his dogs the nails until he needed to discourage him from his guest. (21)

While we see the author of the explanation of Abu Tamman's enthusiasm adding an explanation in which he shows that dogs are not in place, because if the guests came to him a lot, the dogs would have come to know them and turn their coming, but the poet was excused in his request for the night because the most frequent guests come during the day, and the dog does not leave the guard during the day except at night . (22)

The poet sought to inform about himself that he is a generous man and catering to the guest, and that from his fame for generosity he lit the fire in high places for the guest to see at night and come to him, and his dogs scolded her so as not to make a sound in the face of the guest, but he did not explicitly state this way, but told about all this Its meanings are synonymous with a metaphorical style expressing his fame and honor to the guest.

In the heart of the house, "I raised my fire to him" was meant for his fame and knowledge of lighting the fire at night, because it is customary for the decent man to live in high places and light the fire welcoming the guests, and in the house's impotence he meant his generosity that the dogs he used for the guard would rebuke her and rebuke her from making her sound if The guest came to him and that the characteristic of generosity was informed in terms of stature from the poet's saying, "A dog is cowardly, even if it is similar to him in proving the character of generosity for himself".

Moreover, the poet sought the meanings of grammar from an introduction, for he provided the semi-sentence "to him" over the object "fiery" to care for and concern for the neighbor and prejudice (23) because the poet wanted his concern for the guest and because the distraction belonged to him. Its origin, "I raised my fire to him" was nothing but news about setting him on fire and not an invitation to come to him. (24)

Saying: The poet Naseeb bin Rabah

To Abdul Aziz to his people and others who have it

Your door is easier than their doors Your door is inhabited full of people

Your dog misses the visitor from the mother to the visiting daughter (25)

For when he wanted to convey the abundance of Abdul Aziz's benevolence on the private and public, and the connection of his hands to the relative and the distant one, he made his dog forget that to the visitors, so he indicated that he forgot that by the visitors that they have acquaintances. The dog does not become acquainted except with those who know and indicated the meaning that they are acquaintances with him in connection to watch them day and night And the meaning of that indicated that they were obligated by the slave of Abdul Aziz, and he indicated the meaning of their obligation to prevent him from making their ambitions there, by communication that does not stop, then he indicated the meaning of that to what he wanted, so see how he waved with the distance between Anas al-Kalb with the visitors and between Ihssan Abdulaziz Al-Wafir (26)

Imam al-Jarjani gave this witness that the metaphor in him is similar to what Ziyad said. The doors of his house are not closed in the face of askers. It is customary to

describe this door as being open at all times for generosity, and to associate this opening with his saying "inhabited full", meaning its people are standing by to provide assistance to the needy.

Then he used the description of generosity by saying "and your dog forget the visitors." It is a metaphor for the purpose of the generosity that he reached so that his dog became acquainted with people and became comfortable with their coming, and this domesticity of the dog does not happen except by the frequent hesitation of people to the owner of the house and he knew them, so that the poet exaggerated the matter of the dog, making him happy Their coming is more than the joy of the mother when visiting her daughter.

Then if we look at his denial of "inhabited" that bore glorification and glorification of generosity, then he followed it with "the" nationality by saying "visitors", meaning all visitors, no visitor is specified, but he is forgotten by every visitor who comes to them.

He mentioned the saying: the poet Ibrahim bin Harma

He almost sees the guest He speaks to him of his love when he is foreigner (27)

Meaning: It is almost as if the guest sees an approaching coming to speak to him, i.e. the dog almost speaks to the guest in love for him if he comes to his word. Stand up straight ahead (28)

Qudamah bin Jaafar says that the poet made a mistake by making the dog speak while he was foreign, and he explains that mistake by saying: (For this poet told the dog to speak, when he said that he spoke to him, then he executed him when he said: He is foreign, without adding to the saying what indicates that What he mentioned was based on the path of metaphor. If this poet excused some excuses, as there were many arguments. (29)

