



**Footnote \_ Allama Al-Hasan Ibn Ali Al-Madabaghi On The  
Commentary Of Khalid Al-Azhari On Mosul Al-Talaba, In Al-Jar Wa  
Al- Majrour**

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## **Introduction**

Praise be to God who prepared the Arabic language for working servants, providing them with sincerity, so they stood up as shepherds and guarded it, devoting their lives to it, filling their travels with it, and prayers and peace be upon our Master Muhammad,

And yet:

Language is the container that stores and carries thought, and it is the best way to express the needs of the individual. Since ancient times, thinkers have occupied the study of language to find out what it is and reveal its secrets.

The science of syntax is one of the great sciences that the Arabs singled out, and it is the difference between equivalent meanings in the pronunciation.

And the scrutiny of the knowledge of Arabic is from the closeness that the scholars competed in obtaining, so they began to learn it and teach it, and search in its cache.

God Almighty made it easy for me to work on editing one of the grammar books, in service of the language of the Holy Qur'an.

So I started the research with an introduction, then a preface, in which I dealt with an overview of the author's life, then the first topic

The author divided the research into four issues in the case of the neighbor and the accusative:

The first issue: that the dative and the dative must be related to the verb and its likeness.

The second issue: In clarifying the rule of the neighbor, the accusative, and the reality after the known and the indefinite

The third issue: In a statement related to the neighbor and the accusative

The fourth issue: In raising the accusative for its actor in permissibility

Then results and conclusion.

## **boot**

Definition of (Al-Hassan bin Ali Al-Madabaghi): He is Hassan bin Ali bin Ahmed bin Abdullah Al-Shafi'i Al-Azhari Al-Mantawi, famous for Al-Madabaghi. of the people of Egypt,

Tanneries: relative to the residence in the tannery neighborhood. <sup>(1)</sup>

He has written books, including: (Ithaf al-Fadala' of the Muhammadan Ummah, with a statement of collecting the seven recitations from the path of Tayseer and Shatibiyyah) and (Footnote on Explanation of the Forty An-Nawawi). And (Enough Labib) And (Footnote on Sharh al-Khatib in Shafi'i jurisprudence) <sup>2</sup>

He is the son of his environment in terms of knowledge, morals, thought and behavior, the ink of the virtuous, the ocean of scholars' roses, the owner of editing and investigation, writing and checking, he attended the lessons of the sheikhs of the first class, and he was unique in his era, reasonable and transmitted, and his virtue was famous with his poverty, and he retired from people, distancing himself from what impugns his perfection. He was humble, ascetic, religious, and a worshiper. He earned from writing, did not walk to a ruler, did not enter his door, did not adorn himself with clothes, and did not know that he was one of the honorable scholars. He passed away on Monday, the eighteenth of Dhu al-Qi'dah in the year 1170 AH. <sup>(3)</sup>

## **The first Door**

**(in neighbor and majrour)**

**It has four issues:**

**The first issue: that the dative and the dative must be related to the verb and its likeness.**

**His saying:** In mentioning the provisions of the neighbor and the majrour, <sup>(4)</sup> as well as the adverb accordingly; Because at the <sup>end of the</sup> chapter <sup>5</sup> there is a chapter drawn up for it, and the first one was to drop a mention, perhaps <sup>(6)</sup> meaning to prove it, the second chapter is knotted to mention ... etc. That is, the second chapter indicates the provisions of the

neighbor, the accusative, and the a for mentioned.

**His saying:** And in it also ... etc. <sup>(7)</sup>, a current sentence in the second chapter, and the saying of the sh: This chapter is not necessary, and perhaps it is a statement of the reference of the pronoun in his saying: in it.

**Saying:** also, i.e.: like the first chapter <sup>(8)(9)</sup>, but this interpretation is an interpretation in relation to what it means, not to the same meaning, because it is the source of deletion of its verb by hearing, its appreciation: another also, in the sense of returning back, and the purpose of its coming is to indicate the appropriateness between the two chapters and to Statement of the arrangement between them, cavigi <sup>(10)</sup>.

**His saying:** It is <sup>(11)</sup>, that is: the matter is necessary, that is: for divisions ... etc., and it was well known to the Arabized Sunnis that every neighbor and adjective is not superfluous, nor similar to the superfluous, it must have something related to it ... etc.

**His saying:** From the attachment of the neighbor and the accusative, the matn is limited to the neighbor and the thing is added to the accusative, and the verification is that the object is from the accusative or the nominative of the accusative, not for the neighbor or for the aggregate.

**His saying:** By doing, even if it is incomplete, so that it is not according to the most correct opinion, even if it is rigid .

**His saying:** or similar to them <sup>(12)</sup>, the expression of the singer, the neighbor, the adverb and the adverb must be attached to <sup>(13)</sup> the verb or something similar or what preceded something similar to it, or what <sup>(14)</sup> refers to its meaning ... etc., <sup>(15)</sup> let him review.

**His saying:** by passing, is related to his saying: in the place of raising, and his saying: on behalf of the actor, i.e.: for an actual reasoning.

**His saying: And the bleach** <sup>(16)</sup> ignited , by the inclusion of the meme, a subjective noun whose origin is bleach, as well as the blackened.

**Saying:** like, adjective of a deleted infinitive, i.e.: ignition like ... etc. <sup>(17)</sup>.

**His saying:** which is the ovary <sup>(18)</sup>, and whether it should have increased and ignited for the sake of his saying: and the second <sup>(19)</sup>.

**His saying:** And the white one is white <sup>(20)</sup>, this interpretation does not suit the neighbor's attachment to it, as it does not contain the meaning of the verb summarized by sh, so let him review <sup>(21)</sup>.

**His saying:** In the house before him <sup>(22)</sup>. Either you see my head simulating the color of the morning light under the dark tails <sup>(23)</sup> sentence "lit up " ... etc <sup>24</sup>.

**His saying:** semi-white...etc <sup>(25)</sup>, and it is true; Because the tool, I mean, is a mentioned example, so it is not an eloquent analogy nor a metaphor, as it is not hidden.

