

PalArch's Journal of Archaeology  
of Egypt / Egyptology

**ISSUES JUDGED BY THE AL SAMIENAL HALABI TO BE  
ARROGANT AND ARBITRARY, DOCUMENTATION AND  
EVALUATION.**

**Ahmed Ali Abed**

**Prof. Dr. Mohammed Jasim Abed**

**Anbar University, College of Education for Human Sciences, Department of Arabic  
Language, Branch of Language.**

**Ahmed Ali Abed Prof. Dr. Mohammed Jasim Abed , Issues Judged By The Al  
Samienal Halabi To Be Arrogant And Arbitrary, Documentation And  
Evaluation. , Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(4).  
ISSN 1567-214x.**

**Introduction:**

Praise be to God, the Lord of the worlds, a praise befitting his majesty and perfection, because he is the helper and by whom we seek help, and blessings and peace be upon the most honorable of the prophets and messengers who are sent as mercy to the worlds, the Prophet of mercy and the impeccable messenger of love and peace from the elite of his creation, our Prophet Muhammad, and upon his honorable God and companions.

As for the following: the nature of the research has been to make it in the form of issues arranged in order of interpretation, and I have selected three questions from them for fear of prolongation. Masters, which are concerned with studying the rulings of impiety and abuse in the preserved dar. My study dealt with these rulings in a critical and grammatical manner. By responding and weighting in a scientific syntactic method that agrees with most scholars, I based my statement on the matron of grammatical books, and books of interpretation to clarify the meaning of the verse, and to know its context. So that the judgment is stronger to prove it, and the mind is more sincere to itself, and the graduation does not take place until after the accurate understanding of the meaning, in order to reach with its understanding to prove its judgment, and it is known that my study is one of those studies that dealt with one of the rulings that he made on various issues in his interpretation and was not the first to enter To this great source, many studies have been honored to explore the mysteries of this book and extract its essences. In general, my study is related to the provisions stipulated in this ruling, sometimes it is responded to and its imposition is waived, and in others the response to it is left with this ruling being satisfied that it does not increase or decrease, I followed those judgments with a careful reading that left a

judgment only and took it, and moved away from the morphological, phonological and rhetorical judgments. Because it did not enter into the course of my research, and it is known about this scholar that it follows the sayings of its predecessors in terms of interpretation, readings, grammar, morphology and rhetoric. And organize them.

In conclusion, I ask God to make our work sincere for His honorable sake, and to elevate us thanks to Him, His benevolence, His benevolence, and honor.

### **Chubby Aleppo:**

**His name, surname and nickname:** He is Ahmad bin Yusuf bin Muhammad bin Masoud, and it was said Abd al-Da'im al-Alamamah, Shahab al-Din, Abu al-Abbas al-Halabi, then al-Masri, the grammatical reciter, al-Wafa al-Faqih (1).

**His birth:** He was born in the city of Aleppo in Syria and was attributed to it (2), so he was nicknamed Halabi in relation to the city of Aleppo, and the sources did not mention his birth except that.

**His life and knowledge:** He descended in Cairo and brightened his statement in the science of grammar: Ibn Hajar said: Suffering grammar is a dowry in it, and Abu Hayyan was obligated to learn knowledge until he surpassed his peers in his time, took readings from the pious goldsmith, and dower in it, and he was the guardian of teaching readings at the Mosque of Ibn Tulun. And he looked at the endowments, and in the judgment (3).

**Some of his sheikhs:** the fatwoman of Aleppo - may God have mercy on him - became a student at the hands of scholars of his time, until he excelled over his peers, and was a leader in his time among the scholars who are referred to by God. Al-Dabbousi, al-Asnawi said in the classes of **al-Shafi'i**: "He was a jurist who was skilled in grammar and readings and spoke in the principles of etiquette" (4), and he learned the letters in Alexandria of Al-Ashaf (Ahmed Bin Muhammad Bin Ibrahim).

**Some of his students:** In the source books I returned to, I did not find a single student (5).

**His books include:** (Interpretation of the Qur'an), (Interpretation of the Qur'an), which he called (The Preserved Pearl), (Rulings of the Qur'an), Explanation of (Facilitation), a brief explanation from the Explanation of Abu Hayyan, and Explanation of (Al-Shatibi) (6).

**His death:** The scholar died - may God have mercy on him - in the last Jumada, and it was said in Shaban (7) in the year fifty-six and seven hundred at the end of Sha'ban (8).

Conscience on the advanced:

Allah says : (Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft). [Yaseen: 8]

God Almighty said: (and they are to their chins) There are two sides to this pronoun, one of which is: - and it is the well-known - that it belongs to chains; Because it is the most recent one, and the meaning of this arrangement in fulfillment: that the thickening and its width reach the chin; Because he wears the whole neck.

The second: that the conscience returns to the hands. Because the cuff is only in the neck and the hands; That is why it was called a university, and it indicated the hands of this understandable inherent in this machine, I mean the book.

However, Al-Zamakhshari said: "Caramelization was made as a result of the Almighty's saying: "It is up to the ears," (9) and if it was for the hands, the meaning of causing blighting was not apparent (10).

Al-Suhaili introduced him to the conscience, so he said: "This word was named implicitly, because it is a name that dispensed with its outward expression.)11( "

Ibn Malik summarized the concept of conscience, by saying: "It is the subject to designate the person who is called him by his speech, his speech, or his absence.)12( "

Al-Radhi said: "Know that what is meant by putting in ambiguities is to lift the confusion, because (I) and (you) are only valid for two specifics, as well as the absentee pronoun, a text stating that what is meant is the one mentioned in the manner: (Zaid came to me), and (I hit him), and in the caller it occurs with raising the confusion: the abbreviation; not the same as the names appearing, because if the speaker and the addressee are called by their knowledge, then it may be confused, and if the pronoun of the aforementioned is repeated in the place of the absent pronoun, then he may be under the illusion that he is not the first.(13)

The issue that concerns us from that matter is the separate nominative pronouns; Because the study will deal with part of that issue, and we should not seek to elaborate on the rest of the pronouns. Because the study on the issue that we are conducting does not require elaboration, explanation and interpretation on other than this branch, but we have dealt with it for a view that deserves attention to it, and to know the meaning of the pronoun in general, as what we resorted to is the issue of expression and the multiplicity of points that were talked about in the verse.

The meaning of rancor (hatred) joiner one (Shackles) said: in the neck (Gal) of iron, and it was said the bad manners of women: Gul lice, and its origin that hatred was be had it Afikml hair, and (Gal) his hand to his neck from the door He replied, and (boil) is (shackled), and (blood) also, (blood) and (boil) the heat of thirst (14).