Ibn Sinan al-Khafaji responds to Qudamah bin Jaafar and explains what the poet says, "The tongue of the one they refer to is foreign, and this a clear Arabic language) (Al-Nahl 103) And if it was said: So-and-so speaks while he is foreign, that is not contradictory ... and this verse is from the well-known Ihssan Ibn Harmah. (30)

He speaks to him, meaning he speaks to the guest dog, from his love for him while he is foreign and does not speak, because he may slaughter every time a guest comes, and this is more telling than what has been said about honoring the guest. The meaning: Describes his love for the guest and his slaughter for them whenever they meet, so that his dog is almost welcoming the guest with love for him, knowing that a friend slays him, and he gets bounty. (31)

The witness is like his predecessor, proving the generosity of Al-Mamdouh and making the dog a proof of this generosity. The fact of the matter is that the dog did not speak because the use of "almost" denied the speech because its significance is near the occurrence of the act, but it did not happen (32)

Then the news about him by speaking in past informative sentences that told them that generosity was their habit and habit from the past, then he reported another news,

which is the case estimated from a nominal sentence "and he is foreign" to increase the stability of generosity after an established one in them.

Then, if we look at these four evidences, we see that the metaphor for generosity differed from one witness to another. We see it in the homes of Ziad and Shabib. He made the dog feel comfortable with the visitors coming and that he knew them, and he was exaggerating in describing the cup, then Ibn Harmah made the dog want to talk to the guest, which is a form of adulthood because the generosity arrived with Ibn Harmah more and months to make him the dog want to talk.

He mentioned the saying: Ibrahim bin Harma

I do not enjoy seeking refuge in separation, nor I do not buy anything but short-term (33)

It moves from not enjoying it to the fact that it does not remain for her separation to feel her and gets her natural joy by looking at her and from that to slaughtering her or not to seeking refuge, keeping her separation, as well as near the time, it moves from him to slaughtering her and from slaughtering her to being hospitable (34) as if he bought a camel He does not stay with him for long, as he quickly slaughters it and presents it to his guests. In every part of the house of the two parts of the house is a metaphor for his generosity and his presence in the first part moving from not enjoying the forbidding of the joint to slaughtering it or slaughtering its seasons or slaughtering them together and from slaughtering to presenting its meat to the guests, and this requires the large number of guests and their large number Demonstrate generosity. (35)

This is a witness given by the poet to prove the character of generosity for himself, and he came up with two metaphors for the same meaning and their purpose is one thing As Imam Al-Jarjani says: (Two sings may be combined in one house, and the significance of them is one thing,

Then one of them is not equal to the other. (36)

The poet mentioned his nickname at the front of the house by saying, "I do not enjoy seeking refuge in separation," meaning I do not make forbidding and seeking refuge is every female who gives birth to a newborn, and he meant it when the female camel gives birth, I do not let her enjoy her faction, and the faction is the son of the camel who gives birth recently, and he mentioned these words and I want them to mean It is generosity.

Where he worked to use words indicating the abundance of generosity and exaggeration in it, such as "forbidding and separation," so he used them in the plural form to denote the abundance of slaughtering and offering food to visitors. It may mean that he honored his guest once and that the slaughter took place on the faction without seeking refuge. Also, the use of the "Al" nationality in the forbidding, and the faction gave each and every al-Oudh, and the faction was slaughtered for the guest.

In the deficit of the house, he came with a metaphor by saying: "And it is not bought except for the short term." Here also he wanted the word necessary, and it is the vineyard. He said "bought," and it is a source that he sold whatever he bought. Any purchase of it is only for those whose sake is near the slaughter. The abundance of

eating, as he wanted to prove all this attribute to himself by metonymy and metaphor, led to more eloquent meanings than he declared. (37)

He mentioned the words of Yazid bin Al-Hakam

Grace and glory are in your hands and the virtue of righteousness and arithmetic (38)

What is meant by the metaphor in "Your grace, glory, virtue of righteousness and judgment has become in your hand" is the high status of Al-Mamdouh, so that no one can approach him. (39)

Imam Al-Jarjani provided the witness to prove the quality of Al-Mamdouh through metonymy because he did not express it explicitly. He told about all these qualities, in the manner of metonymy and brevity, and then see how he completed his work by transferring the "word" restriction that denotes imprisonment, humiliation and dishonor to its beautiful meaning, which indicated by it the glory and dignity and that this restriction has become an honor for him and for him alone. Then the kindness with these qualities of waw is a statement of the plural, meaning that it made all of these exclusive to the praised, and this metonymy is close and does not need deep thinking. (40).