**His saying:** Four prepositions are excluded ... etc. <sup>(26)</sup>, i.e.: it is excluded from our saying: that every preposition must be related to a verb, or to what has its meaning, ended <sup>(27)</sup> Kafiji, <sup>(28)</sup> but rather he said: From our saying every letter must drag; Because Al in saying the meaning is <sup>a nose</sup>, <sup>29th</sup> neighbor must be attached to the immersion, and it is the one that is left behind by each . Because extrapolation in it is incomplete, and if you say: It would have been preferable to give precedence to the exception over representation and its commentaries, then delaying it is disputed <sup>30i</sup> . <sup>(31)</sup> I said: We delivered it, but we do not accept that there is <sup>(32)</sup> a delay (26-b) the exception. The purpose of the chapter is that it contains a delay in the news of the exception from the news of the gathering of witnesses because it relates to what departed from the rule, just as the news of the meeting is related to proving the rule and clarifying them, the words of Al-Kafiji ended , <sup>(33)</sup> and it is very liberating, contrary to what Al-Zarqani said: If it was said that there was a strong disagreement ... etc., then it is not liberating; Because it requires that they agreed on the permissibility of giving precedence to the excluded over the excluded from it, and they differed in the permissibility of delaying it by craftsmanship, and this is not correct. Because

the dispute is whether the excluded delays the examples of the excluded from it, or advances them while delaying it on behalf of the same excluded from it, and in his saying: We do not recognize that this is an exception, but rather it is a specification after a generalization in view as well, as it requires that ( ) the exception is not a specification after a <sup>generalization</sup> <sup>34</sup>and not Likewise, they enumerated the exception from the general provisions, and in general, it was necessary to drop that saying, so understand a praiseworthy understanding, and do not be <sup>(35)</sup> the one who understands imitation.

**His saying:** Four, he added in the singer, Lord, void, promise, and God forbid, in the exception if it is reduced, let him return. <sup>(36)</sup>

**His saying: It is not related to** <sup>anything</sup> <sup>37</sup>, and in some versions it is not related to women's nun, and his saying: To something which of them is to generalize the action, and to others it is a negation in the context of negation. Connecting its trace to the wood requires a saw, but if he is able to do that, he has no need for <sup>(38)</sup> to it, just as if he puts the wood on top of itself. It is transitive by itself, so there is no need to arrive at the preposition ah <sup>(39)</sup>k <sup>(40)</sup>.

**Saying:** extra, for a purpose named plus; Because it does not change by deleting the original meaning, and it is also called connection. Because it leads to an increase in eloquence, and the integrity of the weight or the gender of the rhyme or its emphasis <sup>(41)</sup> etc. as <sup>(42)</sup>.

**Saying:** "Enough ...etc., <sup>(43)</sup> sufficient is a past tense verb based on the fath that is destined for inability, and the baa is a connection, and God is its adjunct in a nominative place on the participle, or a nominative of a predicate accusative at the end that prevents it from appearing because the place is occupied by the movement of the extra preposition, and a martyr is appointed to discriminate.

**Saying:** better with more, <sup>(44)</sup> then better, an exclamatory verb in the past of the imperative form based on a predetermined opening that prevents its appearance <sup>(45)</sup> occupying the

place with the accidental stillness, to ward off confusion in the construction of the predicate, and the ba is superfluous, and Zayd is attached to it in the place of the noun on the participle, he said K: If I said: If the extra is not intended, then why did the preposition work? I said: To take care of the form of the preposition, provided that deprivation of the will does not require deprivation of the signification, and the connotation is fulfilled here, and that the action is according to the indication, not according to the will, as passed. <sup>(46)</sup>

**His saying: according to the public, refer to the two examples, and an interview in the first, that suffices in the sense of** <sup>enough or to be satisfied, then</sup> <sup>47</sup>the verb is a transitive pronoun, and it was said that the subject is the pronoun of sufficiency, and an interview in the second, that the subject is hidden, i . .

**His saying:** And the best of Zaid, i.e.: read the best of the past, it is the original, and if he read something, it is the second origin.

**His saying:** A dirham is sufficient for you <sup>(48)</sup>, either Zayd is sufficient for you, only a beginner, and Zayd is news, or its opposite; Because Zaid knowledge is correct to begin with .

**Saying:** Al-Munfi <sup>(49)</sup>, an adjective for a report, not for a copyist; Because it negates <sup>(50)</sup> I mean, it is not what and (27-a) is far from being said to negate itself, so the difference between the two examples is judged by it; Because <sup>(51)</sup> negates the news in the first example by considering the origin, so it does not contradict that its meaning is God is sufficient; Because the declarative question in the sense of affirmation, consider <sup>(52)</sup>.

**Saying:** heedless, <sup>(53)</sup> news of what meaning not .

**Saying:** what to you from Machine Others " <sup>(54)</sup>, what: negating and neglecting the predicate of the predicate, and deity: a subjective plural of a word in a nominative place, so it is an extra in it, and others: an adjective of deity with the nominative of the

predicate, and the preposition on the word two readings in the seven, and for you: predicated predicate.

**Saying:** {Is there a creator other than God} <sup>(55)</sup> His parsing is: an interrogative tool, and who: a connection, and a creator: a plural noun in a noun that is nominative, and other than God: an adjective for him or an exception other than what comes, and the news <sup>is 56omitted</sup> . , <sup>(57)</sup> that the creator: a beginner of his experience provides for you, and he does not respond to him that you do not enter a beginner of his experience verb; Because we say its place if it remains in its interrogative meaning, and it is here in the sense of not negating, meaning: There is no creator other than God who provides for you, and the owner of the scout <sup>(58)</sup> , mentioned that the creator of the subject of a deleted verb interprets it and provides for you, so these are three definitions, and it is not ( ) that he <sup>is 59a</sup> creator : a beginner, other than God: a doer of it, needless of the news; Because one of his conditions is that he does not enter the description with a preposition, so let him memorize.

**His saying:** change God <sup>(60)</sup> , with the three movements, so the preposition on the description is a place, and on the exception.

**His saying:** And I benefit from examples <sup>(61)</sup> , i.e.: in the way of notification and indication, not in the way of frankness; Because the example is not specified.

**His saying:** and that of ... etc., <sup>(62)</sup> concludes that it is added with three conditions, that it be after the negation, or its likeness, and that its genitive is a noun, and that it is either a subject, a subject, or a past participle.