Al Farazdaq said:

He redeemed him, not his reward, and he may be seen

In his right hand weeping from shackles (15)

Chin: community jawbone (16), the fundamental said: "Chin human society timid. Ibn master: chin and chin jawbone community Osfielhma; Alalehyana said, is masculine is not, he said: In the parable: (a heavy hired Bzguenh and his chin).)17(

Al-Khalil narrated the meaning of wheatgrass in the Almighty's saying: "They are crunchy," meaning, "They are humble and do not raise their eyes" (18), and from it the poet's saying:

We are couched on its sides Turning a limb like a camel of wheat (19)

The meaning of wheat was said in the Almighty's saying: "They are wheat." They raise their heads while their eyes are closed, and it is said: The one who has his chin is raised to his chest, then he raises his head (20).

It is a metaphor for their saying: (the sneak of a man), if he raises his head and closes his eyes, the vitriol said it, and it was narrated by Salamah on the authority of the fur (21).

Al-Nahas stipulated it by saying: “The meaning of the verse is for their hands to the ears, and no mention has been made for the hands, because the meaning has been known” (22), as the poet, the al-Mutaqqab al-Abdi (23), said:

I do not know when he completes the earth

I want goodness, which one is soft for me?

The best that I desire,

Or the evil that desires me? (24)

And that is that the culprit is only to the right, and the neck joins to the right and the neck, so it is sufficient to mention one of them from its owner, then he sang them and said: It is about evil, but only good is mentioned That is because evil is mentioned with good (25).

And it came in the commentaries of the Holy Qur’an al-Jami and al-Jami: His saying: ) Because the chaste puts the hand after the chin and neck, and the Arabs delete it like this, and its counterpart:... the sarabs of your free evaluation ... [An-Nahl: 81], and his appreciation and the sacks of your evaluation of the cold is omitted; Because what is protected from the heat and from the cold; Because if the fetus is in the neck, then it must be in the hand, especially when God Almighty has said: It is to the tresses for he knew that it is meant by the hands (26).

Abu Ubaidah said: This is on the path of a proverb, and there was no (malice), but he wanted: We prevented them from believing and whatever they wanted with impediments, so he made handcuffs as an example for that, and in the news that Abu Dhuayb used to like a woman in the pre-Islamic era, when he became Muslim, the woman came to him - her name is Umm Malik. - He went away on his own behalf, but he refused and sang:

It is not the same as the era of the house, O mother of the proprietor.

But it surrounded the chains

And the young man returned like an old man.

Other than the truth one thing, and the comfort of those who wait for it (27)

The conscience may return to the silent owner because he is invoked by the aforementioned and not valid for him, as God Almighty says: (Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads). He restored the conscience to the hands; Because they accompany the necks in fetters, and the richest mention of shackles is more than mentioning them and the same is the saying of the Most High (And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that for Allāh is easy) [Fatir: 11], That is, from the age of the non-old, so the conscience was restored to the non-old; Because the male of the long-lived indicates him to meet them, so he was accompanied by mental recall (28).

Al-Zarkashi said in al-Burhan: The conscience returns to some of what was presented to him, such as the words of the Almighty (If they are women) After the Almighty said: “God commands you with your children [An-Nisa: 11], and the Almighty says:(and by their dependence I have more right to return them) [Al-Baqarah: 228]. There is a fundamentalist disagreement with God Almighty saying: (and they do not spend it in the way of God) [Al-Tawbah: 34] because (silver) is some of the mentioned, so the mention of it is richest in

mentioning everyone, even as if he said: And those who hoard are varieties of what is treasured. The first term without its meaning is like God Almighty said ( And what is made of Muammar and does not diminish his life) [Fatir: 11] (29).

And it came in Al-Fareed Al-Hamdhani's book, it was said: The pronoun is for faith (30), supported by the reading of those who read: (In their faith there are chains) and he is Ibn Masoud (31).

Ibn al-Hajib said: "It is not necessary for the pronoun to be referred to not only as mentioned, but rather to be mentioned and not mentioned. The dead person, even if no mention was presented to him, except that when he said: (He will recommend to you), he knew that then he was dead(32).

Al-Faraa balanced between the two sayings, when he said: It is in the recitation of Abdullah bin Masoud in the Almighty's saying: "We have made us in any of them shackles(33).

And the researcher goes by saying: If we look and read the verse after it, we will find God Almighty used the same verb (making) then he mentioned (the hands) and did not mention them in the previous verse, and this is undoubtedly one of the ways of miraculousness and defiance, so it is sufficient to mention (necks). Because he is the height of their dignity and arrogance, and he came with (fetters); For the sake of subjugating them, humiliating them, and belittling them, then followed the verse after that by mentioning (the hands). Because the cuff is not below the neck, then the hand is gathered. That is why it was called a university, just as the chains were satisfied with (the legs) without dhikr, when God Almighty said: As the chains are in their necks and chains, they are pulled out [Ghafir: 71], And they pull here meaning (they run) and have turned away and desired from the taste, understanding and explanation of those who made in this verse the clouds for (the hands) rather than the (legs), and even if (the chains) are the one that is updated with them.

#### **Directing the syntax of the word (dark):**

The Almighty: walven the evil deeds they have earned a penalty and bad ideals shame what they charging them too much of God Asim said, as if Ogshet faces pieces of dark night fire owners are those where Khaldon [Yunus: 27]

Makki said: "Dark" is a state of (night) only, and it is not permissible for it to be an adjective for (definitely), nor from it, nor from the conscience in (of the night). Because it should have been said about it: (dark) (34), I said: they mean that the described at that time is a plural, and likewise the owner of the case must be identical.

Some of them permitted what they forbade, and said: It is permissible. Because it is in the meaning of many, and this is arbitrary (35).

To begin with, we must understand the meaning of the readings: "The difference in the words of the revelation mentioned in the writing of letters or how they are written, from lightening, heavy, and others" (36).

God - the Almighty - made for a prophet a miracle a challenge to those who were sent to them, followed by the arguments and evidence of the situation in which they are in. So the Prophet Muhammad came with an Arabic book that was eloquent on their lips, but their condition was unable to come up with a similar one, even by one verse, and at that time they were beating them. The proverb is eloquence and eloquence, and the seven letters

were revealed with him in order to ease and facilitate according to their accents and languages.

Ibn al-Jazri said: “The Qur’an was revealed to people whose languages are different and their Sunnah is different, and it is difficult for one of them to move from his language to another or from one letter to another. If they were assigned to deviate from their language and move away from their tongues, it would be a burden to what is not possible” (37).

The scholars have clarified the conditions under which a reading is valid, and from what Ibn al-Jazri said: “Every reading approved Arabic, even if it was in the face, and one of the Ottoman Qur’ans agreed, even if it was possible, and its chain of narration was correct. With it the Qur’an and the people must accept it, whether it is on the authority of the seven imams, or on behalf of the ten, or on behalf of other accepted imams. It is correct according to the investigative imams from the predecessor and successor” (38).