He mentioned the words of the poet Al-Shanfari

He sleeps in escape from blame her house If houses of blame are dissolved (41)

Al-Sakaky says: (For when he wanted to show her chastity and innocence of her innocence from the accusation and the perfection of her escape from being blamed for some kind of immorality by metonymy, he intended to the same escape from blame, then when he saw her not specializing in that chaste because of the presence of many chastity from the world that he attributed to a house that surrounds her for salvation Regarding blame for her, he said: He spends the reprieve from the blame of her house and did not say he deliberately stayed over a time that has more specialization for immorality, which is the night. His saying: "By escaping from blame" and he did not state the percentage of denying blame for her, but mentioning another percentage in its place is denying blame for a house that contains it, and that necessitates denying blame for it. (43)

Imam Al-Jarjani gave this witness to deny the adjective from the described, and the witness here is a metaphor for a woman's chastity and preservation for herself. Indicative of it

However, he sought in this witness to relieve her from evil and to prove to others the characteristic of immorality, so he came in the house with two adjectives: the first with "salvation", meaning the concealment and concealment, in which he expressed the chastity of the house owner, and the second "houses with blame", meaning their owners are distinguished by bad morals, and the source is "salvation" It carries all the meanings of exaggeration and exaggeration in exaggeration, and its use of the act remains more eloquent than the act remains. (44)

He mentioned Hassan bin Thabit

He built the glory a house, and his baptism was established upon us,
and the people became conscious of being converted (45)

Dr. Muhammad Ibrahim Shady says: "He wanted to be proud of their being alone in
glory and their specialization in it despite the people's attempts to extract that glory
from them, so he meant this with a wonderful metaphor based on imagination and
diagnosis. To these people and singled out them in a way that is creative and strange,
because it relies on fiction and diagnosis) (46)

The witness here is a metaphor for proving the characteristic of the described and its
stability in the stability of the place. Imam Al-Jarjani mentioned this witness and said
that he is distinguished from his predecessor in a strange and wonderful image. He
likened glory to the person who builds, so he omitted the analogy, which is the human
being, and kept something of his supplies, which is the building by way of a
metaphor.

And that this characteristic is necessary for him and does not change and does not
change no matter how the envious try to remove it, and that its stability in praise and
raised from his position among the members of the tribe. Uses waw or then because it
does not get the intended meaning

He mentioned Al-Buhtri's saying

Or I did not see that glory cast his death in the family of Talha, and then he did not
turn (47)

El-Desouki says: (The casting of glory is his journey in the Talha family with no
transformation. This is a metaphorical meaning, as he is not departed for glory, but he
is likened to an honorable man who has a journey for his descent, and the likeness is
the desire to communicate with each and every analogy in the soul on the path of the
metaphor and used with him what is necessary The analogy with it is the throwing of
the nomads, meaning: the tent and the house in imagination, and when he made glory
casting his journey in the Talha family without transformation, it was necessary for
that to be his place and description, not Al Talha because of the conscience of others.
(48)

And the witness is a metaphor for their being: the glories of glories, with the utmost
clarity (49) and the fact that the Talha are masters and then honorable people of glory,
so whoever casts glory on his journey in his home and did not divert from it, then the
glory must be attributed to him for his great honor and high status. This metaphor is a
pleasure for the writer with a beautiful literary image. (50) And that glory resided in
the tents of the Talha family, and he did not depart from them, for he proved glory to
the tents of the Talha family, as he made him a resident there, and it is a metaphor for
proving glory to them in that glory is an attribute that must be established in a place,
and tents are not suitable for their place, and the obligation is clear in The two
examples - as you can see - and this metaphor is called a gesture. Because the sign - in
the original - is designed to indicate a tangible thing, which is apparent, and the same
is true for the gesture (51)