**His saying:** On the correct one, i.e.: in both of them, and the Kufans disagreed with them in the first and Al-Akhfash, so they permitted increasing it in affirmation, and they inferred by saying: (It was from rain), and Al-Akhfash permitted increasing it in the affirmative in order to know, and he inferred the Almighty's saying ( ): " <sup>He 63who</sup> forgives you Your <sup>sins</sup> . " – <sup>64</sup>Because the Almighty does not forgive all sins, and His saying, the Most High, does not

contradict Him: "Indeed, God forgives all sins" <sup>(65)</sup> , because it is an address to the nation of Muhammad (peace and blessings of God be upon him), and His saying: "He forgives you of your sins" is a speech to the nation of Noah (peace be upon him), and it is not necessary From his forgiveness of all the sins of the nation of Muhammad is his forgiveness of all the sins of the nation of Noah on the grounds that his saying: He forgives all sins, does not remain in its generality, and in the explanation of the mosque, and if we accept that they are two addresses to one nation, then the forgiveness of some sins is not contradicted by the forgiveness of all of them for what was decided in the science of balance, i.e. because; because The opposite of the partial positive is total negative, and the opposite of the total positive is partial negative, and his saying: "God forgives all sins" is totally positive and does not contradict it, "He forgives you of your sins", because it is partial positive, because the forgiveness of some does not negate the forgiveness of the rest and its interpretation (it was from rain), that it is It is portable that what is meant by it is the story of the situation, as if he heard someone say: (Was it from rain), so he narrated his words and it was ( ) <sup>66endearing</sup> to him (it was from rain), or it is portable on the substitution, i. Jami or clarification is finished means that <sup>(67)</sup> is on the deletion of what is described and from the statement or substitution <sup>(68)</sup> . <sup>(69)</sup>

**His saying;** Because attachment is the moral attachment...etc <sup>(70)</sup> , that is: with work in the place, as previously said: What is meant by attachment is work...etc., just as his saying: there is what is meant (27-b) by attachment to work in the place of the neighbor and the accusative. ..etc., its meaning is with the moral connection, so it is an omission from everything that has been proven in the other, so ponder . <sup>(71)</sup>

**His saying:** And affirmation, the sympathetic interpretation .

**His saying:** Whoever is dragged by it, <sup>(72)</sup> did not say in the language of the preposition of the beginner ... etc., to indicate that the attribution of the preposition to the speaker is

real, and its attribution to the letter is a mental metaphor such as the attribution to the cause and the instrument such as the attribution of cutting to the knife.

**His saying:** by diminutive <sup>(73)</sup>, i.e.: the diminutiveness of the name of a particular tribe of the Arab tribes.

**His saying:** And they have <sup>(74)</sup>, i.e.: Aqil <sup>(75)</sup>, in particular, and as for others, and he is the nasib by it, he does not agree with them in the whole of that, he disagreed with them in breaking the last lam, and added languages to them as in the lengths, so what I understand is the introduction of the news, I mean his saying: They have from the limitation is true . <sup>(76)</sup>

**His saying:** By opening the last lam and breaking it, <sup>(77)</sup> but he did not say and proving the first lam, and deleting it is dispensed with drawing the line, i . <sup>(78)</sup> .

**Saying:** loudly, <sup>(79)</sup> is an infinitive that occurred <sup>(80)</sup> immediately, either from the accusative I mean the sound by interpreting it as the accusative, i.e. passively with it, or from the subject by interpreting it as the subject, i.e.: the state of being in a state of it.

**Saying:** perhaps, i.e., etc., <sup>(81)</sup> the first letter of the preposition, the preposition, the preposition, the preposition, the preposition, the sign of the preposition is the ya'; Because it is one of the six nouns in the nominative place of a beginner, close in experience, and from you related to a relative.

**His saying:** In the words of some of them <sup>(82)</sup>, i.e.: In the speech and poetry of some Arabs, even if that saying was a little, and the sh were named from some, Zayd bin al-Hakam <sup>(83)</sup>, and Jahadr <sup>(84)</sup> .

**His saying:** How many places ... etc., <sup>(85)</sup> may be how much is a first subject, and the pronoun is a second subject, and the predicate of the second is obligatorily omitted, i.e.: existent and the sentence is the predicate of the first predicate, and the link is appreciative, i.e.: in it and (taht) is an answer to Lula, since it must It has a nominal sentence, and a sentence is the

answer to the condition, and it is possible that it is a quantum accusative with (taht), as it is an object in it, i.

As he fell with his criminals from the lack of decency of Manhoe

Al-Ijram: The plural of a criminal, which is the body <sup>(86)</sup>, the camel, the lofty mountain, and <sup>(87)</sup> the fallen manhoe. <sup>(88)</sup>

**saying:**

Had it not been for you in that year, I would not have performed Hajj before it, or I would have died in the same way from howdah

And after:

You drove me to Mecca, and if I left the pilgrimage, I would not go out <sup>(89)</sup>

**His saying:** And had it not been for him, I would not have said: I have, <sup>(90)</sup> i.e.: I have the dirhams.

**He said:** in that <sup>(91)</sup>, That is: say or use u .

**His saying:** the nominative case of the preposition <sup>(92)</sup>, i.e.: the predicate is omitted, and the syntax (were it not for taht), so that it can be measured by saying: lola, a prepositional noun and a preposition, and the pronoun of the speaker is in the prepositional predicate of nola, and the predicate is denoted by the predicate, and the predicate is obligatorily omitted to fill the answer with its discretion. Existing, the sentence (Taht Jawab Lula) has no place in the inflection.

**His saying:** But they borrowed ... etc. <sup>(93)</sup>, refers to the doctrine of Al-Akhfash only; Because it is at S <sup>(94)</sup> in a prepositional place, and if it is also in a prepositional preposition, then it does not harm like the Kaf in (your beating is Zaid Hasan). <sup>(95)</sup>

**His saying:** and the most <sup>(96)</sup>, i.e., most of the Arabs used when adhering to the pronoun blula.

**His saying:** Kaf al-Tashbeeh <sup>(97)</sup>, came out by adding it to the tashbeeh, the nominal kaf,

which means (like) and is not related to anything from the verb, and other than it by agreement, as in al-Kafiji, so let <sup>him</sup> <sup>98</sup>review <sup>(99)</sup>.

**His saying:** protesting by analogy, meaning Al-Akhfash, (28-a) and Ibn Asfour .

**His saying:** And it is more like the opening of the hamza, the sukoon of the shin, and the opening of the ba and ha, with the evidence that follows it.

**Saying:** all the letters that are adjacent <sup>(100)</sup>, i.e.: not extra.

**The second issue: In clarifying the rule of the neighbor, the accusative, and the reality after the known and the indefinite.**

**His saying:** and towards him, which is the adjective, the connection, and the condition; because it is in the status of a part of the whole, and that; Because the foregoing is merely an attachment, and this attachment is with a judgment on the sentence, that it is an adjective or an adverb, and that the related is obligatorily omitted . <sup>(101)</sup>

**His saying:** with tadhud <sup>(102)</sup>, and others refer to both knowledge and indefiniteness, as it is inclusive of the four forms .

**His saying:** the predicate sentence <sup>(103)</sup>, no for the male covenant, <sup>(104)</sup> and so <sup>(105)</sup> said sh, referring to that conditional ... etc. <sup>(106)</sup>.

**His saying:** It is an adjective ... etc. <sup>(107)</sup>, detailing after summing up, on the way of wrapping, unordered publication, for the first example of the pure indefiniteness, <sup>(108)</sup> and the second of knowledge <sup>(109)</sup> of the pure <sup>(110)</sup> ... etc.