As the majority of them read: “(Qit’ah) with the opening of al-Ta’a, he gathered a piece, like a dungeon and a shank, and Ibn Katheer and al-Kisa’i read: (pieces) by Iskan al-Taa” (39).

And from what came in the meanings of the Qur’an for the lighter and the interpretation of the Qur’an and its statement by the glass, as they detailed the saying in the Almighty’s saying: “As if their faces were covered in pieces by the night, so the eye is still.” Because it is not a group (qatah), but (qat’ah) is a name in relation to it, and the common people said (pieces) they want a group (qatah) and the first strengthens his saying (dark). Because (fragmentation) is one, so it is (the dark) of its attribute, and those who said (fragmentation) meant the plural, and they said we make (dark) a state for (the night), and the first is two-sided (40).

The proof of evidence for those who wanted to open or soothe was in the Almighty saying: “Pieces of the night in darkness” that they said: The argument for the one who opened it is that he wanted to collect a piece for breaking, and the argument for the one who inhabited it is that he wanted: an hour of the night, and his evidence is the Almighty’s saying: (Captive your family with parcels from the night) [Hood: 81] or he wanted to conquer, so calm down (41).

And from what Abu al-Faraj al-Nahrawani stipulated in directing the verse, he said: “Our righteousness is in view of the recitation of someone who has read (definitely) by moving that his inscription is (dark) anyway, and the meaning is dark (42).

Ibn Malik said: “The owner of the case and the case are similar to the subject and the predicate” (43), and some people went on to say that (its owner) the conscience that is hidden in the report, and Sibawayh’s saying is correct. Because the case is news in the meaning, so making it to show the two names is better than making it to close them (44).

And the researcher goes by saying: It is known that the case is usually a shifted and derived description, as the difference is in the word (dark), which is associated with the character of the night in the event that it is related to a specific time, and it has necessitated the correspondence between it and its owner as stipulated by the scholars in the mother of books, and the original that it should be upon him that the construction is that the predominant reading is by moving (parts) that has matched (dark) and there is no need for difficult estimation, but even if it is read on the abnormal reading - which is sedation - it needs to unify the adjective with the described

As Ali Ibn Malik - may God have mercy on him - stated in his millennium, when he said:

And it is in the case of monotheism and remembrance, or \*\*\* like the verb, so I stand as they did (45)

I mentioned this house; Because the story and the adjective are brother adverbs in the matching And because the factor in the adjective is the factor in the described (46), the darkness is a specific characteristic of the night, and the night is in a state of flipping is not constant, so if we carry the word according to what Siboy said, the estimation will be: (The night is dark) to straighten speech as the owner is made dwelling in the news, and you do not see of that Al-Hassan is a thing if you make (dark) an adjective for (pieces) by tranquility, and God knows best.

### **Intransitive verb with the preposition:**

The Almighty said: (Do not insult me by the enemies nor make me stand with the unjust people Behm)[Al-A'raf: 150].{[Al-Baqarah: 15], then I swear to the enemies as the recitation of the congregation Ibn Jinni said (47), and there is no need for this affection because the trio (blasphemy) is a transgressor by himself, and the dithering is contrary to the original (48).

### **This is the chapter on the subject whose verb transcends into the object:**

Sibawayh said: "And that is your saying: (Abdullah struck Zaid), then (Abdullah) rose here as it rose in (gold), and you struck with it, just as you worked with it, and (Zaid) erected, because it is an object that transgresses the action of the subject." (49).

The accusative object is multiple, so it is one up to the three (50), and "it also comes with an implicit factor that is used to show it, or must be harnessed" (51).

The transgressor has three sections: a section crosses into one by himself, a section crosses into one with a preposition, and a division that crosses into one sometimes by himself and sometimes with a preposition.

Ibn Malik said:

And it is obligatory with a preposition

And if it is omitted, the accusative is for the mangar (52)

What concerns us from these sections exceeds to one with a preposition, which is every verb that requires a single accusative, except that it is not subject to the verb, towards: (I passed an extra), (I came to Omar), and (I am astonished at the firstborn), do you not see that the passage It is not permissible for Zaid, and coming is not permissible for Amr, and exclamation does not happen with Bakr (53).

We dealt with the concept of the transgressive act in order to find out the ruling stipulated by the author of the preserved Durr in graduating one of the two sayings that it is exaggeration when he made the transgressive act (gloating) necessary, and assessed for the acted an implicit factor that is explained by what preceded it, bearing in mind that the verb had several readings that we will explain, God willing.

Fur said in the sense of (Schmidt) "is Achammt, and narrated from Mujahid that he read: (do not gloat my enemies); Fur said: I did not hear from the Arabs, he said Alexaii: I do not

know perhaps they wanted to (do not gloat my enemies); it was Sahih, and she has analogues, the Arabs say: I empty and I emptied, so whoever said: (I emptied) said: (I emptied), and whoever said: (I emptied), then I emptied (54).

And the reading was mentioned in Al-Kamil: "It was recited (insulted) by opening the Taa and the Meem Mujahid, Aban, and Hamid, but he broke the meme, the rest (insulted) by combining the Ta and breaking the mim" (55).

Al-Tabari said: "But what is known from their words, when they are told about a man's blasphemy against his enemy (they smelled) with him by breaking swallows (56).

And from what came in the interpretation of the problem of the Qur'an on the reading of Fath al-Ta'a, breaking the meme, and making enemies, "Rather, it is who: God mentions the enemy, so he smells him, and it is not said: God annoyed the enemy (57).

The nahas responded to Hamid's saying, while he agreed with Ibn Qutaybah's saying: "He did not face this recitation, because if it was from Jumt, then he must say it (58).

Abu Hayyan said in the sea: "Breaking the meme made it a necessary act, and the enemies raised it, so it appears that it forbade the enemies to gloat at it, and it is from the door (I do not show you here). The enemies are cursed with it, because what necessitates the gloating is an apparent unpleasant act for them, so they gloat over it, so he begins to affirm." (59)

Ibn Ashur clarified the meaning of this verb by saying: "Its action is a minor as (Farah), and its source contradicts the analogy, and the verb goes beyond the object of the Qiyas, it is said: (You mourned about it): That is, he was blasphemous because of him (60).

And the researcher goes: What the commentators and linguists have argued is that (smack) is a transgressive act by himself, and the mass of readers have unanimously agreed on that reading alone by adding the verse, breaking the meme and inscribing (enemies). The verb of the subject has fallen upon him and does not need to be misleading and interpreting. Applicable; ; Because all of his people worshiped the calf (61) and Al-Hassan protested by saying that they worshiped the calf with the exception of Aaron in two ways: the first: the general meaning of this verse, and the second: Moses, peace be upon him, said in this story: "Lord, forgive me and my brother ... { [Al-A'raf: 151] (62), "And if the supplication was directed to God Almighty, that would not be permissible, because God Almighty does not rejoice at the calamity that befalls His prophets, and they are not enemies of God until he takes on their hostility" (63).