The witness, like its predecessor in proving the characteristic of the described one, is
to prove the characteristic of generosity for the Talha family, as he made of glory a

traveler and traveled and found no place for him except for the house of Talha and Talha is the family of al-Mamdouh Muhammad bin Ali bin Issa al-Katib (52)

The poet wanted to prove this characteristic through the interrogative style "or what you have seen" which he produced to marvel at the one who denies the generosity of Talha, and he is seen by sight, and that glory has made his journey to him, then he completed the interrogation form with the letter of sympathy and waw with which he sympathized with a sentence "or what I saw On a sentence of appreciation to the one who denied Karam Al Talha and said to him, "Oh, and I never saw the glory that he has passed away".

Then if we look at the house of Al-Buhtri and the house of Hassan bin Thabit, we find a difference in proving the character of generosity to praise, we find that Hassan made the glory that he built on pillars and these pillars are the guests who testify to him with this generosity. Among them with this glory, the house of Hassan is more firmly established in proving the glory of the praised in the place where he is, but the house of Al-Buhtri was not as firm as the house of Abi Tamam because he made the glory travel and move and that he did not come to them directly except after fatigue and search.

He mentioned the words of Abi Tamam

Explain that they should visit nothing but a generous woman

It is in a testimony that Abu Saeed Karim is not afraid, the name and reference to the gesture was appropriate (54) and the generosity of Abu Saeed was very clear in that he showed that his camel refused to visit the generous, and it is sufficient for her to visit from among them Abu Saeed. It is not hidden what is the virtue of metaphor in dressing the sensible in the dress of the sensual.

The witness came in the metonymy in proving the characteristic of generosity to Abu Said, where he met this meaning by saying: "Abyan, they will only visit generous." He says: The camel searched for a generous person to visit, and it did not find a generous person except Abu Saeed. In the style of the palace that he brought "Sui", what only visitation is Abu Sa'id, according to this saying limiting the adjective to the described.

Then he continued his work by making this camel like a wise man to know and rationalize, and he added to it the quality of choosing it to visit Al-Mamdouh, then the poet chose the word "Karim" based on an effective weight of exaggeration and it was a negation that gave a special image of generosity.

He mentioned the poet's saying

When does Tamim leave Tamim without a creamAnd Muslimah bin Amr from Tamim (56)

Imam Al-Jarjani gave this witness and made it an analogous to the saying of Abu Tammam, but he did not reach its amount, as the poet resorted to the metaphorical method in proving the proportion of generosity to the Talha family, but he informed about this generosity by the method of implicit negation, as he denied generosity from Bani Tamim and there is no in them except in the presence of a Muslim woman Bin Amr,

If we look at the witness, we find the beauty of the interrogative style of "Matthew" by which he wanted to deny Tamim's lack of generosity.

And perhaps Imam al-Jarjani made this witness do not reach the saying of Abu Tamam, because he made the generosity of Bani Tamim apparent that only wise people would realize, and the generosity of Abu Saeed made his fame known even to camels and seek him.

Conclusion;

After I studied the subject of metonymy among the scholars who established the rules of this term, we notice how it developed, and first of all, we find that the concept of nodding, pointing, exposure, buttocks, and exposure was referred to, but despite the multiplicity of all these names, they interpret this term with the meaning of one purpose, which is metonymy in its germanic sense. .

And that the aesthetic secret behind this term is their harboring the desired thing behind the context of the external text, but they put an evidence for this meaning.

And I looked at the evidence of the systems that Imam Al-Jarjani left for Al-Qari in the metaphor, and found that the evidence that he gave

The imam wanted by it a rump meaning to the apparent meaning. He wanted to prove the characteristic of generosity to Al-Mamdouh, but he did not explicitly state it and say he is a generous and hospitable man, but he mentioned a presumption that indicates these meanings and this context is the use of the dog to indicate the true meaning of the text, and that this meaning can only be reached by reading Renewable and continuous because metonymy is set to renew meaning.

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