**His saying:** on the authority of Qarun <sup>(111)</sup>, i.e.: on the condition of Qarun.

**His saying:** that is, adorned <sup>(112)</sup>, an interpretation of the neighbor and the adjective, with the meaning of the meaning with the help of the specificity of the denominator,

<sup>(113)</sup> Kafiji, and that is why Alsh said on the interpretation of the meaning ... etc. <sup>(114)</sup>, and what is meant by the explanation is the clarification.

**His saying:** mellow <sup>(115)</sup>, i.e. mature.

**His saying:** without nationality <sup>(116)</sup>, on the doctrine of Hebron; Because the identifier for S is the lam, alone, just as it is for Yunus the hamza alone, and according to the first, the hamza is the cut-off hamza, reached due to frequent use, or the original hamza, which is restricted to it in the situation, like the hamza listen, for the sayings are four.

**His saying:** The pollen container, <sup>(117)</sup> is likewise in the Sahih, and Ibn al-Amir said: It is the covering of the fruit and the grain before it emerges . <sup>(118)</sup>

**The third issue: In a statement related to the neighbor and the accusative.**

**His saying:** in these places <sup>(119)</sup>, that is: the following referred to, by saying: an adjective or connection <sup>(120)</sup> ... etc. <sup>(121)</sup>, so the reference is to what follows.

**His saying:** I know that, i.e.: the matter.

**His saying:** Attached to what is obligatory, <sup>(122)</sup> and does not appear except in necessity, such as his saying:

Glory be to you .<sup>123</sup>

It appeared related to me and it is an object of necessity, so if I say: I have an adverb and the speech is in the neighbor and the dative, I say: The ruling is one as the meaning of it will be clear, and as for His saying: “When He saw it settled with Him” ( ) in a stable in it is not a general universe that must be omitted, but rather <sup>it 124is</sup> specific For what it means is non-transformation, not absolute obtaining, so if you say: Does this answer take place in an object in the house? Ponder <sup>(125)</sup> . <sup>(126)</sup>

**His saying:** and strengthens it, <sup>(127)</sup> meaning: it is strengthened by agreement on it, i.e.: on appreciating the action in connection ... etc., and this appears to be more likely.

**Saying:** Appreciation of action; Because the connection is only a sentence that kindles from it that it is not necessary to estimate that it has settled in the actual adverb a connection to (ala) in necessity, as in his saying:

He who is still thankful for his luminosity is free to live an ample <sup>(128)</sup>

Sha, i.e.: Because the link (al) is singular, so it is possible for one who is stable with it.

**His saying:** The concealed is not a restriction.

**His saying:** As a rule, it was the first to overthrow him; Because it is a real singular, because what is meant by singular here is not the sentence.

**His saying:** the stable, by opening the qaf from the door of deletion and receipt, i.e. the stable in it.

**His saying:** Because the pronoun is stable in it after deleting its factor, <sup>(129)</sup> This reasoning does not come on the saying of those who say by deleting the pronoun with the relative at all, because there is no pronoun in the adverb at all, and according to the saying of those who say by deleting the pronoun with the relative, if the adverb precedes there is no pronoun in it unless it is delayed, Sayings (28-b) are three: the first of them is more correct, and the issue of the aforementioned reasoning is that the adverb is not called stable, if the connection is estimated to be specific; Because a pronoun does not settle in it, as he said in al-Mughni, and al-Sayyid made it in the footnotes of al-Kashshaf. Its pronoun is correct, and if it is a special being and the deletion of the presumption is indicative of the causative, there is no pronoun in the adverb, but is it called stable? The master said: Yes, and it is the most correct, and God knows best <sup>(130)</sup>. <sup>(131)</sup>

**The fourth issue: In raising the accusative for its actor in permissibility.**

**His saying:** It is permissible in the neighbor ... etc. <sup>(132)</sup>, through the permissibility of a reference to the third saying, which is that the

factor in the nominative is the nominative relative to the omitted, and in the saying of Al-Zarqani, a reference to the permissibility of non-nominative, also a consideration, since it is not permissible to accuse, nor preposition, except that He wants not to raise the potency circumstance.

**His saying:** In these places, if I say: the neighbor and the dative are either a connection or an adjective ... etc. <sup>(133)</sup>, then its adverb in the connection ... etc., is one of the adverbs of the thing in itself or in itself, and others I answer that it is one of its general adverbs in the specific, and Al-Zarqani said from Partial circumstance in the kidney.

**Saying:** an adjective or a connection ... etc. <sup>(134)</sup>, instead of the four places on the shop.

**His saying:** To raise in the interpretation of a raised source as an actor is permissible.

**His saying:** to appreciate it <sup>(135)</sup>, i.e.: to make it.

**His saying:** by the neighbor and the dative, if the value of the relative is a verb, then the sentence is a verb, and if the value of a noun is it said that it is a nominal, and that the omitted noun is a subject, and the nominative is a subject that is more than the predicate, first it is said that; Because when the dative and the dative took the place of the omitted, and the subject was raised, the ruling became for him, and he cannot be a subject, so he does not judge the sentence because it is a compound noun from a subject, and predicate in it, look, review and edit my case .

**His saying:** or stable <sup>(136)</sup>, by raising the story.

**His saying:** omitted, <sup>(137)</sup> i.e.: when this word is, I mean <sup>(138)</sup> induction, and stable omitted.

**His saying:** and the sentence <sup>(139)</sup>, that is: and makes the sentence ... etc., and the apparent meaning of the words of sh <sup>(140)</sup> is that the sentence is a noun resuming, so if he says his saying: and the sentence is an adjective, i. The neighbor and the accusative, with the



nominative after a connection, predicate, or condition, and a proverb in the singer, so he said: The one in the house came his father, and Zaid in the house was his brother, and I passed by Zaid for him a jubbah. <sup>(141)</sup>

**Saying:** “Is there any doubt in God?” <sup>(142)</sup>, the hamza is for the questioning of the denying, so it means negation, that is: there is no doubt about it <sup>(143)</sup> a warning.

**His saying:** and other than that <sup>(144)</sup>, i.e.: and other than that as a noun for the subject in one of the six places.

**His saying:** The compiler is fixed for the adverb, <sup>(145)</sup> preceded that if the relation is a general universe, it is not permissible to mention it except in necessity, then mentioning it here is problematic. And not to slip, and Al-Zarqani answered that what is meant to prove a special prestige is the meeting of the advanced conditions and provisions.