And the verse is clear, clear and unambiguous, and whoever is permissible to perform this graduation by reading Fateh Tā 'and a dullness that speaks to the enemies, he should carry his words according to the Almighty saying: And they disdained and deceived God ... { [Al Imran: 54] It is a matter of observing the analogy and combining similarities or for the sake of the interview ( Likewise, the poet said:

Are not no one is ignorant of us

Let us be ignorant above the ignorance of our ignorant (65)

There is no reason for the one who is inclined to imply verbal action. Because the ma'moul is restricted to the wording and meaning of the verb, there is no gloating if there are no enemies who rejoice in the calamity that has befallen a people who buried their hearts on them and rejoiced at what happened to them, and God knows best.



B increase:

The author of the preserved Durr indicated in his interpretation of the Almighty saying: ( do not take with my beard nor with my head) [Taha: 94], that one of the scholars (66) made the Baa in the Almighty saying: (With my beard) extra, like in the Almighty saying : ( and do not throw your hands to destruction ) [Al-Baqarah: 195], and his removal was ruled arbitrary (67).

Sibawayh said: “The traction is for slipping and mixing, and that is your saying: (I went out with more), (I entered with it), and (I struck him with the whip), you licked it against you with a whip, so what expanded from this speech is its origin.” (68)

As the Baa is added in the subject, and its increase is three multiplication: necessary, reward in choosing, and contained in compulsion.

It is necessary for the subject of an active participle in the exclamation, on the doctrine of Sibawayh and the majority of the Basrians, and it is also necessary for the doctrine of making it a plus with the object (69).

And the prize in choosing a subject (enough), meaning (according) (70), towards the Almighty saying: ... and sufficed by God as a martyr (An-Nisa ': 79). Abu Ja`far ibn Al-Zubayr said: If it means (protection), you do not add to its subject, Toward the words of the Almighty: ( And Allah is sufficient for the believers to fight) [Al-Ahzab: 25].

And contained in necessity and necessity (71), and they limited that to memorized verses, including the poet's saying:

Did he not come - when the prophets grew up

in the way that the lebanon of Bani Ziyad? (72).

It is increased in the effect, which is the subject of our study on the issue, and its increase is not measured with it, despite its abundance (73), and on this the Almighty said: ( and do not throw your hands to perdition ) [Al-Baqarah: 195], and the Almighty saying: To thee in the trunk of the palm ... { [Maryam: 25], Ibn Malik said: “And I increased it in the effect of (known) and likened it, and I said it increased in the effect of two effects” (74), as the poet said:

Your heart is dampened in a dream A trifle

Watering the bed with a cold bassam (75).

An evidence of its increase with the object is the poet's saying:

We are the sons of Ja`dah, the owners of Al Falaj

We strike with the sword and we hope for the relief (76).

We mentioned the extra conditions of the Baa above in some places. So that the one who has no insight in the meanings of these letters becomes clear and understands the places in which the increase of the baa is from the places through which it transgresses. I cannot talk about it, but Imam Sibawayh considered it branches that he attributed to the original meaning, which is the meaning of (contiguity), and only this meaning was mentioned to it.

If it is said how the introduction of the (Baa) contradicts in the Almighty's saying: "Do not take my life or my head while it transgresses by himself, God Almighty said: ( A ransom shall not be taken from you) [Al-Hadid: 15] And he said: (Take it and do not be afraid) [Taha: 21]

We say: Taking is transgressing by itself, as you have shown, and with an affliction as well as God Almighty says: ( You do not take my life or my head ) [Taha: 94], But in the use of verification, which is that what is taken if it was intended to take the verb is directed towards it, then it goes beyond it without a letter, and if what is meant by taking something other than the thing taken in a sense is to transgress it with a letter. Because when it was not intended, it is as if it is not the one being taken, and as if the verb did not go beyond it by itself, so he mentioned the letter, and it indicates what we mentioned the use of the Qur'an, because God Almighty said: Take it and do not fear In the stick, and the Almighty said: ( and let them take their weapons) [An-Nisa: 102] (He took the tablets) [the customs: 154] to other than that, when what was mentioned was what was meant by taking the verb to it without a letter, and the Almighty said: ( You do not take with my life nor my head ) And the Almighty said: Then he is taken by my hands and feet: God is in your hand) to other than that which is intended for taking other than what we have mentioned (77).

The neighbor and the traitor is the one who stands in the place of the subject. And the saying of the cry: (Take my hand, God took your hand) (78).

Inevitably, a sighted person would see the beauties of words in the Book of God Almighty. In order for him to have the meaning for which the context took place, seeing from a distance telescope obscures the purpose that he intended, and erases the shade that will be covered by it, and it is not hidden for every minded person that what was mentioned in the Great Qur'an is the greatest of what was revealed - which is the word of God - which has an accurate meaning and great benefit You can see only those who fear and are sincere to God in His work.

And the researcher goes by saying: The Baa which is included in the Almighty's saying: "My beard and not with my head" is for clinging and mixing, and in speech is something omitted, so it is not taking or holding on to a beard or head unless there is a contiguity between the hand and what is adjacent to it, and it is no secret to a sane person that the Qur'an abounds In it the deletion, and that the verb (take) may include the meaning of (hold on), including their saying: "I grabbed the thing and clung to it, and clung to it" (79), referring to the Almighty saying: It is taken by the forelocks and feet meaning to hold, and if you turn to look at the act (hold on) It is rare for you to find after it the letter Ba'a that is not related to it, from the Almighty's saying: (Whoever disbelieves the tyrant and believes in God has clung to the bond of trust ) [Al-Baqarah: 256].

And if the truth becomes clear to you, and the differences become clear to you in knowing the areas of the Baa in excess of the subject and the object, then it is unfortunate opinion that you claim that the Baa in this place is excessive, and you carry it to a single statement without the agreement of all the scholars of all of them, and God knows best.

### **Conclusion:**

The conclusion held on the completion of this study in the preserved durr of Halabi fat, and through intensive study, and careful consideration of those rulings, some of which agreed, and some of them replied to their owners, justifying his answer with the principles of speech, away from idle talk and vagueness, I reached the most important results:

1- After his extensive familiarity with the conditions of the Arabs and the state of their tongue, he used the basic rules agreed upon by most scholars, whether those sciences are in the science of interpretation, readings, grammar, morphology or rhetoric as he sees fit with the pronunciation, and removes the thumb from the meaning.

2 - I found most of the rulings that he followed and ruled for impiety or arbitrariness belong to some scholars, including: Fur, Al-Nahhas, Makki, Al-Zamakhshari, Ibn Atiyah and Al-Akbari.

3 - I noticed what most measured his graduation and supported his argument by two imams, al-Khalil ibn Ahmad al-Farahidi, and Sibawayh, may God have mercy on them.

4- Enriching the scientific material in his book; As it contained all the grammatical aspects, based on the grammar scholars who preceded it, what happened on the lips of the Arabs before it and agreed with it, and what was different and less used was clear and detailed.

5- Some of the multiple syntactic aspects that were not transcribed from the books of the previous ones; Because he saw her deviate from the wording, and if she agreed on the meaning, and most of what is cited by the verses of the revelation, in addition to the localization of poetic verses, and the use of ideals, but he details the saying in them, and shows that the course of the proverb took place when the Arabs spoke it, and it remained the same.

6- His verbal transmission of some sayings makes it easy to search for it, but to convey it in terms of meaning, he uses it a lot. Which made returning to its owner difficult, and it is not discovered by referring to all sources.

#### **References:**

1- See: The End of the End in Layers of Reciters: 3/152, Ibn al-Jazri, Muhammad bin Muhammad bin Yusuf (died: 833 AH), the publisher: Ibn Taymiyyah Library, Edition: On my authority for the first time in 1351 AH c. Burgerstrasser, number of parts: 3. Tabaqat al-Shafi'i by Ibn Qadi: 3/18, by Abu Bakr, Taqi al-Din Ibn Qadi Shahba (deceased: 851 AH), investigator: Dr. Al-Hafiz Abdul-Alim Khan, Publishing House: Alam Al-Kutub - Beirut, Edition: First, 1407 AH, Number of Parts: 4.

2- The Dictionary of Authors from the Pre-Islamic Era until the Year 2002: 1/310, Kamel Salman al-Jubouri, Publisher: Dar al-Kutub al-Ilmiyya, Year of Publication: 1424 - 2003, Number of Volumes: 7, Edition Number: 1.

3 - Seen: Hassan the lecture on the history of Egypt and Cairo: 1/537, Abd al-Rahman bin Abi Bakr, al-Suyuti (deceased: 911 AH), investigator: Muhammad Abu al-Fadl Ibrahim, publisher: House of Revival of Arabic Books - Issa al-Babi al-Halabi and Co. - Egypt, Edition: The first 1387 AH - 1967 AD, the number of parts: 2.

4- See: The latent pearls: 1/402, Abu al-Fadl, Ahmad bin Hajar al-Asqalani (deceased: 852 AH), the investigator: Surveillance / Muhammad Abdul Muid Dhaan, Publisher: The Ottoman Board of Knowledge - Sidrabad / India, 2nd edition, 1392 AH / 1972 AD, number of parts: 6, ladder access to the classes of stallions: 1/268, Mustafa bin Abdullah al-Qustantini known as (Katib Chalabi) (died 1067 AH), investigator: Mahmoud Abdel-Qader Al-Arna`out, supervised and presented by: Akmal al-Din Ihsanoglu, audit : Salih Saadawi Salih, Indexes Preparation: Saladin Uygur, Publisher: IRCICA Library, Istanbul - Turkey, Year of Publication: 2010 AD, Number of Parts: 6 (the last indexes).

5 - See: The end goal: 1/152, Shams al-Din Ibn al-Jazri, (deceased: 833 AH), publisher: Ibn Taymiyyah Library, Edition: On Me, it was published for the first time in 1351 AH c. Burgerstrasser, number of parts: 3.

6- See: The latent pearls: 1/403, previously mentioned, the classes of commentators by al-Dawoodi: 1/102, Muhammad bin Ali bin Ahmed, Shams al-Din al-Dawoodi al-Maliki (deceased: 945 AH), publisher: Dar al-Kutub al-Ilmiyya - Beirut, review the copy and control its flags : A committee of scholars supervised by the publisher. Number of parts: 2.

7- Tabaqat al-Shafi'iism: 3/19, by Abu Bakr, Taqi al-Din Ibn Qadi Shahba (deceased: 851 AH), investigator: Dr. Al-Hafiz Abdul-Alim Khan, Publishing House: Alam Al-Kutub - Beirut, Edition: First, 1407 AH, Number of Parts: 4.

See: End goal: 1/152.

8 - Al-Kashef: 4/5, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (deceased: 538 AH), Publisher: Arab Book House - Beirut, Edition: Third - 1407 AH, Parts Number: 4.

9- See: Al-Durr Al-Mawsun: 9/247, by Abu Al-Abbas, Ahmad bin Yusuf, who is known as Seen Al-Halabi (deceased: 756 AH), the investigator: Dr. Ahmad Muhammad Al-Kharrat, publisher: Dar Al-Qalam, Damascus, the number of parts: 11.

10 - The results of thought, p. 218, by Abu Al-Qasim Abd al-Rahman bin Abdullah bin Ahmad al-Suhaili (deceased: 581 AH), publisher: Dar al-Kutub al-Ilmiyya - Beirut, first edition: 1412 - 1992 CE, the number of parts: 1.

11 - Explanation of Al-Tasheel: 1/118, Muhammad bin Abdullah, Ibn Malik Al-Tai Al-Jiani, Abu Abdullah, Jamal Al-Din (deceased: 672 AH), investigator: Dr. Abdul Rahman Al-Sayed, d. Muhammad Badawi Al-Mukhtoon, Publisher: Hajar for Printing, Publishing, Distribution and Advertising, First Edition (1410 AH - 1990 AD), Number of Parts: 4.

12- Explanation of Al-Tasheel: 1/118, Muhammad bin Abdullah, Ibn Malik Al-Tai Al-Jiani, Abu Abdullah, Jamal Al-Din (deceased: 672 AH), investigator: Dr. Abdul Rahman Al-Sayed, d. Muhammad Badawi Al-Mukhtoon, Publisher: Hajar for Printing, Publishing, Distribution and Advertising, Edition: First Edition (1410 AH - 1990 AD), Number of Parts: 4.

13- Sharh Al-Radhi: 2/401, Al-Din Muhammad bin Al-Hassan Al-Astrabadi (deceased: 686 AH), verification, correction and commentary: Dr. Yusef Hassan Omar, Print Date: 1395-1975 AD, Publisher: Qar Yunus University - Libya, Number of Parts: 4.

14- See: Al-Sahhah Taj Al-Language and Sahih Al-Arabiya: 5/1783, by Father Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (deceased: 393 AH), edited by: Ahmad Abd Al-Ghafour Attar, publisher: Dar Al-Alam for Millions - Beirut

Edition: Fourth Edition 1407 AH - 1987 CE, Number of Parts: 6, and Mukhtar As-Sahhah, Article (Glossary), pg. 229 ,, Zain Al-Din Abu Abdullah Muhammad bin Abi, Al-Razi (deceased: 666 AH), Investigator: Yusef Al-Sheikh Muhammad, Publisher: The Library Al-Asriya - Al-Dar Al-Modelia, Beirut - Saida, Fifth Edition, 1420 AH / 1999AD, Number of Parts: 1.