**His saying:** but it was set up ... etc., <sup>(146)</sup> an answer to what is said that the adverb of place is conditional on the thumb, he said in al-Khalasah

And every time meets that, and the place does not accept it except vaguely <sup>(147)</sup>  
(29-a) towards the directions...etc.

**Saying:** Unknown, <sup>(148)</sup> is a revealing adjective for the reprehensible.

**Saying:** or the meaning of a verb, <sup>(149)</sup> on the deletion of an additive, that is: or replacing the meaning of a verb; Because the attachment to the word, not to the meaning, as indicated by the sh verse by saying: The two adverbs are related to the noun of the subject. <sup>(150)</sup>

**His saying:** and the example of its occurrence ... etc. <sup>(151)</sup>, this and its analogues in view of the appearance, otherwise the investigation is that the reality is an adjective and the like, but it is the relative alone, not the adverb, nor the plural, like the disagreement that occurs in the neighbor and the genitive, so the most correct is that the adjective and its like, the genitive alone, not the genitive or the plural And the

neighbor has no entry in the first place, and entering him is a space, so ponder. <sup>(152)</sup>

**Saying:** above a branch, <sup>(153)</sup> singled out in the second example the branch to suit the single fruit, and grouped it before it because of its suitability to the genus.

**His saying:** I made it a state, <sup>(154)</sup> meaning: or an adjective, so let u meditate <sup>(155)</sup>.

**His saying:** “And the knees are lower than you” <sup>(156)</sup>, the knees are a predicate, and its predicate is lower than yours, so it is the position of the word with the raised position, because it is predicate of the predicate, as you say: Zaid is with you, and the fighting is behind you, and it is an adjective for an adverb whose appreciation is omitted, and the knee is a place below your place, and the sentence is from the predicate Or <sup>(157)</sup> the predicate is in the prepositional place of sympathy, on the phrase: (You are by the enemy <sup>(158)</sup>), the predicate is with, meaning (and when the knees are lower than you) and God knows best what it means, summarizing from u the expressions of the elected <sup>(159)</sup>.

**His saying:** and who Has no They are arrogant <sup>(160)</sup>, If you say: What is the meaning of God, the Most High, who is beyond place? Because the Almighty is in a place, so whoever begins his news they are not arrogant, i <sup>(161)</sup>

**His saying:** It is permissible to estimate them, <sup>(162)</sup> as a subject and predicate of the sentence (Zayd he has) a major case only, and the sentence (he has) a minor case only, and the sentence (he has) a major case and a minor case with two considerations on this second inflection.

## Conclusion

In conclusion, I thank God Almighty for this research in which I sought, and I verified the words of the author and documented the texts, and here it becomes clear to us that the Arabic language is influenced by many languages around the world and that talking about the role of parsing helps in understanding and interpreting speech

In conclusion, it becomes clear to us in this research

- 1- It is imperative that the neighbor and the accusative be attached to a verb or its meaning. That is, with a past or present tense verb or an order, even if it is less correct (or with what is in its meaning) from a source, adjective, or the like.
- 2- In the statement of the rule of the neighbor and the accusative after the known and the indefinite, the rule of the predicate sentence.
- 3- When the neighbor and the genitive occur as an adjective of a described, or a connection, or a predicate, or an adverb, it is related to the omitted of its appraisal: object or settled, except for the incident is a connection, in which it must be estimated: settled, because the connection is only a sentence, and the described is with the predicate.
- 4- It is permissible in the neighbor and the accusative in these four places, where it occurred after a negative or an interrogative, that it nominates a subject. If I succeed, then this is from God, and if I err, then it is from me, and from God is success. and thank Allah the god of everything.

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- (<sup>2</sup>) See: Al-Alam by Al-Zarkali: 2/205.
- (<sup>3</sup>) See: Hilyat al-Bishr in the History of the Thirteenth Century: 593.
- (<sup>4</sup>) A reference to the beginning of the second chapter, and its title: (In mentioning the provisions of the neighbor and the inscribed).
- (<sup>5</sup>) That is, to mention the provisions of the neighbor and the majroul.
- (<sup>6</sup>) in (b): perhaps.
- (<sup>7</sup>) Saying Ibn Hisham (there are also four issues, one of which is that the neighbor must be attached) to an act. See: Student Mosul: 95.
- (<sup>8</sup>) in (b), (c): the door.
- (<sup>9</sup>) (First): It was not mentioned in (B).
- (<sup>10</sup>) See: Explanation of the rules of syntax by al-Kafiji: 49.
- (<sup>11</sup>) That is, there are also four issues, one of which is that the neighbor and the genitive must be attached to a past tense verb, present tense, or an order, even if it is incomplete on the more correct basis, or with its meaning in terms of a source, adjective, or the like. See: Student Mosul: 95.
- (<sup>12</sup>) Al-Azhari's reference to the saying of Ibn Hisham ( or what is in its meaning). See: Student Mosul: 95.
- (<sup>13</sup>) in (b): her comment.
- (<sup>14</sup>) (what): not mentioned in (b).
- (<sup>15</sup>) That is, the completeness of the phrase: including its meaning in terms of a source, an adjective, or the like. See: Student Mosul: 95.
- (<sup>16</sup>) The house is from the sea of filth, and its completion:  
And the ovary ignited in its draft... like a fire igniting in the embers of the young.  
See: Explanation of the verses of Mughni al-Labib: 8/13; Explanation (The rules of syntax by Ibn Hisham): 1/62; Mughni al-Labib: 856.  
The Poetic House of Ibn Duraid: He is Abu Bakr bin Muhammad bin Al-Hassan bin Duraid bin Atahiya Al-Basri Al-Azdi. He was born in Basra in the Abbasid era, and grew up in Oman. They used to say: Ibn Duraid is the most poetic of scholars and the most knowledgeable of poets. , Al-Maqsood and Al-Mamdouh and its explanation, Al-Jumhura fi Al-Lughah, The Remnants of Wisdom, The Straightening of the Tongue, and others. He died in the year 321 AH. See: The Necklace of Sacrifice: 3/71; Al-Alam by Al-Zarkali: 6/80; Al-Nassabeen layers: 80; Deaths and events: 76; Dad's Picnic: 191.
- (<sup>17</sup>) That is, the inability of the poetic line: like a fire igniting in the depths of darkness . See: Student Mosul: 95.
- (<sup>18</sup>) bleach: i.e.: white hair. See: Student Mosul: 95.
- (<sup>19</sup>) That is, because the dative and the first and second plural are related to what is in the meaning of the verb, which is bleach. See: Student Mosul: 95.
- (<sup>20</sup>) Al-Azhari's reference to Ibn Hisham's saying (there is no evidence for it). See: Student Mosul: 95.
- (<sup>21</sup>) See: The Arabs of the Millennium: 69.
- (<sup>22</sup>) Al-Azhari reference. That is: what is meant by the pronoun in (draft) returns to the head in the house before it. See: Student Mosul: 95.
- (<sup>23</sup>) The house belongs to Abu Bakr bin Duraid. It has already been translated. See: Explanation of Maqamat Al-Hariri: 1/151.
- (<sup>24</sup>) Exactly the phrase (and the bleach caught fire in its draft). See: Student Mosul: 95.
- (<sup>25</sup>) Al-Azhari reference. That is, the whiteness of gray hair and its spread in his head is likened to the burning of thick wood and its spread in it.
- (<sup>26</sup>) Saying Ibn Hisham. And the completion of the phrase: (And four prepositions are excluded, so none of them relate to anything) . See: Student Mosul: 95.
- (<sup>27</sup>) (End): It was not mentioned in (b).
- (<sup>28</sup>) See: Explanation of the rules of syntax by al-Kafiji: 51.
- (<sup>29</sup>) in (b): I thought.
- (<sup>30</sup>) and the phrase (and that the departure from the disputed to the agreed upon) was not mentioned in (b).
- (<sup>31</sup>) in (b): or not.
- (<sup>32</sup>) in (b): here.
- (<sup>33</sup>) See: Explanation of the rules of syntax by al-Kafiji: 51.
- (<sup>34</sup>) ( that): not mentioned in (b).
- (<sup>35</sup>) in (b): but.

- (<sup>36</sup>) See: Mughni al-Labib: 578.
- (<sup>37</sup>) See: Explanation of the rules of syntax by al-Kafiji: 51.
- (<sup>38</sup>) Here ends version (b).
- (<sup>39</sup>) (Ah): It was not mentioned in (C).
- (<sup>40</sup>) k. Here is the meaning of kafiji. See: 51.
- (<sup>41</sup>) (ha): not mentioned in (c).
- (<sup>42</sup>) See: Al-Kafiji: 51.
- (<sup>43</sup>) That is, towards the Almighty's saying: "Allah suffices as a witness." Surat Al-Nisa: Verse: 79.
- (<sup>44</sup>) That is, the extra ba' is not related to anything for the majority. Seen: Student Mosul: 95-96.
- (<sup>45</sup>) in (c): his appearance.
- (<sup>46</sup>) See: Al-Kafiji: 52.
- (<sup>47</sup>) (Best): Not mentioned in (c).
- (<sup>48</sup>) Saying Ibn Hisham. That is: the extra preposition is located in the subject, and it is not attached. Seen: Student Mosul: 96; Explanation of Al-Damamini on Al-Mughni: 1/405.
- (<sup>49</sup>) Al-Azhari's reference to Ibn Hisham's saying (according to you is a dirham). That is: in the report of the abrogated exile, towards: "Is not God sufficient for His servant?" Surat Al-Zumar: Verse 36. See: Mosul Al-Talaba: 96.
- (<sup>50</sup>) (Navi): Prove it from (C) and it was mentioned in (A): Naf.
- (<sup>51</sup>) in (c): Then that.
- (<sup>52</sup>) See: Commentary and unveiling on the systems of parsing rules: 65.
- (<sup>53</sup>) That is, towards the Almighty's saying: "And God is not heedless of what you do." Surat Al-Baqara, verse 74. See: Mosul of Students: 96.
- (<sup>54</sup>) That is, towards the saying of the Most High: and in the beginner, towards: "You have no god but Him." Surat Hud: Verse 50. See: Mosul Al-Talaba: 96.
- (<sup>55</sup>) Surat Fatir, verse: 3. And (who) is the second extra letter that does not relate to anything. See: previous source.
- (<sup>56</sup>) in (c): he mentioned.
- (<sup>57</sup>) See: Tafsir Al-Jalalayn: 571.  
Jalal al-Din al-Mahalli: He is Muhammad bin Ahmad bin Muhammad bin Ibrahim al-Mahalli al-Shafi'i, a fundamentalist interpreter, born and died in Cairo. Ibn al-Abad defined him as (the Taftazani of the Arabs). He died in the year (864 AH). See: Al-Alam by Al-Zarkali: 5/333; Encyclopedia of Media: 1/108; Mufasssireen Dictionary: 2/485.
- (<sup>58</sup>) See: Al-Kashf: 3/607.
- (<sup>59</sup>) in (c): It is not permissible.
- (<sup>60</sup>) i.e., towards: the Almighty's saying: "Is there any creator other than God?" Surat Fatir, verse 3. See: Mosul Students: 96.
- (<sup>61</sup>) Al-Azhari reference. That is: I benefited from the examples that the baa is increased in affirmation and negation, and it enters into definitions and denials . See: Student Mosul: 96.
- (<sup>62</sup>) Al-Azhari's reference, and the completion of the phrase ( and that those who do not add to the proof and do not enter into the acquaintances are correct ). See: Student Mosul: 96.
- (<sup>63</sup>) (The Almighty): prove it from (c) and it is not mentioned in (a).
- (<sup>64</sup>) Surat Noah: Verse: 4
- (<sup>65</sup>) Surat Al-Zumar: Verse: 53.
- (<sup>66</sup>) in (C): He said.
- (<sup>67</sup>) (that): prove it from (c) and it did not appear in (a).
- (<sup>68</sup>) in (c): for ovulation.
- (<sup>69</sup>) See: Explanation of Al-Radi on Al-Kafiyah: 4/268; Al-Kanash in the art of syntax and morphology: 1/43; Explanation of the glass sentences: 1/485.
- (<sup>70</sup>) Al-Azhari's reference. And the completeness of the phrase ( because attachment is the moral connection and the excess has no meaning associated with the meaning of its entry, but rather it is given in the speech as strengthening and affirmation). See: Mosul to the students: 96.
- (<sup>71</sup>) See: The Arabs of the Millennium: 71.
- (<sup>72</sup>) Saying Ibn Hisham (in the language of those who are drawn by it). That is: (perhaps) is the second letter of the extra prepositional letters. See: Student Mosul: 97.
- (<sup>73</sup>) Al-Azhari's reference to Ibn Hisham's saying (and they are Aqeel). See: Student Mosul: 97.
- (<sup>74</sup>) Saying Ibn Hisham (and they have in her first mother the proof and the deletion). See: Student Mosul: 97.