15- Al-Bayt from Al-Kamil, found in his office, p. 495, Divan Al-Farazdaq, Abu Firas Hammam bin Ghaleb bin Sa'a'a Ibn Najiya bin Aqal bin Muhammad bin Sufyan bin Maja'a bin Darem, and he was called al-Farazdaq because of his majesty and greatness. (Hegira 38 - AD 658) (Hegira 110 - AD 728) His explanation and control, and it was presented to him: Professor Ali Faour, and it is from a poem in which he praises Bani Tamim under the title (No people are more honorable than Tamim if I come to).

16- Al-Ain, Chapter of Al-Qaf, Al-Thaal and Al-Noon: 5/135, by Abu Abdul Rahman Al-Khalil bin Ahmed, Al-Farahidi Al-Basri (died: 170 AH), the investigator: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, publisher: Al-Hilal House and Library, the number of parts: 8.

17- Lisan Al-Arab: 13/172. Meaning: This is said to the one who seeks the help of someone who has no payment or who is more humiliating than him. I did not stop it except in the tongue of the Arabs.

18- Al-Ain: 3/55

19- Al-Bayt is from Al-Wafir, and it is by Bishr Ibn Abi Khazim in his office, p. 48, Bishr bin Abi Khazim Al-Asadi (deceased: 32 BC), the investigator: Majid Trad, the case of indexing: not indexed, the publisher: Dar Al-Kitab Al-Arabi, year of publication: 1415 - 1994, Volumes: 1, Edition Number: 1, Pages: 168.

20- Tuhfat Al-Arib, including in the Qur'an from al-Gharib, page 255, by Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusef bin Hayyan Atheer al-Din al-Andalusi (deceased: 745 AH), investigator: Samir al-Majzoub, publisher: The Islamic Office, First Edition, 1403 AH - 1983 AD, No. Parts: 1.

21 - Taj Al-Arous: 4/176, Muhammad bin Muhammad, Abu al-Fayd, nicknamed Mortada, Al-Zubaidi (deceased: 1205 AH), investigator: Ali Sherry, publisher: Dar al-Fikr for printing, publishing and distribution, the printing press: Dar al-Fikr, edition: 2, date of publication : 1424 AH. Number of parts: 20.

22. See: The Qur'an's meanings for copper: 5/477, by Abu Jaafar al-Nahas Ahmad bin Muhammad (deceased: 338 AH), the investigator: Muhammad Ali al-Sabuni, publisher: Umm al-Qura University - Makkah al-Marmah, Edition: first, 1409, number of parts: 6.

- And his name is "Aadh bin Mohsen bin Tha'labah," from "Bani Abd al-Qais," one of the pre-Islamic poets. Rather he was called a puncher for his saying:

They appeared with another whole and another ... and Al Wasas pierced the eyes, and "Ibn Qutaybah" mentioned that his name was "Mohsen Ibn Tha'labah" 5, and it was said his name was Shaas Ibn A`adh. See: Poetry and Poets, p. 356, Abu Muhammad Abdullah bin Muslim bin Qutaybah al-Dinuri (deceased: 276 AH), publisher: Dar al-Hadith, Cairo, year of publication: 1423 AH, number of parts: 2.

23- Al-Bayt from Al-Wafir, in his poetry, p. 212, and the narration of Al-Sadr (I don't know if he completes a face), which is in poetry and poets: 1/396.

24. See: Explanation of the verses of Mughni al-Labib: 2/14, Abd al-Qadir bin Omar al-Baghdadi (1030 AH - 1093 AH)

Investigator: Abdel Aziz Rabah - Ahmed Youssef Dakkak, Publisher: Dar Al Mamoun Heritage, Beirut, Edition: (Part 1-4) second, (Vol 5-8 first), year of publication: several years (1393-1414 AH), number of parts : 8.

25 - See: Tafsir al-Qur'an al-Aziz 4/39, by Abu Abdullah Muhammad ibn Abdullah, the Al-Albari known as Ibn Abi Zmanin al-Maliki (deceased: 399 AH), the investigator: Abu Abdullah Hussein bin Okasha 26- Muhammad bin Mustafa al-Kanz, publisher: al-Faruq al-Hadith - Egypt / Cairo, Edition: First, 1423 AH - 2002 CE, Number of Parts: 5, Al-Jami Lakkam Al-Qur'an: 15/7, by Abu Abdullah Muhammad bin Ahmed, Shams al-Din al-Qurtubi (deceased: 671 AH), Investigator: Hisham Samir al-Bukhari, Publisher: World of Books House, Riyadh, Kingdom of Saudi Arabia, Edition: 1423 AH / 2003 AD, number of parts: 20.

27- The two chapters from Al-Tawil, which are by Abu Kharash Al-Hudhali in the Divan of Al-Hadhilin, the second section, page 150, Diwan Al-Hudhalilin

The author: the Huddian poets, arrangement and commentary: Muhammad Mahmoud al-Shanqeeti, publisher: the National House for Printing and Publishing, Cairo - Arab Republic of Egypt, year of publication: 1385 AH - 1965 CE, (a photocopy of the Dar al-Kutub edition in the years 1964, 1967, and 1369 AH) Number of parts: 3.

2- 8See: Explanation of Benefits Facilitation: 1/159.

29 - See: The Evidence for the Sciences of the Qur'an by Al-Zarkashi: 4/28, by Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi (deceased: 794 AH), the investigator: Muhammad Abu al-Fadl Ibrahim, First Edition, 1376 AH - 1957 AD, Publisher: Revival of Arabic Books House Issa Al-Babi Al-Halabi and his partners, (then photographed by Dar Al-Maarifa, Beirut, Lebanon - with the same page numbering), the number of parts: 4.

30 -The unique book on the translation of the glorious Qur'an: 5/339, Al-Muntajeb Al-Hamdhani (deceased: 643 AH), edited, edited and commented on it: Muhammad Nizamuddin Al-Fatih, publisher: Dar Al-Zaman for Publishing and Distribution, Madinah - Kingdom of Saudi Arabia, Edition: First, 1427 AH - 2006 CE, the number of parts: 6.

31 - See: His reading - which is the reading of Ibn Abbas - may God be pleased with him - in the meanings of al-Fur 2/333 previously mentioned, and Jami` al-Bayan: 22/150 previously mentioned, and the meanings of the Qur'an for copper: 5/477 previously mentioned, and jokes and eyes: 5/7, by Abu Al-Hassan Ali bin Muhammad, famous for Mawardi (deceased: 450 A.H.), Investigator: Al-Sayyid Ibn Abdul-Maqsood Bin Abdul Rahim, Publisher: Dar Al-Kutub Al-Ilmiyya - Beirut / Lebanon, Number of Parts: 6.

32- Amali Ibn al-Hajeb: 1/118, Uthman bin Omar, son of al-Hajeb Kurdish al-Maliki (died: 646 AH), study and investigation: Dr. Fakhr Saleh Suleiman Qadara, Publisher: Dar Ammar - Jordan, Dar Al-Jeel - Beirut, Year of Publication: 1409 AH - 1989 AD, Number of Parts: 2.

33 - From Taif and Asrar (The Meaning of the Qur'an for Fur), p. 548, by Abu Zakaria Yahya bin Ziyad al-Fur (deceased: 207 AH), the collection and arrangement of the impoverished poor: Abd al-Rahman al-Cloth (from the scholars of al-Azhar al-Sharif), [the book is automatically numbered and it is not printed ].

34 - See: The problem of translating the Qur'an: 1/344, by Abu Muhammad Makki bin Abi Talib, al-Qaysi al-Qayrawani, then al-Andalusi al-Qurtubi al-Maliki (deceased: 437 AH). The investigator: Dr. Hatem Saleh Al Damen

Publisher: The Resala Foundation - Beirut, 2nd edition, 1405, number of parts: 2.

35 - Durr preserved in the sciences of the book, which is hidden: 6/188.

36 - Evidence in the Sciences of the Qur'an by Zarkashi: 1/318.

37 - Publication in the Ten Recitations: 1/22, Shams al-Din Abu al-Khair Ibn al-Jazri (deceased: 833 AH), Investigator: Ali Muhammad al-Dabaa (died 1380 AH), Publisher: The Great Commercial Printing Press [Photography by Dar al-Kitab al-Ilmiyya], the number of parts: 2.

38. Publication in The Ten Readings: 1/9.

39 - See: The Seven in the Readings, p. 325, Ahmed bin Musa bin al-Abbas al-Tamimi, Abu Bakr bin Mujahid al-Baghdadi (deceased: 324 AH), the investigator: Shawqi Dhaif, publisher: Dar al-Maarif - Egypt, Edition: second, 1400 AH, the number of parts: 1 Al-Hujjah for the Seven Reciters: 2/361, Al-Hassan bin Ahmed bin Abdul Ghaffar of Persian origin, Abu Ali (deceased: 377 AH), Investigator: Badr Al-Din Qahwaji - Bashir Joujabi, revised and verified by: Abdul Aziz Rabah - Ahmad Yusef Al-Dakkak, Publisher: Dar Al-Ma'moun Heritage - Damascus / Beirut, edition: the second, 1413 AH - 1993 CE, the number of parts: 7, and revealing the faces of the seven readings: 1/517, by Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar al-Qaysi al-Qayrawani, then Andalusian al-Qurtubi al-Maliki (deceased: 437 AH), Publisher: Publications of the Arabic Language Academy in Damascus, Edition: First, 1394 AH / 1974 CE. Number of parts: 2.

40- See: The Qur'an's Meaning of Al-Akhfsh: 1/373, Abu Al-Hasan Al-Majashii Balwalaa, Al-Balkhi and Al-Basri, known as Al-Akhfash Al-Awsat (deceased: 215 AH), edited by: Dr. Hoda Mahmoud Qaraa, publisher: Al-Khanji Library, Cairo

Edition: First, 1411 AH - 1990 CE, Number of Parts: 2, The Meanings of the Qur'an and Its Arabic for Glass: 3/16, Ibrahim bin Al-Sirri bin Sahl, Abu Ishaq Al-Zajaj (deceased: 311 AH), Investigator: Abdul-Jalil Abdo Shalabi, publisher: The World of Books Beirut, Edition: First 1408 AH - 1988 CE, Number of Parts: 5.

41- See: Al-Hujjah in the Seven Recitations, p. 181, Al-Hussein bin Ahmed bin Khalawiya, Abu Abdullah (died: 370 AH). The investigator: Dr. Abdel-Aal Salem Makram, Assistant Professor at the Faculty of Arts - Kuwait University, Publisher: Dar Al-Shorouk - Beirut, Edition: Fourth, 1401 AH, Number of Parts: 1, (Warning): Dar Al-Risala (The First, 1421 AH - 2000 AD) for the same investigator with the same numbering Pages.

42 - The Righteous Companion, the Righteous Al-Nasih Al-Shafi, p. 44, by Abu Al-Faraj Al-Maafi bin Zakaria bin Yahya Al-Jarri Al-Nahrawani (deceased: 390 A.H.), the investigator: Abd Al-Karim Sami Al-Jundi, publisher: Dar Al-Kotob Al-Alami, Beirut - Lebanon, Edition: First 1426H - 2005 M, number of parts: 1.

43- Explanation of al-Kafiyyah al-Shafi'i: 2/754, Jamal al-Din Abu Abdullah Muhammad bin Abdullah bin Malik al-Tai al-Jiani

It was investigated and presented to it by: Abdel Moneim Ahmad Haridi, Publisher: Umm Al-Qura University, Center for Scientific Research and the Revival of Islamic Heritage, College of Sharia and Islamic Studies, Makkah Al-Mukarramah, Edition: First, 1402 AH - 1982 AD, Number of Parts: 5.

44 - See: Explanation of Benefits Facilitation: 2/333.

45. Explanation of the Healing Sufficiency: 3/1153.

46 - Book: 1/228, Amr bin Othman bin Qanbar Al-Harithi with loyalty, Abu Bishr, nicknamed Seawayh (deceased: 180 AH), investigator: Abd al-Salam Muhammad Haroun, publisher: Al-Khanji Library, Cairo, third edition, 1408 AH - 1988 AD, Number of parts: 4.

47 - Al-Muhtaseb: 1/259, by Abu Al-Fath Othman bin Jani Al-Mawsili (deceased: 392 AH), Publisher: Ministry of Endowments - Supreme Council for Islamic Affairs, Edition: 1420 AH - 1999 AD, number of parts: 2

48. See: The Preserved Durr 5/469.

49. Book: 1/34.

50 - See: Al-Muftaleh fi'l Al-Arrab, pg. 58, by Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jar Allah (deceased: 538 AH), investigator: Dr. Ali Bou Melhem, Publisher: Al Hilal Library - Beirut, Edition: First, 1993, Number of Parts: 1.

51-Detailed explanation: 1/308, Yaish bin Ali bin Yaish, known as Ibn Yaish and Ibn Al-Sanea (deceased: 643 AH), presented to him by: Dr. Emile Badi Yaqoub, publisher: Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, Edition: First, 1422 AH - 2001 AD, number of parts: 6 (5 part for indexes).