- (<sup>75</sup>) That is , an Arab tribe whose father was Aqeel bin Ka'b Rabia, from Qais Ailan bin Mudar.
- (<sup>76</sup>) See: Diaa Al-Salik: 2/264; The Adab Treasury: 10/426.
- (<sup>77</sup>) Al-Azhari's reference to Ibn Hisham's saying (in her last mother al-Fath and al-Kasr). See: Mosul of Students: 97.
- (<sup>78</sup>) See: Arabs of the Millennium: 72.
- (<sup>79</sup>) The poetic house from the long sea, So I said, call for another, and raise the voice loudly, so that perhaps my commanding father is close to you  
From a poem by Ka'b bin Saad Al-Ghanawi; And Abu al-Maghawar is the name of a man whom Ka'b invokes with this poem.  
A farewell supplication, O He who answers his call... He did not respond to him at that time.  
See: Explanation of Al-Radi on Al-Kafiyah: 4/373; clearest paths: 3/6; Explanation of the verses of Mughni al-Labib: 6/332; Explanation of the criminal system: 89; The secret of syntax: 2/84; Explanation of the evidence: 1/147; Lamas: 136.
- (<sup>80</sup>) in (c): raised.
- (<sup>81</sup>) Exactly the phrase (perhaps my father, the commando, is close to you) . See: Student Mosul: 97.
- (<sup>82</sup>) Ibn Hisham's saying (in some of them saying, "If it weren't for me, if it weren't for you, and if it weren't for him") . See: Mosul Students: 98.
- (<sup>83</sup>) Yazid bin Al-Hakam bin Abi Al-Aas Al-Thaqafi Al-Basri, an Umayyad poet, from the eloquent poets, from the Thaqif tribe. See: Al-Alam by Al-Zarkali: 8/181; Sir A'lam al-Nubala: 4/519.
- (<sup>84</sup>) Jahdar bin Dabi'ah bin Qais Al-Bakri Al-Jahili, and it was said: His name is Rabia and his surname is Jahdar . See: Al-Alam by Al-Zarkali: 2/113.
- (<sup>85</sup>) The poetic verse from Al-Bahr Al-Taweel, which is by Yazid bin Al-Hakam, and the completion of the verse:  
And how many homes, had it not been for me, would have fallen as he fell in love with his criminals from the lack of craving for Manhwi  
See: The secret of making syntax: 2/72; Explanation of the detailed explanation of Ibn Yaish: 3/118; Explanation of facilitating benefits: 3/185; Explanation of the healing sufficient: 2/785; Appendix and supplement: 11/308.
- (<sup>86</sup>) Look: Lisan Al-Arab: Fosl Al-Jim: 12/93.
- (<sup>87</sup>) (F): not mentioned in (c).
- (<sup>88</sup>) See: Treasury of Literature: 5/344.
- (<sup>89</sup>) The poetic verses of Omar bin Rabia, by presenting the second part to the first. See: Al-Sanaatayn: 114; The detailed dictionary: 2/36; Diwan Omar bin Abi Rabia: 43.
- (<sup>90</sup>) That is, the House is from the Long Sea, which is to say Jadar, and the front of the House  
My boyfriend, Al-Amiri is in love... and if it weren't for him, I wouldn't have had any dirhams  
See: appendix and complement: 11/310; And he is without a percentage in Hama Al-Hawame': 2/458; And without attribution in the detailed dictionary in Arabic witnesses: 7/197.
- (<sup>91</sup>) Saying Ibn Hisham (So Sibawayh went that if not in that). That is, all of it is a neighbor to the pronoun and that it is Not related to anything. See: Mosul Students: 98.
- (<sup>92</sup>) Al-Azhari's reference to Ibn Hisham's saying (it is not related to anything). See: Mosul Students: 98.
- (<sup>93</sup>) Al-Azhari's reference and the completion of the phrase: But they borrowed the prepositional pronoun in place of the nominative pronoun. See: Mosul Students: 98.
- (<sup>94</sup>) in (C): Sibawayh.
- (<sup>95</sup>) See: Mughni al-Labib: 576.
- (<sup>96</sup>) Ibn Hisham's saying (and the most is to say if not me, even if not you, even if not he). Al-Azhari indicated it: the separation of the pronoun . Student conductor looks: 98.
- (<sup>97</sup>) is the fourth letter that is not related to anything.
- (<sup>98</sup>) in (C): Explanation.
- (<sup>99</sup>) See: Explanation of the rules of syntax for al-Kafiji: 54.
- (<sup>100</sup>) Al-Azhari reference. That is, all the adjacent letters that occur in the place of the news and the like indicate stability . See: Mosul Students: 98.
- (<sup>101</sup>) See: Mughni al-Labib: 577-578.
- (<sup>102</sup>) Al-Azhari reference. That is: the rule of the neighbor and the neighbour, if it occurred