52 - Explanation of Ibn Aqil: 2/149, Abdullah bin Abdul Rahman Al-Aqili Al-Hamdani Al-Masry (deceased: 769 A.H.), Investigator: Muhammad Mohi El-Din Abdel-Hamid, publisher: Dar Al-Turath - Cairo, Egypt House for Printing, Saeed Joudeh Al-Sahar and Co. 1400 AH - 1980 AD, number of parts: 4.

53 - See: Sharh al-Jamal by Ibn al-Khashab: pp. 348, 349, by Abu Muhammad Abdullah bin Ahmed, Ibn al-Khashshab (492-567 AH), investigation and study: Ali Haidar (Secretary of the Library of the Arabic Language Academy in Damascus) Edition: Damascus, 1392 AH - 1972 M, number of parts: 1.

54 - Qur'an meanings for furs: 1/394, by Abu Zakaria Yahya bin Ziyad al-Dailami al-Fur (deceased: 207 AH), investigator: Ahmad Yusef al-Najati / Muhammad Ali al-Najjar / Abd al-Fattah Ismail al-Shalabi

Publisher: Dar Al-Masria for Authorship and Translation - Egypt, Edition: First, Number of Parts: 3.

55 - Al-Kamil in the Forty Readings in excess, p. 384, Yusuf bin Ali bin Jabara, Abu al-Qasim al-Hudhali al-Yishri al-Maghribi (deceased: 465 AH), the investigator: Jamal bin al-Sayyid bin Rifai al-Shayeb, publisher: Sama Foundation for Distribution and Publishing, First Edition, 1428 AH - 2007 AD, number of parts: 1.



56 - Jami al-Bayan: 13/132, Muhammad bin Jarir bin Yazid, Abu Jaafar al-Tabari (died: 310 AH), investigator: Ahmad Muhammad Shakir, Publisher: Foundation for the Resalah, First Edition, 1420 AH - 2000 CE, Number of Parts: 24.

57 - Interpretation of the problem of the Qur'an: pg. 43, by Abu Muhammad Abdullah bin Muslim bin Qutaybah al-Dinuri (died: 276 AH)

Investigator: Ibrahim Shams El-Din, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, Number of Parts: 1

58 - Qur'an translation for copper: 2/73, Abu Jaafar al-Nahas Ahmad bin Muhammad, al-Muradi al-Nahawi (died: 338 AH), annotated and commented on by: Abd al-Munim Khalil Ibrahim, Publisher: Muhammad Ali Baydoun's publications, Dar al-Kutub al-Ilmiyya, Beirut, first edition: 1421 AH, the number of parts: 5.

59 - Al Bahr al-Bahr: 5/183, by Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer al-Din al-Andalusi (deceased: 745 AH), Investigator: Sidqi Muhammad Jamil, Publisher: Dar al-Fikr - Beirut, Edition: 1420 AH, Number of Parts: 10.

60. Editing and Enlightenment: 9/117, Muhammad al-Taher bin Muhammad bin Muhammad al-Tahir bin Ashour al-Tunisi (died: 1393 AH), publisher: Tunisian Publishing House - Tunisia, year of publication: 1984 AH, number of parts: 30 (and Part No. 8 in two parts).

61- See: Milestones of Download: 2/237, Muhyi al-Sunna, Abu Muhammad al-Husayn ibn Masud bin Muhammad ibn al-Furra al-Baghawi al-Shafi'i (deceased: 510 AH), investigator: Abd al-Razzaq al-Mahdi, publisher: House of Revival of Arab Heritage - Beirut, edition: first, 1420 E, the number of parts: 5, the surrounding sea: 1/324, previously mentioned.

62- Keys to the Unseen: 15/368, by Abu Abdullah Muhammad bin Omar bin al-Hassan al-Razi, nicknamed Fakhr al-Din al-Razi, Khatib al-Ray (deceased: 606 AH), Publishing House: Dar al-Kutub al-Ilmiyya - Beirut - 1421 AH - 2000 CE, Edition: First, Number of parts: 32.

63- Lisan Al Arab: 2/51.

64- See: Miftah al-Uloom, p. 424, Yusuf bin Abi Bakr bin Muhammad al-Sakaki al-Khwarizmi al-Hanafi Abu Yaquob (deceased: 626 AH). AH - 1987 AD, number of parts: 1.

65- Al-Bayt is from Al-Wafir, and it is by Amr ibn Kulthum in his poetry p. 78, Amr bin Kulthum bin Malik bin Atab, Abu al-Aswad, from Bani Tghlab, who died in the year 39 BC / 584 AD, compiled, verified and explained by: Dr. Emil Badi Ya`qub, Publisher: Arab Book House, 2nd Edition, 1996 - 1416 AD.

66- I did not know what he said about the sources I returned to.

67- See: The Preserved Durr: 8/94.

68- Book: 2/304.

69- See: Explanation of the Detailed: 8/138, Explanation of Al-Kafiya Al-Shifa: 2/1079, Explanation of Al-Radi: 4/236.

70- See: Detailed Explanation: 7/83, Explanation of Facilitation of Benefits: 2/106, Preface of the Rules with an Explanation of Facilitation of Benefits: 4/1579.

71-7See: Explanation of Benefits Facilitation: 1/56.

<sup>1</sup>  
- Al-Bayt is from Al-Wafir, and it is by Qais bin Zuhair: the book: 1/15, detailed

72

explanation: 10/105, al-Ashmuni: 2/44, al-Hama: 1/52, and al-Khazana: 3/534, 2/59.

73 - See: Dora al-Ghawas, p. 24, Dora al-Ghawas fi illusions al-Khawas, al-Qasim bin Ali bin Muhammad bin Othman, Abu Muhammad al-Hariri al-Basri (deceased: 516 AH), investigator: Arafat Mutraji, publisher: Cultural Books Foundation - Beirut, Edition: First 1998/1418 AH, number of parts: 1, Explanation in detail: 7/83, Explanation of Radhi: 4/137.

74-Explanation of Benefits Facilitation: 3/154.

75 - Al-Bayt in Al-Kamil, which is by Hassan bin Thabit in his office, pg. 107

76 - Al-Bayt from Al-Dajj, which is by Al-Nabigha Al-Ja`di, see: The supplement of his office, p. 216, Al-Insaf, p. 284, Al-Khazana: 4/159, and Al-Mughni, p. 108

77-Seen: The Keys of the Unseen: 15/95.

78-Guidance of a Sound Mind: 8/183, by Abu Al-Saud Al-Emadi Muhammad bin Muhammad bin Mustafa (deceased: 982 A.H.)Publisher: Arab Heritage Revival House - Beirut, Number of parts: 9.

79-Al-Ain: 5/318.