- after the accusative or after the indefinite with the inflection and others . See: Student Mosul: 99.
- (<sup>103</sup>) Saying Ibn Hisham. That is: the rule of the neighbor and the neighbor after knowledge and indefiniteness.
- (<sup>104</sup>) in (c): remembrance.
- (<sup>105</sup>) in (c): and that.
- (<sup>106</sup>) Exactly the phrase: conditioned by the aforementioned conditions . See: Student Mosul: 99.
- (<sup>107</sup>) Saying Ibn Hisham and completing the phrase (an adjective in the manner of your saying: I saw a bird on a branch because it is). That is: the neighbor and the adjective is an adjective after the indefinite.
- (<sup>108</sup>) (pure): prove it from (c) and it is not mentioned in (a).
- (<sup>109</sup>) (for knowledge): Prove it from (c) and it did not appear in (a).
- (<sup>110</sup>) in (c): pure.
- (<sup>111</sup>) That is: towards the Almighty's saying: "So he went out to his people in his adornment ." Surah Al-Qasas: Verse: 79.
- (<sup>112</sup>) Saying Ibn Hisham. See: Student Mosul: 99.
- (<sup>113</sup>) See: Explanation of the rules of syntax by al-Kafiji: 55-56.
- (<sup>114</sup>) Al-Azhari's reference and the completion of the phrase on the interpretation of the meaning and being in his adornment on the interpretation of the syntax: Mosul of the students: 99.
- (<sup>115</sup>) Ibn Hisham said (This is a ripe fruit on its branches) . See: Mosul of Students: 99.
- (<sup>116</sup>) Ibn Hisham's saying ( identified with nationality, it is close to the indefinite, and your saying is fruit) . See: Student Mosul: 99.
- (<sup>117</sup>) Al-Azhari's reference to Ibn Hisham's saying (he is close to knowledge). That is: the sleeves : all of the sleeves are broken by the caf, which is the pollen container . See: Student Mosul: 99.
- (<sup>118</sup>) Mukhtar Al-Sahih: 273.
- (<sup>119</sup>) Al-Azhari's reference to Ibn Hisham's saying (the third issue). That is: from the four issues in a statement related to the neighbor and the omitted case in these places. Seen: Mosul Students: 100.
- (<sup>120</sup>) in (c): connection or connection.
- (<sup>121</sup>) the whole phrase ( an adjective of a description or a connection of a relative). Seen: Mosul Students: 100.
- (<sup>122</sup>) Saying Ibn Hisham. That is: the neighbor and the adverb or the adverb, and the omitted is an object and settled.
- (<sup>123</sup>) The House is from the long, and it is without a ratio in the explanation of the facilitation of Ibn Malik: 1/317; Mughni al-Labib: 582; Explanation of Ibn Aqeel: 1/211; Hama Al-Hawame': 1/375; Explanation of the verses of Mughni al-Labib: 6/342; Explanation of the singer's evidence: 2/847.
- (<sup>124</sup>) Surah An-Naml: Verse: 40.
- (<sup>125</sup>) (Think): Prove it from (c) and it did not appear in (a).
- (<sup>126</sup>) This is the opinion of Abu al-Baqaa and others. See: Mughni al-Labib: 581; Al-Lubb: 1/141.
- (<sup>127</sup>) That is, the connection of the neighbor and the plural with (stable) or (settled) and that agreement is supported by an estimate that has settled in the connection; Because the connection is only a sentence. Seen: Mosul Students: 100.
- (<sup>128</sup>) The House is from the Rajz, and it is without a percentage in the appendix and the complement: 3/69; The proximal al-Jana: 203; Mughni al-Labib: 72; Explanation of Ibn Aqeel: 1/160; Explanation of Al-Ashmouni: 1/151; Explanation of the verses of Mughni al-Labib: 1/290; Haashiyat al-Sabban: 1/241; Explanation of the evidence of the singer: 1/161.
- (<sup>129</sup>) Al-Azhari reference. That is: the dative and the dative in these four places - the adjective, the predicate, the adverb and the relative - are called the stable adverb, because the pronoun is stable in it, after omitting its factor. Seen: Mosul Students: 100.
- (<sup>130</sup>) (And God knows best): It was not mentioned in (c).
- (<sup>131</sup>) See: Explanation of the hundred grammatical factors in the origins of Arabic science: 68.
- (<sup>132</sup>) Completely the phrase (it is permissible in the neighbor and the accusative where it occurred in these four places, an adjective, connection, predicate, or adverb, and where



- it occurred after negation or interrogation that it removes the subject). See: Student Mosul: 101.
- (<sup>133</sup>) Complete the phrase: (or now). See: Student Mosul: 101.
- (<sup>134</sup>) Al-Azhari indicated and completed the phrase (or news or now). See: Student Mosul: 101.
- (<sup>135</sup>) Saying Ibn Hisham . That is: (to estimate it as a subject with the neighbor and the dative). See: Student Mosul: 101.
- (<sup>136</sup>) Al-Azhari's reference to Ibn Hisham's statement (for his behalf on behalf of Istqtir). See: Student Mosul: 101.
- (<sup>137</sup>) Saying Ibn Hisham . That is: omitted, and this face is the most correct at the time. See: Student Mosul: 101.
- (<sup>138</sup>) in (c): ie.
- (<sup>139</sup>) That is: news in advance, and the sentence is from the subject, and news is an attribute of a man, and the link between them is a distraction from his father. See: Student Mosul: 101
- (<sup>140</sup>) in (C): Shanwani.
- (<sup>141</sup>) See: Mughni al-Labib: 2/443.
- (<sup>142</sup>) Surah Ibrahim: Verse: 10.
- (<sup>143</sup>) And the phrase (the hamza for the interrogative I; Ankari, which means negation, i.e. there is no doubt about it) was not mentioned in (c).
- (<sup>144</sup>) Al-Azhari's reference to Ibn Hisham's saying: A warning of all that we have mentioned in the neighbor and the inscribed. That is, that it must be related to an action or something in its meaning, and that it is an attribute of the pure indefinite, and a state of pure knowledge, and that it is possible for the descriptive and the present after the non-pure of them, and so on. See: Student Mosul: 102.
- (<sup>145</sup>) Ibn Hisham's saying (it is fixed for the adverb, so it must be attached to a verb). That is, all of the previous rulings mentioned in the case of the neighbor and the dative are fixed for the adverb. See: Student Mosul: 102.
- (<sup>146</sup>) Al-Azhari reference . That is: So, the adverb of a place related to put it away, but rather it was erected on the adverb because of its thumb in terms of being an unknown object. See: Student Mosul: 102.
- (<sup>147</sup>) See: Alfiyyah Ibn Malik: 30; Daa Al-Salik: 2/160; Explanation of Ibn Al-Nazim: 201; Haashiyat al-Sabban: 2/188; Explanation of Al-Ashmouni: 1/487.
- (<sup>148</sup>) Al-Azhari's reference to the Almighty's saying: "Or cast him down on the ground." Surah Yusuf: Verse: 9. See: Mosul of Students: 102.
- (<sup>149</sup>) Saying Ibn Hisham. See: Student Mosul: 102.
- (<sup>150</sup>) See: Commentary and unveiling on the systems of the rules of syntax: 70; The Arabs of the Millennium by Sheikh Khaled Al-Azhari: 82.
- (<sup>151</sup>) Al-Azhari's reference to Ibn Hisham's saying (sitting in front of the preacher). And complete the phrase (the occurrence of the spatial adverb). See: Student Mosul: 102.
- (<sup>152</sup>) See: Commentary and unveiling: 70.
- (<sup>153</sup>) That is, Ibn Hisham said (I passed by a bird over a branch). See: Student Mosul: 102.
- (<sup>154</sup>) Al-Azhari's reference to Ibn Hisham's saying (I like the fruits above the branches), so it may be descriptive or current... If I take into account its meaning, I make the adverb an adjective, and if I take into account its word, I make it immediate. See: Student Mosul: 102.
- (<sup>155</sup>) See: Explanation of the rules of Arabs by Ibn Hisham: 1/78; Commentary and unveiling: 70.
- (<sup>156</sup>) Surah Al-Anfal: Verse: 43. The witness in which the circumstance occurred is news. See: Student Mosul: 103.
- (<sup>157</sup>) in (c): f.
- (<sup>158</sup>) in (c): in the morning.
- (<sup>159</sup>) See: Al-Kashf: 2/223; Interpretation of Qurtubi: 8/21.
- (<sup>160</sup>) That is, towards the Almighty's saying: "And to Him belongs whoever is in the heavens and the earth, and those with Him are not too arrogant to worship Him . " Surah Al-Anbiya: Verse: 19.
- (<sup>161</sup>) Surah Al-Anbiya: Verse: 19.
- (<sup>162</sup>) Saying Ibn Hisham. See: Student Mosul: 103.